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A

PARAPHRASE and COMMENTARY

ON THE

NEW TESTAMENT.

In TWO VOLUMES.

The FIRST, containing

The Four GOSPELS, and the ACTS of the Holy Apoſtles.

The SECOND,

All the EPISTLES, with a Diſcourſe of the MILLENNIUM.

TO WHICH IS ADDED,

A CHRONOLOGY of the New Teſtament; A MAP, and ALPHABETICAL TABLE of all the Places mentioned in the Goſpels, Acts, or the Epiſtles.

WITH

TABLES to each, of the Matters contained, and of the Words and Phraſes explained throughout the whole Work.

By DANIEL WHITBY, D. D.

Late Chantor of the Church of SARUM.

EDINBURGH:

Printed for ALEXANDER DONALDSON. 1761.

BRITISH MUSEUM

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VOLUME I.

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THE PREFACE TO THE READER.

COURTEOUS READER,

THough what I offer to thy peruſal is the reſult of fifteen years ſtudy, yet have I found it deficient in two things eſpecially;

1. In an exact and particular account of all the places mentioned in this commentary, and eſpecially in the acts of the apoſtles; and this defect I have endeavoured to ſupply by a map of them drawn by a kind friend of great ability in thoſe matters, and by an alphabetical table of them, with ſome brief remarks, relating chiefly to the New Teſtament.

And finding a chronology of the New Teſtament done to my hand by a very exact and learned prelate of our church, from which my commentary no where differs; I have added that alſo for the reader's uſe.

2. Whereas it may be deemed a defect in this commentary, that I have ſaid nothing of the two great controverſies concerning the genealogy of St Luke:

1. Whether Cainan did originally belong to it, or indeed ought to do ſo?

2. Whether St Luke intended there to give us the genealogy of Joſeph from Nathan, as St Matthew had given it from his brother Solomon, or rather the genealogy of the Virgin Mary from her father Heli, as is of late imagined?

I do ingenuouſly confeſs, with (a) Venerable Bede, that I declined theſe controverſies, and more eſpecially the firſt, *propter ingenii tarditatem*, for I had ſeen this controverſy handled with exact judgment, and great variety of learning, by the Reverend Dr Mills upon the place; and knowing that I muſt not be permitted *to blow upon his book*, I deſpaired of doing it ſo well as he hath done, and ſo declined the doing it at all, till that *very valuable book* ſhould be made public; which being not yet done, I ſhall preſent the reader with my preſent thoughts upon the two forementioned queſtions.

1. "Whether Cainan was originally in the genealogy of St Luke, or ought to be accounted a part of it?" and becauſe the deciſion of this queſtion depends much upon another, whether this Cainan (who is not to be found in the Hebrew copies, either in the 10th or 11th chapters of Geneſis, or in 1 Chron. 1. or in any of the Jewiſh Targums, or owned by any Jewiſh writer of that time) was to be found in the exacteſt copies of the ſeventy interpreters from the beginning, or rather was wanting in the firſt and the beſt copies of the Septuagint, as well as in all Hebrew copies? I ſhall begin with the diſcuſſion of that controverſy. And that he was not originally there, or was deſignedly put in there, will be made probable from theſe conſiderations.

1. That Joſephus declares that Sem had only five ſons, (Σὴμ πέντε γίνονται παῖδες, *Antiq. l.* 1. *c.* 7.), and not ſix, as he muſt have had, if Cainan were his ſon. He adds, that (b) Abraham was the tenth from Noah; and that Beroſus, who lived before the ſeventy interpreters, ſpake of him as of one born (c) δεκάτῃ γενεᾷ, *in the tenth generation* from the flood. Eupolemus in (d) Euſebius aſſerts the ſame thing; and (e) Philo adds, that as Noah was the tenth from Adam, ſo Abraham was δέκατος, *the tenth from Noah*; whereas if Cainan be to be reckoned betwixt Arphaxad and Salah, Abraham muſt be the eleventh generation from the flood. Whence it is eaſy to collect, that neither the Jews of Jeruſalem, nor of Alexandria, though they uſed the Greek verſion, owned this Cainan; but, by their received computation that Abraham was the tenth from Noah, and was born 292 years after the flood, muſt exclude him: and that, ſeeing both Philo and Joſephus uſually follow the Septuagint in other matters, and yet ſo plainly depart from them in this, we have cauſe to believe, that they who

(a) *Præfat. comment. in Acta apoſt.*

(b) Ἀβραὰμ ὃς δέκατος ἦν ἀπὸ Νώχου, διαλέγων δὲ ἐνταῦθα πρὸς διαφορὰς μετὰ τὸν κατακλυσμὸν ἐγένετο. *ibid.*

(c) *Ibid. cap.* 8. (d) *Præpar. evang. l.* 9. *c.* 17. (e) *L. de congreſſ. p.* 342. *B.*

thought this Cainan was not to be inſerted betwixt Arphaxad and Salah, found him not ſo inſerted in the exacteſt copies of the Septuagint, or knew that he was put in by deſign.

2. The Chronicon of Euſebius gives a particular account of the ſons of Sem from Africanus, from the Septuagint, and from the Samaritan tranſlation, and this account runs thus, (f) Arphaxad being 135 years old, ſay Africanus and the Septuagint, 130 ſaith the Samaritan tranſlation, begat Sala. And (g) Theophilus, who underſtood only Greek, and ſo muſt have his account from the Septuagint, ſays, *Arphaxad being* 135 *years old,* ἐγέννησε Σαλλὰ, *begat Sala,* taking no notice of Cainan in the Greek, though he is inſerted into the Latin tranſlation: whence alſo we may reaſonably infer, that Theophilus, Africanus, Euſebius, living among the Jews, the one at Antioch, the ſecond at Nicopolis, the third at Cæſarea in Paleſtine, either found him not in the exacter copies of the Septuagint, or found reaſon to believe he ſhould not have been there. Moreover, St Jerom, in his book of (h) Hebrew traditions, ſaith, "The ſons of Sem were Elam, Aſſur, Ar-"phaxad, Lud, and Aram, and that Arphaxad begat Sala," making no mention of Cainan: whence alſo I infer, he either did not find him in the Septuagint, or thought he ſhould not have been there, but rather, that as the Septuagint added ſo many hundred years to the account which Moſes had given of the age of the world before and after the flood, ſo alſo did they deſignedly add this Cainan to ſwell up the account, and make it to accord the better with the large computations given of it by the Egyptians and Chaldeans. Add to this,

3. That as this Cainan is not to be found in all the Old Teſtament, either in the Targums, or in any verſion beſides that of the Septuagint, nor in the Samaritan, the Vulgar, the Syriac, or Arabic; ſo neither is he to be found in the recapitulation of theſe genealogies, 1 Chron. 1. in any copies of the Septuagint, ſave only that of Alexandria: now, if the authors of theſe verſions had believed that Moſes had put in this Cainan in Geneſis, why do they always leave him out, both there and in this recapitulation? And why is he left out in the tranſlation of the Septuagint in this recapitulation? This, as it ſeems to intimate, that the tranſlation of this recapitulation was made by another hand from that which gave us the Greek verſion of the five books of Moſes, ſo alſo to confirm the truth of the remark made by (i) Procopius Gazæus, that the Hebrew hath it thus, "Arphaxad begat Sala," and that *quæ deinde in medio ponuntur obeliſco notata viſuntur,* "the "Cainan put between them in ſome copies of the Septuagint, was marked with an obeliſk," or with a note of reprobation.

Now, hence it follows, that St Luke could have no reaſon to inſert this Cainan into his genealogy, becauſe he found it in the Septuagint, it being not found in the Samaritan verſion, though it follows the Septuagint in ſpeaking of the age of Araphaxad, Sala, and others, before they begat children, nor in the copies of the Septuagint owned by Philo or Joſephus, who follow them in other matters, and being noted with a mark of reprobation, where it was found, to intimate that it was deſignedly put in by them.

But then the Jews muſt have had a conſiderable objection againſt the veracity of St Luke, had he ſo plainly added to their ſcriptures, and their moſt ancient Targums, and their received genealogies, which ſurely muſt agree with their own ſcriptures. And ſeeing neither the Alexandrian Jews, nor their own prieſt Joſephus, nor any other Jew we read of, owned this Cainan in our Saviour's days, it muſt be a great ſtumbling-block to them to ſee that owned by a writer pretending to divine inſpiration under the New Teſtament, which two of their inſpired writers ſo plainly had diſowned and reprobated.

Moreover, the two firſt Chriſtian authors which deſignedly give us an account of this matter, are Theophilus, biſhop of Antioch, and Julius Africanus, bred up at Alexandria, and living afterwards at Emaus, or Nicopolis in Paleſtine; and they both ſhew by their chronology, that they owned not this Cainan; though doubtleſs neither of them could be ignorant of what St Luke had ſaid concerning him, ſeeing the latter hath a ſet diſcourſe of the difference which ſeemed to be betwixt the genealogies of St Matthew and St Luke; and therefore had St Luke canonized this Cainan, and rendered him authentic in his genealogy, they could not (we may reaſonably ſuppoſe) have thus varied from what this evangeliſt had delivered, without ſome mention of St Luke, or ſome reaſon aſſigned why they thus differed from him. And,

3. (k) Irenæus, who alſo lived in the ſecond century, not only ſaith, that "the genealogy of St Luke containeth ſeventy-"two generations," for that this is the true reading appeareth, againſt Iſaac Voſſius, not only from the note of Mr Grabe upon the place, but alſo from the reaſon following, *viz.* That this was done, "according to the ſeventy-two languages of "all nations, which Chriſt recapitulated in himſelf;" this being, as Mr Grabe there notes, the received opinion, that the languages then uſed in the world, were ſeventy-two. Now, if you ſo compute this genealogy as to exclude, ver. 24. Matthan and Levi, and ver. 26. Cainan, or to exclude Jeſus and Adam, as St Peter doth Adam and Noah, when he ſaith, 2 *Pet.* 2. 5. *that Noah was the eighth from Adam,* the generations mentioned in this genealogy will be juſt 72; whereas if Cainan be inſerted, they muſt be 73 or 75.

But then how this Cainan ſhould ſo come into the text of St Luke, as to be found, though not in all MSS. there being

(f) Ἀρφαξὰδ γενόμενος ἐτῶν ρλε' (ἐτῶν Σαμαρ.) ἐγέννησε τὸν Σαλλὰ, *p.* 9. 10.
(g) *Ad Autolicum, l.* 3. *p.* 134. (h) *F.* 72. *B. C.* (i) *In Gen.* 11.
(k) *Propter hoc Lucas genealogiam quæ eſt a generatione Domini noſtri ad Adam, ſeptuaginta duas generationes habere oſtendit, — ſignificans quoniam ipſe eſt qui omnes gentes — & univerſas linguas — in ſemetipſo recapitulans eſt,* lib. 3. c. 33.

ſeveral,

ſeveral, ſaith (l) Grotius, which owned him not, yet in all verſions from the Greek, is very difficult to conjecture; though, if we may credit able critics, it neither is without example, nor without probability that it might be ſo.

It is not without example: for, if we may credit the great (m) Bochart, ſome like unſkilful hand, inſtead of Jacob, (who bought the field near Sychem, Gen. 33. 18. 19.), hath put in Abraham, Acts 7. 16. which criticiſm being allowed, the whole difficulty of that text is removed, and the diſagreement of it with the records of the Old Teſtament is taken away.

Nor doth it want its probability: for ſeeing the Chriſtians generally from the ſecond century went into that falſe opinion, that the tranſlation of the Septuagint was made by divine inſpiration, as hath been ſhewed in the preface to St Matthew, they finding this Cainan in the vulgar editions of the Septuagint, might put him in the margin, and afterwards inſert him into the genealogy of St Luke. Nor will this leſſen the authority of the New Teſtament in other places in which we cannot have the like reaſon to ſuſpect any alteration.

To proceed now to the ſecond queſtion, "Whether St Luke gives us the genealogy of Joſeph from Nathan, as Matthew "had given it from his brother Solomon, *viz.* the genealogy of Joſeph from Heli his legal father, or rather the genealogy "of Mary from her father Heli?" To which I anſwer by theſe conſiderations.

1. That an account of a genealogy, which gives the plain and literal ſenſe of the author's words, deſerveth much to be preferred before another which puts a manifeſt force upon them. Now, if you make this of St Luke a genealogy not of Joſeph, but only of the Virgin Mary by her ſuppoſed father Heli, you put a manifeſt force upon his words, for then Chriſt *was* ὡς ἐνομίζετο υἱὸς Ἰωσὴφ τοῦ Ἡλὶ, *as was ſuppoſed the ſon of Joſeph who was the ſon of Heli*, muſt be thus filled up, ὢν ὄντως δὲ τῆς Μαρίας τῆς θυγατρὸς τοῦ Ἡλὶ, *but was indeed the ſon of Mary, the daughter of Heli:* now, is it probable, that if St Luke had intended to ſignify all this to his reader, ſo exact a Grecian as he was ſhould have done it ſo obſcurely, and ſo unintelligibly from his words, that *totius antiquitatis opinio*, "the whole ſtream of antiquity," ſaith (n) Maldonate, ſhould with a full conſent follow the contrary opinion of Africanus, that this was the genealogy of Joſeph by his legal father, according to which interpretation the ſenſe of St Luke's words is plain and literal? Add to this, that the words ὢν ὡς ἐνομίζετο, may be well rendered thus, *being as the law allows*, or *in the ſenſe of the law, the ſon of Joſeph*, (as I have proved in the note upon theſe words, ὃ ἐνομίζετο προσευχὴ εἶναι, Acts 16. 13.). Now, thus Chriſt was aſſuredly the ſon of Joſeph, all law allowing the fruit of the wife's womb, if it be male, to be reputed and (o) called the ſon of the huſband; and then St Luke will accord exactly with St Matthew in declaring Chriſt to be the ſon of Joſeph, becauſe he was *the huſband of Mary, of whom was born Jeſus called Chriſt*, Matth. 1. 16.

And, 2*dly*, Whereas it is ſaid that the genealogy of Joſeph is nothing to the purpoſe, ſince that will not avail at all to prove that Chriſt was of the ſeed of David; I anſwer, that this objection ſeems neither true nor well grounded.

1. It is not true: for both the evangeliſts do in effect declare, that they intended only to give us the legal, or ſuppoſed genealogy of Chriſt from Joſeph, by virtue of his being *the huſband of Mary, of whom Chriſt was born;* and therefore though Matthew ſays, *Jacob begat Joſeph*, he does not ſay, and Joſeph begat Jeſus who is called Chriſt, but only that he was the huſband of Mary of whom Chriſt was born; and Luke ſaith he was, *as was ſuppoſed*, or in conſtruction of law, *the ſon of Joſeph:* if then all this be nothing to the purpoſe, both theſe inſpired writers muſt have been moved by the Holy Ghoſt to write that which was nothing to the purpoſe. Again, it was taken for granted by all the Jews, that Joſeph was as truly the father of Chriſt, as Mary was his mother, as we learn from Matth. 13. 55. Luke 4. 22. John 6. 42. What then could be more to the purpoſe of the authors of theſe genealogies, than to prove, that, according to their apprehenſions of him, he might be, yea he muſt be the ſon of David, as Joſeph was; eſpecially ſince they well knew the Jews would never grant or aver to invalidate this argument, that Chriſt was miraculouſly born of a virgin, ſince that muſt prove he was the Son of God, and their Meſſiah, and ſo by certain and avowed conſequence the ſon of David?

2. I add, that this objection ſeems not to be well grounded; for though it be commonly ſuppoſed, theſe genealogies were deſigned to prove that Jeſus was the ſon of David *according to the fleſh*, I ſee no cogent reaſon to believe or grant that ſuppoſition. For,

1. It is certain, that theſe genealogies could never be deſigned to prove that which they do not prove; for then theſe ſacred writers muſt have failed in their deſign; if then they do not prove this, but only that Jeſus was the ſon of Joſeph by being the ſon of his wife Mary, they could not be deſigned to prove more. Moreover, the genealogy of St Matthew could never prove this to the Jews, unleſs they owned that Mary was of the family of David: and if this was then owned by the Jews, what need was there to prove that to them which ſo infallibly followed from it, that the fruit of her womb was of the ſame family? The genealogy of St Luke doth not prove it, becauſe there is not one word of Mary, or any other woman in it; nor would the expreſs ſaying in it, that *Mary the mother of Jeſus was the daughter of Heli*, prove it, unleſs they owned her ſo to be; which had they done, (as the proof of this to them would have been needleſs, ſo) why is it that the kindred of our Lord delivered a contrary tradition to this? Why do Africanus, (p) Euſebius, (q) Epiphanius, (r) St Jerom, all born or living in Paleſtine, run into that opinion which is ſo inconſiſtent with it, *viz.* that Joſeph himſelf was only in conſtruction of law the

(l) *In locum.* (m) *Hieroz. l.* 2. *p.* 436. (n) *On Matth.* 1. 16.

(o) Τὰ γὰρ ἐκ γυναικὸς τινος χωρὶς πορνείας τικτόμενον, υἱὸς ἐστιν ἐξ ἀνάγκης τοῦ ἀνδρὸς καὶ τῆς γυναικὸς, ᾧ τρόπῳ βούλεται ὁ Θεὸς δοῦναι υἱὸν τῷ ἀνδρὶ, ἢ διὰ συναφείας ἢ χωρὶς συναφείας, *Pſeudo Juſt. qu. et reſp. qu.* 133.

(p) *Euſeb. H. eccl. l.* 1. *c.* 7. (q) *Hær.* 30. § 29. (r) *In Matth.* 1.

ſon

ſon of Heli? Why is it that none of the ancient Chriſtians ever owned it? To oppoſe againſt this tradition and unanimous conſent of Chriſtians, an impious and lying viſion of the Talmud, of a doubtful conſtruction, as Dr Lightfoot confeſſeth; is, as if I ſhould oppoſe to the tradition of all Chriſtians, that our Saviour was born of a virgin, the blaſphemous tales of the ſame Talmud, (s) That "Mary was a whore, and that Chriſt was the baſtard of one Pandeira."

2. There was no need to prove this by genealogies, becauſe it was more fully and demonſtratively done by thoſe miracles to which our Saviour ſtill appealed, as the great evidence that he was the Meſſiah promiſed to the Jews; for the Jews owned this as evident from ſcripture, by ſaying, *Hath not the ſcripture ſaid, that Chriſt cometh of the ſeed of David?* John 7. 42. Hence, ſay the ſcribes and Phariſees dogmatically, *Chriſt is the Son of David*, Matth. 22. 42. Nor was any thing more notorious to the Jews; whence the blind men cry out, *Jeſus, thou ſon of David, have mercy on us*, Mark 10. 47. 48. So doth the woman of Canaan, Matth. 15. 22. So did the multitude, ſinging at Chriſt's entrance into Jeruſalem, *Hoſanna to the ſon of David*, Matth. 21. 9. 15. Wherefore thoſe miracles which demonſtrated Chriſt was the true Meſſiah promiſed to the Jews, muſt as effectually prove to them, that he was *the ſon of David according to the fleſh*.

3. The Jews confeſſed, that Mary was the mother of Jeſus, Matth. 12. 46.—13. 55. John 6. 42. and that Joſeph was his father; if therefore they had then certain genealogical tables of the family of Joſeph and Mary, they muſt ſufficiently ſhew to them of what family Chriſt was; if they had not, why do St Matthew and St Luke appeal to them to prove the family of Joſeph? Hence doth St Peter, in his diſcourſe to the men of Iſrael, take this for granted, that *Chriſt was the fruit of the loins of David*, Acts 2. 30. 31. and St Paul twice aſſerts it, Rom. 1. 3. 2 Tim. 2. 8. Nor do we find that this aſſertion met with the leaſt contradiction, from the mouth of ſcribe, or Phariſee, or any other Jew; for though they ſay, *Doth not the ſcripture teach, that Chriſt cometh of the ſeed of David, and out of the town of Bethlehem?* John 7. 42. they ſay not one word againſt our Saviour's being the Chriſt upon the firſt account, and thereby tacitly confeſs, that they could not deny it, but only doubt he was not of Bethlehem, but *came out of Galilee*, whence *aroſe no prophet*, ver. 41. 52. Indeed, all that the latter Jews ſay againſt this, they argue from theſe very genealogies, as being either not ſufficient to prove it, or inconſiſtent the one with the other.

Add to this, *1ſt*, That it is certain from the ſcripture, to the Chriſtian, that Mary of whom Chriſt was born, was of the family of David; for thus the angel ſpeaks to her, Luke 1. 31. 32. *Thou ſhalt bear a ſon, and ſhalt call his name Jeſus, and the Lord ſhall give him the throne of his father David*; now ſhe muſt be a daughter of the houſe of David, of whoſe ſon David was the father. The inſpired hymn of Zacharias declares, that God, by giving them this ſon of Mary, had *raiſed up for them a horn of ſalvation in the houſe of his ſervant David*, ver. 69. This ſon of Mary was therefore of the houſe of David. *2dly*, All the fathers, ſaith (t) Maldonate, do with one mouth aſſert, that Joſeph and Mary were of the ſame tribe and family; and this the Jews never gainſaid, though they muſt, by their genealogical tables, know the truth or falſehood of it: Now, this being once granted, nothing could be farther wanting, when it was proved that Joſeph was the ſon of David, to prove, if that were the deſign of theſe ſacred writers, that our Lord ſprang from Abraham and David according to the fleſh; nor is it to be wondered, that they ſhould rather give us the genealogy of Joſeph than of Mary, if either of them proved the ſame thing, and genealogies among the Jews were never made from women, but always from the men.

And, *laſtly*, Whereas it is repreſented, (in oppoſition to the account which Africanus, and from him all the ancients, give us of the conciliation of theſe genealogies), as a thing highly improbable, and even next to impoſſible, that at ſo great a diſtance of time as was from Solomon and Nathan to Jacob and Heli, that Jacob and Heli ſhould be brethren; I anſwer, that as none of the ancient Chriſtians, who generally followed Africanus, perceived this impoſſibility, ſo doth (u) Africanus himſelf ſufficiently clear his opinion from it, by ſaying, as it were in anſwer to it, That the families from Solomon and Nathan were ſo mixed, partly by ſecond marriages, partly by raiſing up the name of the dead, (according to the law, Lev. 25. 24. 25. Ruth 4. 5.), and partly by raiſing up ſeed to the dead, (according to the law, Deut. 25. 5.), that we may reaſonably conceive the ſame perſons might be brethren in both.

(s) *See Buxtorf in the Stada and Pandeira.*

(t) *On Matth.* 1. 16.

(u) Συνισπλάκη γὰρ τὰ γένη---ἀναστάσιν ἀτέκνων, καὶ διλιρογαμίας, καὶ ἀναστάσι σπερμάτων, ὡς δικαίως τὸν αὐτὸν ἄλλοθι ἄλλων νομίζεσθαι. *Apud Euſeb. hiſt. eccl. l.* 1. *c.* 7.

This

This Book contains, beſides the Paraphraſe and Commentary,

First, A *Preface to the reader, being a diſcourſe concerning the genealogy of St Luke, and the Cainan mentioned in it.*

Secondly, *A general preface, proving the truth and divine authority of the Scriptures of the New Teſtament, and the certainty of the Chriſtian faith.*

Thirdly, *A preface to the four goſpels, proving that they only ought to be received, and that they have been handed down to us uncorrupted; and inquiring, whether the goſpel of St Matthew was originally written in Hebrew or in Greek.*

With four other prefaces, *viz.*

- First, *To the goſpel of St Mark,* } *Aſſerting their authority, and divine aſſiſtance in the writing of them.*
- Secondly, *To the goſpel of St Luke,* }
- Thirdly, *To the goſpel of St John, ſhewing, that the apoſtle was the true author of that goſpel, and when he writ it: with a poſtſcript, proving,*
  - 1ſt, *That the deſcent of the Holy Ghoſt on our Saviour, mentioned John* 1. 33. *was the ſame with the deſcent of the Holy Ghoſt on him at his baptiſm.*
  - 2dly, *That he did not begin his private miniſtry as to preaching, baptizing, and working miracles, long before his own baptiſm.*
  - 3dly, *That the paſſovers, during his miniſtry, were only four.*
- Fourthly, *To the Acts of the apoſtles, ſhewing, that they contain an evident demonſtration of the truth of the Chriſtian faith.*

And nine appendixes, *viz.*

- First, *An appendix to the ſecond chapter of St Matthew, concerning the import of that phraſe* ἵνα πληρωθῇ, that it might be fulfilled.
- Secondly, *To the fifth chapter, inquiring whether Chriſt there added to the moral law, or only corrected the falſe gloſſes of the ſcribes and Phariſees concerning it.*
- Thirdly, *To chap.* 6. 16. *inquiring, whether faſting be a duty incumbent upon Chriſtians, and a part of divine worſhip.*
- Fourthly, *To chap.* 12. *concerning the nature of the ſin againſt the Holy Ghoſt.*
- Fifthly, *To chap.* 24. *concerning the time of which Chriſt ſpeaks in that chapter.*
- Sixthly, *To chap.* 26. *anſwering an objection of Crellius againſt Chriſt's ſatisfaction.*
- Seventhly, *To the fourteenth chapter of St Mark, concerning the day on which our Lord did eat the paſſover with his diſciples.*
- Eighthly, *A ſermon on John* 7. 47. 48. 49. *in anſwer to the guide of controverſies.*
- Ninthly, *To Acts* 2. 26. 27. *concerning Chriſt's deſcent into hell.*

THE

GENERAL PREFACE;

CONCERNING

The divine Authority of the Scriptures of the New Teſtament, and the Truth of Chriſtian Faith.

CONTENTS.

The general propoſition, That the apoſtles and evangeliſts indited theſe ſcriptures by the aſſiſtance of the Holy Ghoſt. This propoſition is explained by a compariſon of this aſſiſtance with the giſt of prophecy vouchſafed to the penmen of the Old Teſtament, § I. *How far this aſſiſtance is aſſerted, as to an inſpiration of ſuggeſtion, and as to an inſpiration of direction,* § II. *No ſlips of memory, no determination of matters of practice from human wiſdom only, without the intendence or direction of the Holy Spirit, no arguments that are unconcluſive, muſt be admitted in theſe ſacred writings,* § III. *This divine aſſiſtance is proved,* 1. *From what they do aſſert concerning their own writings, doctrines, and directions,* § IV. 2. *From the aſſiſtance of the Holy Ghoſt vouchſafed to them,* § V. 3. *From our Lord's promiſe to lead them by this Spirit into all truth,* § VI. 4. *From the end for which they were indited to be a rule of faith and manners to all ages,* § VII. 5. *From the teſtimony of the Chriſtians of the firſt ages, who ſtill owned and received them as ſuch,* § VIII. *In confirmation of the truth of Chriſtianity, it is alledged,* 1. *That if a Meſſiah was to come from Judea at that time, according to the general expectation of the eaſt, he muſt be our Meſſiah.* 2. *That no reaſonable perſon, who was not the true Meſſiah, would have undertaken to fulfil the prophecies of the Old Teſtament concerning the Meſſiah.* 3. *That none but the true Meſſiah could accompliſh the things declared in the New Teſtament to be the characters of the Meſſiah,* § IX. (2.) *This is argued from what is ſaid in the New Teſtament, of what Chriſt, and what his apoſtles, and thoſe who believed in him, ſhould do in his name; where is ſhewed the vanity of all that is offered by way of compariſon of what was done by others, with what was done by Chriſt and his diſciples; and alſo, of the pretence that Chriſtians did the things which they performed by the art of magic,* § X. (3.) *From the truth and certainty of our Lord's reſurrection from the dead,* § XI. (4.) *From the manifold predictions of our Lord, exactly verified; and eſpecially from thoſe which concerned the deſtruction of Jeruſalem, and the judgments which ſhould come upon the Jewiſh nation for their infidelity,* § XII. *and* XIII.

THAT theſe ſacred writings may have their due effect and influence upon us, I ſhall endeavour, as well as I am able,

1*ſt*, To eſtabliſh their divine authority: whence it will follow,

2*dly*, That the doctrines and inſtructions delivered in them, are to be owned as the rules and doctrines of our Lord, and ſo are neceſſary to be believed and practiſed by all that bear the name of Chriſtians. My firſt aſſertion therefore is,

§ I. That the apoſtles and evangeliſts indited theſe ſcriptures by the aſſiſtance of the Holy Ghoſt, and that, as the immediate ſucceeding ages did, ſo we at preſent ſecurely may rely upon them as a rule of faith. And here I ſhall conſider,

1. How this aſſiſtance may fitly be explained.
2. How far it is neceſſary or reaſonable to aſſert it.
3. What evidence may be offered to confirm it.

For explication of this divine aſſiſtance, let it be conſidered,

1. That prophecy is ſometimes repreſented as the word of the Lord, and he is ſaid to ſpeak to the prophet; and ſuitably

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to this metaphor, ſome illuſtration of the aſſiſtance of the Holy Spirit may be made from the analogy it bears to human converſation, thus, that as we convey our thoughts one to another by ſuch words, as, by the organs of hearing, make ſuch a motion on their brain, to whom we ſpeak, as gives them an idea of the words we utter, and by them of the things which by thoſe words are ſignified; and ſo it is the impreſſion made upon their brain which doth communicate our thoughts to them; ſo when it pleaſeth God to reveal his will to any perſon, it ſeemeth only neceſſary that he talk inwardly with them, that is, that he make ſuch a motion on their brains, as giveth them a deep and clear idea of that which he intended to make known unto them; only the impreſſion muſt be then made in ſuch a manner and degree, and with ſuch circumſtances as may make it certain to the inſpired perſon, that it derives from God. Now, ſeeing, when we hear the voice of any one, or receive a letter from him, we may be certain from the knowledge we have of his voice, or his hand-writing, that it is he indeed who ſpeaks or writeth to us; we may very well conceive, that God can eaſily give ſuch diſtinctive marks of what he inwardly ſpeaks to us, or *writes upon the tables of our hearts*, as ſhall enable us to diſcern what he imprints upon them, from any impreſſion that ſhall otherwiſe be made upon them.

2. Sometimes the prophet is in ſcripture ſtyled a *ſeer*, and his word *a viſion*; and then the parallel, or the analogy, runs thus: As we ſee, by virtue of a light reflecting the ſpecies of things upon the retina of the eye, and thence deriving a peculiar motion to, and making a diſtinct impreſſion on the brain; ſo may the prophet be ſuppoſed to ſee what God reveals unto him, by a like motion of the Holy Spirit made upon his brain concerning it. And as it is as eaſy to propoſe a material object to the view, as to deſcribe it by our words, ſo muſt it be as eaſy for God to dart ſuch an impreſſion or inward light upon the brain of the prophet, or ſpiritual man, as ſhall give him a more bright and ſenſible idea of things, than if he did perceive them by the ear, or even view them by the eye. And as we more exactly diſcern a ſenſible object by the view, than we know it by a deſcription of it without that view; ſo the Jews ſay, that prophecy בְּמַרְאֶה *in viſion*, is more excellent than that which comes only בַּחֲלוֹם by *dream*, or in a dream, in which we ſeem to hear one talking with us.

Now, though this impreſſion may be ſufficient to convince the prophet and inſpired perſon, that his revelation did indeed derive from God, yet, ſince this revelation was intended not for himſelf, but for the uſe of others, he, with the revelation, muſt be enabled, by ſome convincing proof, to evidence to thoſe who were concerned to embrace it, that he was ſent indeed by God with ſuch a meſſage to them. Now, of this they only could be ſatisfied by ſome outward marks or notes, of which they, by their ſenſes, were enabled to judge, *viz.* the miracles wrought for confirmation of his teſtimony, or ſome prophetical prediction of ſomething future and contingent, exactly verified in the event. And thus, ſaith the apoſtle, was their preaching confirmed to the world; *God bearing witneſs to them, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his will*, Heb. 2. 4.

The ways of prophecy under the Old Teſtament ſeem to be comprehended under theſe four heads, *viz.* Either the prophets received their revelation in a dream or trance, or in a viſion, or by a voice from heaven, or by the ſecret ſuggeſtions of the Holy Ghoſt.

Now, ſome of the apoſtles had their viſions either by day, as Peter; for an eeſtaſy fell upon him, *and he ſaw the heavens opened, and he heard a voice ſaying to him, Ariſe, Peter, kill, and eat*, Acts 10. 11. and this is called ὅραμα, *a viſion*, ver. 17. And, by this, ſaith he, God taught me *to call no man common or unclean*, ver. 28. or by night: thus, a viſion of the night was ſeen by Paul, and a man ſpeaking to him *in the viſion of the night*, Acts 16. 9. They had alſo the Spirit ſpeaking to them; for the Spirit ſaid to Peter, *Behold, three men ſeek thee: ariſe therefore, and go with them, nothing doubting, for I have ſent them*, Acts 10. 20. 21. And ſometimes they had *viſions and revelations of the Lord*, either by way of rapture to them, 2 Cor. 12. 2. or of converſe with them; as, when Chriſt ſaid to St Paul, *My grace is ſufficient for thee*, ver. 9. Here then are three kinds of revelation granted to the apoſtles; but then theſe things were moſtly occaſional and accidental to them, in reſpect of their apoſtolical function.

Only, the caſe of the apoſtle Paul muſt here admit of an exception; for it being neceſſary for an apoſtle, that is, a witneſs of Chriſt's reſurrection, to have ſeen the Lord riſen from the dead, according to thoſe words, *Am I not an apoſtle? Have I not ſeen the Lord?* 1 Cor. 9. 1.; and for an apoſtle, *not of man, neither by man, but by Jeſus Chriſt*, Gal. 1. 1. to receive his meſſage immediately from the Lord Jeſus, Chriſt ſpeaks thus to him, *I have appeared unto thee for this purpoſe, to make thee a miniſter, and a witneſs, both of thoſe things which thou haſt ſeen, and of theſe things in the which I will appear unto thee*, Acts 26. 16. Which words contain a promiſe of an immediate inſtruction from Chriſt in his apoſtolical function: whence this apoſtle declares, confirming that his declaration with an oath, *the goſpel which was preached by me, was not after man, for I neither received it of man, neither was I taught* (by man,) *but* (only) *by the revelation of Jeſus Chriſt*, Gal. 1. 11. 12. He therefore had his meſſage from Chriſt, as Moſes had from God, Chriſt ſpeaking to him *mouth to mouth*, &c. Numb. 12. 7.

But yet that which enabled them for the inditing of theſe writings, as a rule of faith to all ſucceeding ages, was the internal and powerful aſſiſtance of the Holy Spirit.

§ II. To proceed then to the ſecond inquiry, how far it is neceſſary or reaſonable to aſſert the divine aſſiſtance of the Holy Spirit, or his inſpiration to theſe ſacred writers. To this I ſhall anſwer, by premiſing a diſtinction of the Jews, between thoſe ſacred writers, who were prophets properly ſo called, and the Chetubim or holy writers, who penned their compoſitions by the aſſiſtance of the Holy Ghoſt.

To the prophets properly ſo called, they aſcribe an immediate ſuggeſtion and repreſentation in their fancy and imaginations of the things which they delivered as from the mouth, and in the name of God, he keeping ſtill alive upon them the

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images and reſemblances of the viſions which they ſaw, till they were penned, and imprinting on their memories the meſſages which they delivered by his command to the people. Hence, when the roll of Jeremy was burnt, he was enabled to dictate again to *Baruch the ſame words*, chap. 36. 32. And this I believe to be true, concerning all the viſions they declare they ſaw, and all the meſſages they deliver with this preface, *Thus ſaith the Lord*; or, *The word of the Lord* came to N. N. *ſaying*; but I do not think it neceſſary, with reference to the hiſtorical things related in the writings of Joſhua, Judges, Samuel, Kings, which the Jews ſtyle the former prophets, or with reſpect to the hiſtorical relations contained in the prophecies of Iſaiah, Jeremiah, *&c.*

To the Chetubim, or holy writers, who penned their writings by the aſſiſtance of the Holy Spirit, they aſcribe,

1*ſt*, An impulſe from God to write or to compoſe them, but ſuch as left them to the uſe of their own words, and to the exerciſe of their reaſons.

2*dly*, A ſuperintendency of the Holy Spirit over them, and a divine aſſiſtance ſtill cleaving to them in thoſe compoſitions, ſo that they ſhould not be obnoxious to any error or miſtake in what they did indite; that aſſiſtance which they aſcribe to their prophets, by later writers is called *an inſpiration of ſuggeſtion*; the ſecond, or the aſſiſtance of the Chetubim, *an inſpiration of direction* only.

And this aſſiſtance was thought inferior to that of prophecy, not as to the certainty of the revelation, or the ſubject-matter, but only as to the degree and meaſure of it; for, becauſe there was in theſe compoſitions no *viſum propheticum*, *i. e.* no viſion exhibited, nor did they ſpeak in this high ſtrain, *Thus ſaith the Lord*, therefore they thought they were not to be ſtyled prophets in the proper acceptation of the word. And I conjecture, that it is for this latter reaſon only, that they put the prophet Daniel not among the prophets, but the Hagiographi, or ſacred writers, becauſe he never uſeth theſe expreſſions, *Thus ſaith the Lord*, or ſaith, *The word of the Lord came unto me*; ſince otherwiſe, in viſions, he was ſcarce inferior to any of the other prophets. Nor is it eaſy to conjecture in what this way, whether of revelation, or divine aſſiſtance, and inſpiration by the Holy Ghoſt, ſhould be inferior to the former. For,

1*ſt*, Sure it is no diſparagement to this way, that perſons acted by it do not expreſs themſelves in (a) parables, ſimilitudes, and riddles, but uſe a more familiar language, and appear in a more ſimple undiſguiſing dreſs, and ſo more advantageouſly condeſcend to the capacity of the reader. Nor,

2*dly*, That it doth not act ſo much on the (b) imagination and the fancy, but is principally ſeated in the higher and purer faculties of the ſoul, which is the ſecond difference aſſigned between them. Nor,

3*dly*, That it chiefly (c) moveth the inſpired perſon to dictate matters of true piety, and goodneſs, of virtue, wiſdom, and prudence; theſe differences, if aſſigned truly, ſeem to me to be advantages of this aſſiſtance, above that which uſually was afforded to the ancient prophets, rather than tokens that it was really inferior to the inſpiration they enjoyed.

And this will be more evident, if we compare this aſſiſtance of the Holy Spirit with that *gradus Moſaicus*, which the Jews generally account the higheſt, or ſupreme degree of prophecy, and is recorded in theſe words, *If there be a prophet among you, I the Lord will make myſelf known to him in a viſion, and will ſpeak to him in a dream. My ſervant Moſes is not ſo, who is faithful in all my houſe; with him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches, and the ſimilitude of the Lord ſhall he behold*, Numb. 12. 6. 7. 8. Whence the Jews gather theſe ſeveral excellencies of the prophetic gift of Moſes, above what is vouchſafed to the other prophets, *viz.*

1*ſt*, That all other (d) prophets propheſied by dream or by viſion, but Moſes propheſied when he was waking, and ſtanding. Now, this alſo did the ſpiritual perſon, moved by the Holy Ghoſt.

2*dly*, That other (e) prophets propheſied by the hand of an angel, and therefore ſaw what they ſaw in (f) parables and dark ſpeeches; but Moſes ſpake immediately from the mouth of God, and without parables, or dark ſpeeches; and ſo alſo did the ſpiritual perſon ſpeak under the goſpel-diſpenſation, not by an angel, but by that Spirit which ſearcheth the deep things of God; not in parables, and dark riddles, but with great plainneſs of ſpeech.

3*dly*, That all the prophets were afraid, and troubled, and fainted, but Moſes was not ſo: nor was it ſo with our apoſtles. Moreover, there was ſtrength, ſay they, in Moſes, to underſtand the words of the prophecy; and ſo was there alſo in the prophets to underſtand the revelations of the Spirit. So that you ſee, this way of aſſiſtance gave to the penmen of the New Teſtament, all theſe prerogatives of Moſes above the other prophets; and ſo I know not why it ſhould be reckoned inferior to their way of prophecy, upon thoſe very accounts for which the way of prophecy vouchſafed to Moſes is preferred above them, eſpecially if we conſider that St Peter lays this as the true foundation of their credibility, that *they ſpake as they were moved by the Holy Ghoſt*, 2 Pet. 1. 21.

But it is of no great moment to inſiſt on this compariſon, ſince the ſacred writers of the ſecond order, ſtyled *Hagiographi*, are ſaid to be ſo far attended with the divine aſſiſtance in their compoſitions, as that they could not be obnoxious in them to error or miſtake in what they writ; which is abundantly ſufficient to render all their compoſitions a certain and unerring rule of faith, in what they have delivered as the object of it.

To proceed then to the conſideration of the diſtinction hinted before, *viz.* Of inſpiration by ſuggeſtion, and inſpiration of direction only: I ſay then,

1*ſt*, That where there is no antecedent idea or knowledge of the things written for the good of others, to be obtained from reaſon, or a former revelation, an inſpiration of ſuggeſtion muſt be vouchſafed to the apoſtles, to enable them to make them

(a) *Dr Smith of prophecy, chap.* 7. *p.* 231. (b) *Ibid.* (c) *Ibid.*
(d) *Ibid. chap.* 11. (e) *Maim. Fund. Leg. c.* 7. (f) *Ibid.*

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known unto the world. But where there is an antecedent knowledge of the things to be indited, it can only be neceſſary, that God ſhould either immediately, or by ſome ſpecial occaſions, excite them to indite thoſe things, and ſhould ſo carefully preſide over, and direct their minds whilſt writing, as to ſuggeſt, or bring into their memories, ſuch things as his wiſdom thought fit to be written, and ſhould not ſuffer them to err in the delivery of what was thus indited in his name, or as apoſtles of God the Father, and our Lord Jeſus Chriſt. And therefore,

2*dly*, In all their revelations of myſteries, or things which could not otherwiſe be made known to them, either by natural reaſon, or antecedent revelation, they muſt be acknowledged to have had them by an immediate ſuggeſtion of the Holy Spirit. Hence of theſe things the apoſtle ſays negatively, that *the natural man* (who only judges of things by his natural reaſon) *cannot know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. *i. e.* they being myſteries, can only be diſcerned by the revelation of the Spirit; and poſitively, that *they ſpake the wiſdom of God in a myſtery, even the wiſdom hid from former ages, which eye hath not ſeen, nor ear heard, nor had it entered into the heart of man to conceive*, 1 Cor. 2. 7. and that becauſe *God had revealed theſe things to them by his Spirit*, ver. 9. *they having received the Spirit of God, that they might know the things which are freely given to us of God*, ver. 10. Thus was the myſtery of the calling of the Gentiles into an equality of privileges with the believing Jews, made known unto them; for God, by revelation, ſaith St Paul, *made known to me the myſtery of Chriſt, which in other ages was not made known, as it is now revealed to his holy apoſtles and prophets by the Spirit, that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel*, Eph. 3. 3. 4. 5. 6. chap. 1. 9. — 6. 19. Col. 1. 26. 27. — 2. 2. — 4. 3. 4. So they knew the myſtery of the recalling of the Jews, Rom. 11. 25. 26. the myſtery of the reſurrection, *i. e.* the quality of the bodies to be raiſed, and the order of it, with all the other ſpecial circumſtances mentioned, 1 Cor. 15. 1 Theſſ. 4. and the apoſtaſy of the latter times; *for the Spirit ſpeaketh expreſsly*, ſaith the apoſtle, *that in the latter days men ſhall depart from the faith*, 1 Tim. 4. 1. This inſpiration of ſuggeſtion muſt alſo be allowed to St John the author of the Revelation; for he ſpeaking only what was repreſented to him in viſions, or by angelical diſcourſes, or apparitions, muſt have that aſſiſtance which ſuggeſted theſe ideas to him. But,

3*dly*, As for thoſe things which they did know already, either by natural reaſon, education, or antecedent revelation, they needed only ſuch an aſſiſtance or direction in them, as would ſecure them from error in their reaſonings, or in their confirmation of their doctrines by paſſages contained in the Old Teſtament; and therefore a continual ſuggeſtion muſt be here unneceſſary. And indeed one great work they had upon their hands both in preaching the goſpel, and writing theſe goſpels and epiſtles, being to convince the unbelieving Jew, or to confirm the wavering Jew, or rectify the errors of the Judaizing Chriſtian, the gift of knowledge of the ſcriptures of the Old Teſtament was very neceſſary to them, and therefore is deſervedly reckoned among the primary gifts of the Holy Ghoſt; and being ſo, we have reaſon to believe, that either the Holy Ghoſt ſuggeſted to their memory thoſe ſcriptures which they uſed in theſe ſacred writings to convince them, or elſe preſided ſo over them, as not to ſuffer them to make any inferences from them, which were not agreeable to the true intent and meaning of them; though, at this diſtance of time, we may not always be able to diſcern the ſtrength and clearneſs of the conſequence. And,

4*thly*, In writing the hiſtorical parts of the New Teſtament, or matters of fact relating to themſelves, or others, it is only neceſſary, that what is there delivered as matter of fact, ſhould truly be performed, as it is ſaid to have been done; but it is not neceſſary that they ſhould be related in that order of time in which they were performed, unleſs that alſo be affirmed of them; for this muſt be ſufficient to aſſure us of the truth of what they thus delivered.

Moreover, in writing the diſcourſes contained in theſe books, it is not neceſſary that the very words ſhould be ſuggeſted, or recorded in which they were firſt ſpoken, but only that the true intent and meaning of them ſhould be related, though in diverſity of words. Though the promiſe made to the apoſtles by our Lord, that *the Holy Spirit ſhould bring to their remembrance πάντα, all things which he had ſaid unto them*, John 14. 26. doth fairly plead for this exactneſs in what they have delivered of our Saviour's ſermons; it being ſcarce imaginable their memory, without divine aſſiſtance, ſhould exactly give us all that was ſpoken in ſuch long diſcourſes.

And hence we may account for the objections againſt this divine aſſiſtance, ariſing from the 7th of the Acts; for, though I have ſhewed in the note on ver. 15. 16. that there is no real miſtake in the words of the protomartyr, yet were it granted, that there is an error in his account of the ſepulchres of the patriarchs, yet that affects not the authority of St Luke at all, provided he hath exactly related what was then ſaid by St Stephen, who was not choſen to be a penman of the holy ſcriptures.

Laſtly, From what is thus diſcourſed, it may appear, that I contend only for ſuch an inſpiration, or divine aſſiſtance, of the ſacred writers of the New Teſtament, as will aſſure us of the truth of what they writ, whether by inſpiration of ſuggeſtion, or direction only; but not for ſuch an inſpiration as implies, that even their words were dictated, or their phraſes ſuggeſted to them by the Holy Ghoſt. This, in ſome matters of great moment, might be ſo, St Paul declaring, that they *ſpake the things which were given them of God in the words which the Holy Ghoſt teacheth*, 1 Cor. 2. 13. if that relate not to what the Holy Ghoſt had taught them out of the Old Teſtament. But that it was not always ſo, is evident, both from the conſideration that they were hagiographers, who are ſuppoſed to be left to the uſe of their own words, and from the variety of the ſtyle in which they write, and from the ſoleciſms which are ſometimes viſible in their compoſitions; and more eſpecially from their own words, which manifeſtly ſhew, that in ſome caſes they had no ſuch ſuggeſtions from the Holy Ghoſt, as doth imply, that he had dictated thoſe words unto them. For inſtance, when St Paul declares his will or purpoſe to do what he was hindered by the providence of God from doing; as, when he ſaith to the Romans, *When I go into Spain, I*

will come to you, chap. 15. 24. *I will come by you into Spain*, ver. 28. For though he might, after his enlargement, go into the weſt, where (g) St Clemens ſaith, he preached; and even into Spain, as (h) Cyril, (i) Epiphanius, and (k) Theodoret ſay he did: yet it is certain he did not deſignedly go to Rome, in order to an intended journey into Spain: And when he ſaith to the Corinthians, *I will come to you when I paſs through Macedonia*, 1 Cor. 16. 5. and yet confeſſeth in his ſecond epiſtle, 2 Cor. 1. 15. 16. 17. that he did not perform that journey; for it is not to be thought the Holy Ghoſt ſhould incite him to promiſe, or even purpoſe what he knew he would not perform. This alſo we learn from all thoſe places in which they do expreſs their ignorance, or doubtfulneſs of that which they are ſpeaking of; as, when St Paul ſaith, *I know not whether I baptized any other*, 1 Cor. 1. 16. And again, τυχὸν παραμενῶ, *Perhaps I will abide, yea, and winter with you*, 1 Cor. 16. 6. And, when St Peter ſaith, *By Sylvanus, a faithful brother, as I ſuppoſe, have I written to you*, 1 Pet. 5. 12. For theſe words plainly ſhew, that in all theſe things they had no inſpiration or divine aſſiſtance. This, laſtly, may be gathered from all thoſe places in which they only do expreſs their hope, and that conditionally, of doing this or that; as in theſe words, *I hope to ſee you in my journey*, Rom. 15. 24. *I will come unto you quickly, if the Lord will*, 1 Cor. 4. 19. *I hope to ſtay ſome time with you, if the Lord permit*, 1 Cor. 16. 7. *I hope in the Lord Jeſus to ſend Timothy quickly to you*, Phil. 2. 19. 23. And, *I truſt that I myſelf alſo ſhall come quickly*, ver. 24. *Theſe things I write, hoping to come to thee quickly; but if I ſhould tarry, that thou mayſt know how to behave thyſelf in the church of God*, 1 Tim. 3. 14. 15. *I hope by your prayers to be given to you*, Phil. ver. 22. *This will we do if the Lord permit*, Heb. 6. 3. *I hope to come to you*, St John, ep. 2. 12. ep. 3. ver. 14. For, 1. *Spes eſt incertæ rei nomen*, the word *hope* implieth an uncertainty; whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inſpire men to ſpeak ſo uncertainly. And, 2. There can be no neceſſity, or even uſe of a divine aſſiſtance to enable a man to expreſs his hopes, ſeeing all men do by natural reflection know them.

§ III. And having thus declared what I do allow, I now proceed to ſhew what in this matter I cannot admit of.

1*ſt*, Then, I can by no means grant any ſlips of memory in the compilers of theſe ſacred books of the New Teſtament; for though theſe are allowed by (l) ſome in matters of ſmall conſequence, as they are pleaſed to ſtyle them, yet is it of great conſequence that we do not own them: For, if you grant they have thus ſlipt at all, by what rules can we be aſſured they have not ſlipt above an hundred times, or even in moſt of their hiſtorical relations? For inſtance, if St Matthew could ſlip in citing the words of the prophet Jeremiah by a miſtake, for the words of Zechariah, Matth. 27. 9. why not alſo in citing the words of the prophet Iſaiah, or of any other prophet? If one of thoſe ſacred writers might be ſubject to theſe ſlips, why not all? If once, why not often? And can we think it no prejudice to the divine authority of theſe ſacred writings, that they ſhould ſo oft be ſubject to falſe citations, and produce falſe ſtories, contradicting the truth of the Old Teſtament? Would not this yield a great advantage againſt our rule of faith, both to the unbelieving Jews, and to the Sceptics, and Antiſcripturiſts, which too much abound among us? Nor,

2*dly*, Can I grant that the apoſtles determined any matters of practice merely from rules of human prudence, without the guidance and direction of the Holy Spirit. It is pretended this is done by St Paul in theſe words, *To the reſt ſpeak I, not the Lord*, 1 Cor. 7. 12. And again in theſe, *Concerning virgins I have no commandment of the Lord, but I give my judgment, or advice, as one that hath obtained mercy of the Lord to be found faithful: I judge therefore this to be good for the preſent neceſſity*, ver. 25. 26. And, a third time, *She is happier if ſhe ſo remain, after my judgment, and I think alſo that I have the Spirit of God*, ver. 40. This is not, (m) ſaith one, ſpoken with the authority of a teacher ſent from God, or an apoſtle, but in ſuch a ſtyle as implies only an ordinary aſſiſtance, ſuch as any pious ſkilful paſtor may expect.

Anſ. To this I anſwer, 1. That what the apoſtle ſpeaks of here, from ver. 12. to the 24th, ſeemeth to be no ſlight matter, but of great importance to the good of ſocieties, and to the honour of Chriſtianity; for, ſure, it would have been a ſignal blemiſh to the Chriſtian faith, ſhould it have tended to diſſolve the bonds of matrimony, or given men or women licence to quit that ſacred tie, purely becauſe they were turned Chriſtians. And hence, we find that the apoſtle had taken eſpecial care to prevent this imputation every where, by ordaining the very ſame thing in all other churches, which he here preſcribes to the Corinthians; though then he who had ſaid before, *To the married ſpeak not I, but the Lord*, 1 Cor. 7. 17. becauſe that caſe had been particularly decided by Chriſt, Matth. 19. 9. ſays afterwards, *To the reſt ſay I, not the Lord*; he ſays not this to intimate that this direction only was given by him as a man uſing his natural reaſon, only to direct them to what he thought beſt, but not as delivering the mind of Chriſt, for he had before declared the contrary by ſaying, *We have the mind of Chriſt*, 1 Cor. 2. 16. and after doth it in theſe words, *If any man think himſelf a prophet, or ſpiritual, let him acknowledge that the things I write unto you are the commandments of the Lord*, chap. 14. 37. but only to declare, our Lord, in his diſcourſe of divorce, had not decided the caſe *de imparibus conjugiis, of the marriage of a believer with an infidel*, but had left this to the deciſion of thoſe apoſtles to whom he had promiſed the aſſiſtance of the Holy Ghoſt *to lead them into all truth*, John 16. 13.

Anſ. 2. In the words cited with relation to the caſe of virgins, though the apoſtle owns he had no particular commandment of the Lord, as he had in the caſe of married perſons, yet doth he ſay ſufficient to convince us that he adviſed in that matter, not only as a man aſſiſted by his natural reaſon, but alſo as one aſſiſted by the Spirit of God. For,

(g) Κήρυξ γινόμενος ἐν τῇ ἀνατολῇ, καὶ ἐν τῇ δύσει. *Ep. ad Cor.* § 6.
(h) *Cyril. catechiſ.* 17. *p.* 204. *C.*
(i) *Epiph. hær.* 27. *p.* 107. *C.*
(k) *Theodoret. in* 2 *Tim.* 4. 17. & *Præfat. in Pſ.* 116.
(l) *Mr Lowth's vindic. p.* 45.
(m) *Mr Lowth's vindic. p.* 51.

1*ſt*,

1*ſt*, Though, ſaith he, as to this, *I have no particular command, I give my advice in it as one who hath obtained mercy of the Lord to be found faithful*, (in the diſcharge of my apoſtolical office). Now, this, ſaith he, is all that is required of a miniſter of Chriſt, and *ſteward of his myſteries, that he be found faithful* in adminiſtering the grace of his apoſtleſhip, 1 Cor. 4. 1. 2. And this fidelity was ſtill attended with the power of Chriſt aſſiſting them, as appears from theſe words, *I thank Jeſus Chriſt our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry*, 1 Tim. 1. 12. So that this phraſe doth not imply that the apoſtle had only an ordinary aſſiſtance in this advice, ſuch as any ſkilful pious paſtor may expect. And this is ſtill more evident in thoſe words, *She is happier if ſhe ſo abide, after my judgment*; *and I think I have the Spirit of God* (enabling me to form that judgment); for they who ſay, this is not ſpoken with the authority of an apoſtle, or a teacher ſent from God, ſeem not to have conſidered that the apoſtle was writing to them who were apt to queſtion his apoſtleſhip, and required *a proof of Chriſt ſpeaking in him*, 2 Cor. 13. 3. and to them it was proper to ſay, Whatſoever you may conceive of me, *I ſuppoſe I have the Spirit of God, i. e.* the Spirit of wiſdom and knowledge to enable me to make this advice. Moreover, the words δοκῶ ἔχειν may be rendered, *I have the Spirit of God*; ſo in this epiſtle, ὁ δοκῶν εἶναι φιλόνικος is *he that is contentious*, chap. 11. 16. and εἴ τις δοκεῖ προφήτης, *if any man be a prophet*. See the note there. Nor,

3*dly*, Do I grant that St Paul any where implies that he doth not always uſe the beſt arguments, but ſometimes ſuch as are beſt fitted to the capacities and notions of thoſe he writes to; for, if ſo, by what rules ſhall we be able to diſtinguiſh betwixt his arguments, on which we may ſafely rely, as being abſolutely true, and thoſe which only are accommodated to the notions of thoſe with whom he had to do? St Paul doth indeed ſay, ἀνθρώπινον λέγω, *I ſpeak after the manner of men*, or what is common to men, *becauſe of the infirmity of your fleſh*, Rom. 6. 19. but he ſpeaks not this by way of excuſe for not uſing the beſt argument he could in this affair; but he ſpeaks this by way of illuſtration of his argument, or exhortation. The ſenſe which the ancients put upon theſe words is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, *I frame my exhortation with a due conſideration of the infirmity of your fleſh*, requiring only that you ſhould do that ſervice now to God, which you have formerly done to ſin. I rather think the apoſtle diſcourſeth to this effect: In this diſcourſe of their being ſervants formerly to ſin, and their obligation now to be ſervants to righteouſneſs, I ſpeak that which all natural men muſt have had experience of by reaſon of the infirmity of the fleſh, and of which they may thence take a juſt idea, requiring only that as they have formerly yielded their members inſtruments to ſin, ſo they would now yield them inſtruments to righteouſneſs.

As for the arguments they uſe *ad hominem*, as they are very few, ſo is it only requiſite that they ſhould truly be convincing upon the principles which ſuch men owned and received, there being nothing more intended by them, than to convince them that ſuch an inference doth naturally follow from their principle, and that they muſt either quit the tenet, or admit the inference. For inſtance, when the apoſtle ſaith, *Elſe what ſhall they do who are baptized for the dead?* 1 Cor. 15. 29. He is there diſputing againſt ſome of the Corinthians, who ſaid, *There is no reſurrection of the dead*. Now, here he all along diſputeth *ad hominem*, and on ſuppoſition; as *v. g. Then is Chriſt not riſen from the dead*, ver. 13. *Then are we falſe witneſſes of God*, ver. 15. *Then is your faith vain*, ver. 17. *Then they that ſleep in Chriſt are periſhed*, ver. 18. *Then are Chriſtians of all men the moſt miſerable*, ver. 19. *&c.* All which ſuppoſitions are really falſe, but then they follow from the foreſaid tenet of thoſe Corinthians; ſo that all this diſcourſe is only an argument *ab abſurdo*. But that the apoſtles any where uſe ſuch arguments *ad hominem*, as proceed only on ſuch principles as were generally admitted in their age, without conſidering whether they were true or falſe, I utterly deny.

§ II. Having thus premiſed theſe things for the right ſtating and explication of the controverſy, I proceed to lay down the arguments, which prove, that in theſe writings the apoſtles were aſſiſted and preſerved from error by the Spirit of God, and therefore were enabled to deliver to us an unerring rule of faith.

And, 1*ſt*, I argue for the divine aſſiſtance of the inditers of theſe ſacred records, from what they do aſſert concerning their own writings, and what they ſay touching the declarations made, the doctrines delivered, and the directions given in them. And,

As for the writers of the goſpels, St Luke declares, he writes his goſpel to Theophilus, that *he might know the certainty of thoſe things in which he had been inſtructed*; and St John declares, his goſpel was written, *that they might believe that Jeſus was the Chriſt, the Son of God*. Now, it is plain, that neither Theophilus could be certain of the truth of what he had been taught by any writing which was not abſolutely certain in itſelf; nor could others be induced by what St John had written, to believe *that Jeſus was the Chriſt*, unleſs they could be certain that he ſpake the truth throughout his goſpel: now, if we do conſider how many things contained in the beginning of St Luke's goſpel he muſt have by hearſay; and how long diſcourſes, both he, St Matthew, and St John deliver, as ſpoken by our Lord and others; of which we can have no aſſurance, after ſo many years before the writing of them, on the mere ſtrength of human memory, ſo as to ground an article of divine faith upon the very words in which they are delivered, we muſt be forced to conclude, that, upon this account, we cannot depend upon the very letter and minute circumſtances of every diſcourſe related by them, unleſs, according to Chriſt's promiſe, they had the aſſiſtance of the Holy Ghoſt *to bring theſe things to their remembrance*: wherefore this promiſe is made to them in very general and comprehenſive terms, *viz. The Holy Ghoſt ſhall bring all things to your remembrance whatſoever I have ſaid unto you*, John 14. 26. And then there being nothing conſiderable in St Mark, which is not alſo in St Matthew, or St Luke, or both, the certainty of all that is contained in them, muſt make us alſo certain of the truth of what St Mark delivers in his goſpel. Moreover, the word ſpoken and indited by them, is ſtyled *the word God*. Men, ſaith the apoſtle, could not believe the goſpel unleſs they heard it preached to them; nor could they hear it preached, unleſs ſome were commiſſionated to preach the goſpel; for *faith comes by hearing, and hearing by the word of God*, Rom. 10. 14. 15. 16. 17. And, *for this cauſe*, ſaith he, *thank we God without ceaſing*,

ſing, becauſe, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, 1 Theſſ. 2. 13. *I am made a miniſter of Chriſt,* ſaith he, *according to the diſpenſation of God which is given to me to fulfil (i. e.* fully to preach) *the word of God,* Col. 1. 25. 2. It is called the *commandment of God; for my goſpel,* ſaith St Paul, and *the preaching of Jeſus Chriſt,* is made manifeſt, and *according to the commandment of the everlaſting God, made known unto you for the obedience of faith,* Rom. 16. 25. 26. which faith is always built on a divine teſtimony. And again, *If any man be a prophet, or ſpiritual, let him acknowledge that the things I write unto you, are the commandments of the Lord,* 1 Cor. 14. 37. 3. It is declared to be the *wiſdom of God,* 1 Cor. 1. 24. For *we preach Chriſt to you that are called, both Jews and Greeks, the power of God, and the wiſdom of God; we ſpeak the wiſdom of God in a myſtery, even that wiſdom which God hath revealed to us by his Spirit,* 1 Cor. 2. 7. 10. 4. It is the teſtimony of God; for *I came not to you,* ſaith he, *in excellency of ſpeech, declaring to you the teſtimony of God,* 1 Cor. 2. 1. 5. It is the goſpel of God: for St Paul ſtyles himſelf *the miniſter of Jeſus Chriſt to the Gentiles miniſtering the goſpel of God to them,* Rom. 15. 16. *We preach,* ſaith he, *the goſpel of God freely,* 2 Cor. 11. 7. *We were bold to preach to you the goſpel of God; we were willing to have imparted to you not the goſpel of God only, but alſo our own lives,* 1 Theſſ. 2. 2. 8. 9. even *the glorious goſpel of the bleſſed God committed to my truſt,* 1 Tim. 1. 10. 6. It is the goſpel of Chriſt: *For I came,* ſaith he, *to Troas to preach Chriſt's goſpel,* 2 Cor. 2. 12. *We ſent Timotheus our fellow-labourer in the goſpel of Chriſt,* 1 Theſſ. 3. 2. 7. It is *the myſtery of his will,* Eph. 1. 9.; *the myſtery of God the Father, and of Chriſt,* Col. 2. 2.; *the mind of Chriſt made known to the apoſtles,* 1 Cor. 2. 16.; and *the word of Chriſt which muſt dwell richly in believers,* Col. 3. 16.

Now, ſure, it cannot rationally be conceived, that the apoſtles ſhould be ignorant of that aſſiſtance by which they were enabled to indite theſe records; if then they were aſſured of that aſſiſtance of the Holy Spirit which they challenged, then muſt the goſpel which they both preached and indited, be received as *the word of God and Chriſt, the mind of Chriſt, the goſpel of God and Chriſt, the myſtery of God the Father, and of Chriſt, the commandment and the teſtimony of God;* which is the thing I am concerned to make good; and then it highly muſt concern all perſons *to be mindful of the commandments of the apoſtles of our Lord and Saviour,* 2 Pet. 3. 2. If they had no ſuch aſſurance of the aſſiſtance of the Holy Spirit, they groſsly did impoſe upon the world, in thus pretending, that they preached the goſpel *by the aſſiſtance of the Holy Spirit ſent down from heaven.* If they were not aſſured that in thoſe writings they delivered only thoſe doctrines which God required all men to believe, thoſe precepts he required them to do, they muſt be very confident, in daring to make this the preface to ſome of their epiſtles, *Paul an apoſtle according to the will and the commandment of God,* 1 Cor. 1. 1. 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. 1 Tim. 1. 1. 2 Tim. 1. 1. and ſaying with ſo much aſſurance, *If any be a prophet, let him acknowledge that the things I write unto you are the commandments of God,* 1 Cor. 14. 37. and much more, in declaring to all Chriſtians thus: *We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; by this we know the Spirit of truth, and the ſpirit of error,* 1 John 4. 6. For this ſeems equal to what their Maſter himſelf ſaid in the like words, *Why do you not believe me? He that is of God heareth the words of God; you therefore hear them not, becauſe you are not of God,* John 8. 46. 47. Yea, they muſt be falſe witneſſes of God, by ſtyling human writings, the *word,* the *goſpel,* the *command,* the *teſtimony,* the *mind,* the *myſtery* of God and Chriſt, and by requiring others to receive it, *not as the word of man, but as the word of God,* even that word *by which they muſt be judged at the laſt day,* Rom. 2. 16. which again runs as high as thoſe words of Chriſt, *The words that I have ſpoken, ſhall judge him that believes it not, at the laſt day,* John 12. 48.

If here it be replied, that theſe things are rather ſaid of the goſpel which they preached, than of the goſpels and the epiſtles which they writ: I anſwer,

1. That St Peter ſaith of all St Paul's epiſtles, that they were written *according to the wiſdom given to him,* 2 Pet. 3. 15. 16. even that wiſdom which he ſtyles the *wiſdom of God,* and aſcribes to the apoſtles in the general, ſaying, *We ſpeak the wiſdom of God, &c.* 1 Cor. 2. 6. 7. that St Paul himſelf requires all ſpiritual perſons to acknowledge *the things he writ unto them, were the commandments of the Lord.*

2. I aſk, whether the doctrines of faith and rules of life delivered in theſe goſpels and epiſtles, be not as much a part of the goſpel, or the law of Chriſt, as any thing they preached? If they be a part of it, all theſe aſſertions muſt equally be true of their goſpels and epiſtles written, and their ſermons preached: if they be not, where ſhall we find, and how ſhall we be aſſured, that we have the goſpel of our Lord, ſince we know nothing of it but from what is left on record in that New Teſtament, which contains all we have left of their preaching after the Spirit promiſed to lead them into all truth was fallen upon them? Or, why did all Chriſtians, of that and the ſucceeding ages, depend upon them as their rule of faith? Moreover, that the apoſtles were aſſiſted as fully by the Holy Ghoſt in what they writ, as what they preached, will be apparent from the conſideration of their office, they having this aſſiſtance as being Chriſt's apoſtles, his ambaſſadors, the miniſters of Chriſt, and ſtewards of the myſteries of God. Now, in the preface to their epiſtles, they take care to let the reader know, they who ſent theſe epiſtles were apoſtles, and miniſters of Chriſt, *according to the will, and the commandment of God,* 2 Tim. 1. 1. *for* (declaration of) *the promiſe of life which is in Chriſt Jeſus, for the faith of God's elect, and the acknowledging the truth which is after godlineſs,* Tit. 1. 1. If therefore they had this aſſiſtance, becauſe they were the meſſengers of Chriſt, the teachers of the Jew and Gentile *in faith and verity*; men *who received grace and apoſtleſhip from Chriſt to the obedience of faith,* and had *the word of God committed to them according to the commandment of our God and Saviour;* and they were truly diſcharging their office as well when they indited as when they preached the goſpel; they muſt be equally aſſiſted in both.

This,

This, *laſtly*, will be evident from the conſideration of the common end and deſign both of their writing and preaching: for the reaſon why this aſſiſtance attended them in preaching, was the benefit and education of the church, the building her up in her moſt holy faith, *the perfecting the ſaints, the edifying of the body of Chriſt, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man*; for to this end *Chriſt gave ſome apoſtles, ſome prophets and evangeliſts*, Eph. 4. 11. 12. 13. Now, do not all theſe reaſons equally belong to their writings? Were they not alſo intended, and uſed for theſe very ends in all ſucceeding ages of the church? Did they not in them write the ſame things which they had preached, becauſe this was for their ſafety? Phil. 3. 1. that, after their deceaſe, *they might have theſe things always in remembrance*, 2 Pet. 1. 15. and that *they might be mindful of the commandments of the apoſtles of our Lord*, chap. 3. 1. 2. Had they not the promiſe of the Spirit to aſſiſt them in their preaching, that they might guide their hearers into all truth? And doth not the ſame reaſon hold more ſtrongly for their writings, partly becauſe they were to remain when the apoſtles were dead, and could not be conſulted as they might be whilſt living, when any ſcruple did ariſe touching their doctrine, and ſerve for the inſtruction not of one age only, as their preaching did, but of all ages of the Chriſtian world? And, indeed, their preaching without writing, could not have anſwered the deſign of propagating the Chriſtian faith to future ages; experience having taught us, that what is handed only by tradition to us, is ſubject to the greateſt change and innovations; it being the pretended traditions of the Jewiſh church, which corrupted and *made void the commandments of God*, Matth. 15. 6. and the pretended traditions of the Romiſh church which have turned their Chriſtianity into a ſyſtem of ſuperſtition and idolatry: for, as it is truly obſerved by (n) Origen, "That which only is delivered by "word of mouth, quickly vaniſheth, as being of no certainty." So that if our bleſſed Lord deſigned the continuance of his goſpel to the end of the world, he alſo muſt deſign the aſſiſtance of his apoſtles in the writing of it.

Now, from this argument we may return an anſwer to that cavil which ſome have made againſt the inſpiration of the writings of the New Teſtament, that we meet not in them, as we do frequently in the Old, theſe words, *Thus ſaith the Lord*, or, *The word of the Lord*, by ſuch or ſuch a prophet. For,

1. We meet not with theſe words in all the Chetubim, or the Hagiographa, which yet all the Jews acknowledge to be written by the aſſiſtance of the Holy Ghoſt. Moreover, our Lord ſpeaks of prophets ſent by him, Matth. 23. 34.; which implies, that they muſt be aſſiſted in delivering their meſſage by the Holy Ghoſt, as the prophets were.

2. When we meet with it in the prophets of the Old Teſtament, it is chiefly, if not only, when theſe prophets have a meſſage from the Lord to the people: and when Chriſt ſends his meſſage to the ſeven churches, we find words of like import ſtill repeated, *viz. He that hath an ear, let him hear what the Spirit ſaith to the churches*, Rev. 2. 7.—3. 22. which whole phraſe occurs not elſewhere, but only in the Revelations, or the words of the prophecy of St John.

3. It is ſurely of like import to ſay, *This I write to you by the word of the Lord*, 1 Theſſ. 4. 15. *The word you received from us, is not the word of man, but God*, chap. 2. 13. And I who preach it, am his miniſter *to fulfil the word of God*, Col. 1. 25. The word made known unto you for the obedience of faith, *is the command of the everlaſting God*, Rom. 16. 25. 26. *The things I write unto you are the commandments of the Lord*, 1 Cor. 14. 37. For the phraſe ἐν λόγῳ Κυρίου, is the phraſe uſed by the prophets of the Old Teſtament, *viz.* The prophet ſaid unto him ἐν λόγῳ Κυρίου, *by the word of the Lord, Smite me*, 1 Kings 20. 35. See chap. 13. 1. 2. 5. 32. and equivalent to it are theſe ſayings. In fine, we read of John the Baptiſt, that *the word of God came to him, and he went forth preaching the baptiſm of repentance*, Luke 3. 2. 3. which is the very phraſe uſed of the prophets of the Old Teſtament. See the note there. Seeing then our Lord hath taught us, that though he was *the greateſt of the prophets before Chriſt, yet the leaſt of the prophets in the kingdom of heaven is greater than he*, Matth. 11. 11. can we reaſonably conceive, that this forerunner of the Meſſiah ſhould ſpeak the word of God, as did the prophets of the Old Teſtament; and that the prophets and apoſtles of the New Teſtament, on whom the Holy Ghoſt deſcended, to enable them to teach the mind of Chriſt to all future ages of the church, ſhould not ſpeak and write what they delivered as the rule of faith by like divine aſſiſtances?

§ V. *Arg.* 2. They who, when they indited theſe writings, were aſſiſted by the Holy Ghoſt, the Spirit of truth, indited theſe records by divine aſſiſtance; for the things God ſpake to his ſervants the prophets, are ſtyled the things which *I commanded in τῷ πνεύματί μου, by my Spirit*, Zech. 1. 6. But the apoſtles were thus aſſiſted, this they in terms, or by juſt conſequence, aſſert. For St Peter ſaith of them all in general, that *they preached the goſpel by the Holy Ghoſt ſent down from heaven*, 1 Pet. 1. 12. And is not this as much as he ſaid of the prophets of the Old Teſtament, when he declares, they *ſpake as they were moved by the Holy Ghoſt?* 2 Pet. 1. 1. St Paul aſſerts in the ſame general expreſſions, that thoſe great things belonging to the goſpel, which *neither eye had ſeen, nor ear had heard, nor heart was able to conceive, God had revealed to them by the Spirit*, 1 Cor. 2. 10.; that they had *received not the ſpirit of the world, but the Spirit which is of God, that they might know the things which were freely given to Chriſtians of God*; and that theſe things they taught *not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual*, ver. 12. 13. In which place, the very deſign of the apoſtle is to prove, againſt the Greek philoſophers, how unreaſonable it was to reject the goſpel, becauſe it came not in the way of demonſtration to human reaſon, but by way of revelation from God, and ſo requireth faith; as of neceſſity it muſt do, ſince it contained ſuch things concerning the deſign of Chriſt's ſalutary paſſion, his reſurrection, aſcenſion, and a future judgment at the general reſurrection, which no natural man could

(n) Τὰ γὰρ ἀξιόπιστα λεγόμενα παντὶ καὶ μὴ ὀλίγῳ, ἐκ ἔχοντα ἀνάδειξιν. *Dial. contr. Marcion. p.* 59.

know by the utmoſt improvement of his human reaſon, and ſuch diſcoveries of the counſel of God concerning man's juſtification, which depended upon his good pleaſure, which was known only to that Holy Spirit which ſearcheth all things, even the deep things of God. It is this Spirit, ſaith he, that we have received, and by this Spirit hath God revealed theſe things unto us, and we accordingly do teach them to the world, not in the words which human wiſdom teacheth, but *which the Holy Ghoſt teacheth*, comparing the revelations made to us by the Spirit, with the revelations made to the prophets in the Old Teſtament by the ſame Spirit, and finding that the revelations made to us do far exceed what was diſcovered to them; for what the eye of thoſe prophets had not ſeen in viſion, or their ear heard in dreams, nor can the heart of man conceive without a revelation, even theſe things hath God revealed to us by his Spirit. Thus did they ſpeak the word of God *in demonſtration of the Spirit:* whence he declares, that if any man deſpiſe their teſtimony or inſtructions, he deſpiſed not man only, but God alſo, who had given them his Spirit, 1 Theſſ. 4. 8. they being not ſufficient for this work of themſelves, but their ſufficiency was of God, who, by this miniſtration of the Spirit, had made them able miniſters of the New Teſtament, 2 Cor. 3. 5. 6. And thus, ſaith he, *that God who commanded the light to ſhine out of darkneſs*, (and who illuminated the prophets, by ſhining upon their imaginations and their underſtandings), *hath ſhined in our hearts to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 6. In his epiſtle to the Epheſians, he declares, that the myſtery of Chriſt was made known to him by immediate revelation, and not to him only, but to the reſt of the apoſtles and prophets of the New Teſtament; *for God*, ſaith he, *hath made known this revelation to us the apoſtles and prophets by the Spirit*, Eph. 3. 3. 5. And hence he ſpeaks to the Corinthians in this language, *If any man be a prophet, or ſpiritual, let him acknowledge that the things I write unto you are the commandments of God*, 1 Cor. 14. 37. Here then the argument runs thus:

They who had a like aſſiſtance to that of the prophets under the Old Teſtament, muſt write by the direction of the Holy Ghoſt; *for holy men of old ſpake as they were moved by the Holy Ghoſt*, and the ſcripture they indited was of divine inſpiration; and their words are cited in the New Teſtament, as ſpoken by the Holy Ghoſt: but the apoſtles had a like aſſiſtance; for, in the words now cited, they ſtyle themſelves apoſtles and prophets; they challenge a like illumination, or *ſhining of God upon their hearts*, a like revelation of their goſpel by the Holy Spirit; and they pretend to teach it to others in words taught them by the Holy Ghoſt. In all which ſayings they muſt be guilty of a falſe teſtimony concerning God, and muſt impoſe upon the church of Chriſt, if no ſuch aſſiſtance of the Holy Spirit was imparted to them.

§ VI. A third argument for the infallible aſſiſtance of the apoſtles in delivering the truth of the goſpel to poſterity, is taken from our Saviour's promiſe to them, he having engaged,

Firſt, To ſend the Comforter to be for ever with them, in theſe words: *I will aſk the Father, and he ſhall give you another Comforter to be for ever with you*, John 14. 16.; and to be always with them when they were executing his commiſſion *to make diſciples in all nations, teaching them to obſerve whatever he had commanded them*, Matth. 28. 19. 20. *Ye*, ſaith he, *ſhall be my witneſſes of theſe things*; and that you may be qualified to be ſo, *behold, I ſend the promiſe of my Father upon you*, Luke 24. 48. 49. Hence I infer, that they had always the aſſiſtance of the Holy Spirit with them in the diſcharge of their apoſtleſhip.

Secondly, He adds, that this Spirit that ſhould thus abide with them, was *the Spirit of truth which the world could not receive*, John 14. 16. 17. Now, why doth he chuſe to characteriſe him by this epithet, but to inform them, that they might expect from him the certain knowledge of that whole doctrine they were, as his apoſtles, to declare unto the world, and leave to future generations as the rule of faith? That this is indeed the reaſon, we learn from theſe following words, ver. 26. *But the Comforter, the Holy Ghoſt, whom the Father ſhall ſend in my name, he ſhall teach you all things, and bring to your remembrance all things which I have ſaid unto you; i. e.* the things I have commanded you to teach, he ſhall faithfully bring to your remembrance; and as for thoſe *many things I have to ſay unto you, which now ye cannot bear*, he ſhall teach them all. That this is the true import of this promiſe, we learn from the enſuing words, chap. 16. 12. 13. *I have yet many things to ſay unto you, but ye cannot bear them now; but when he, the Spirit of truth, is come, he ſhall guide you into all truth, and he ſhall ſhew you things to come:* he ſhall guide you into, and therefore ſhall ſecure you from erring from, or going out of the way of truth: he ſhall thus guide you into all truth, which it concerns you, as his apoſtles, to deliver to the Chriſtian church, or any of her members to know, in order to the performance of their duty, or the obtaining the end of their faith, the ſalvation of their ſouls. Hence then, 1*ſt*, We may be ſure, that all the ſermons or diſcourſes of our Lord to his diſciples, recorded in the evangeliſts, are faithfully delivered by his apoſtles, as to the ſenſe and genuine import of them; for otherwiſe, the Holy Spirit did not *bring to their remembrance all things which he had ſaid unto them*, but ſuffered them to record ſome of his ſayings otherwiſe than he delivered them; nor were they faithful in execution of the charge committed to them, which was *to teach all nations all things which he had commanded them*. 2*dly*, Hence alſo we may reſt aſſured, that what the apoſtles taught in any of the epiſtles directed to the Chriſtian churches, they taught by the direction and guidance of the Holy Spirit; for ſince they were indited by them as the apoſtles of the Lord, for the inſtruction of the church, of that and the ſucceeding ages, if the Spirit of truth did not guide them into all truth, but ſuffered them to err in the compoſing of them, then was not this promiſe of our Lord fulfilled unto them; no, not then, when they undertook to be *teachers of the church in faith and verity*, and ſo were more eſpecially concerned to have this guidance of the Holy Spirit. Moreover, Chriſt declares, that *he who heareth them, heareth him*, Luke 10. 16. *he that receiveth them, receiveth him*, Matth. 10. 40. Now, to receive the apoſtles even as Chriſt Jeſus, Gal. 4. 14. no man could be obliged, unleſs they were entirely aſſiſted by the Spirit promiſed, *to lead them into all truth* in the diſcharge of their apoſtleſhip. And this ſeems plainly to be the import of Chriſt's addreſs to his Father, John 17. 17.

Sanctify

Sanctify them in or by *thy truth; thy word is truth;* for as he himself was sanctified by the Holy Spirit to his prophetic office, Luke 4. 18. John 10. 36. so must they who were apostles and prophets sent by him, Matth. 23. 34. Luke 11. 49. and therefore he saith, *As the Father hath sent me, so send I you; receive the Holy Ghost,* John 20. 21. 22. and prays, that they may have the same Spirit, *that the world might believe, and know the Father had sent him, and had loved them, as he had loved him,* chap. 17. 21. 23. See the note there.

§ VII. *Arg.* 4. These sacred records which were indited to be a standing rule of faith to Christians throughout all ages of the world, the gospel contained in these scriptures being made *known to all nations for the obedience of faith,* Rom. 16. 26. they must, in all things propounded in them to our faith, contain a divine testimony, or a revelation of the will of God. For as human faith depends upon the testimony of man, so divine faith is that which depends on the testimony of God: and as obedience to men consists in doing the will of men, so our obedience to God consists in conformity to the will of God. Again, if we must all *be judged by this law of liberty,* James 2. 12. if Christ at the last day will *judge the secrets of mens hearts,* according to the gospel of St Paul, Rom. 2. 16. *if he will come in flaming fire, taking vengeance of all that obey not his gospel,* then must this gospel, and this law of liberty, be a rule of faith until Christ's second coming: for, upon that account alone, can men be bound under this dreadful penalty, to yield obedience to it, and be judged by it.

§ VIII. *Arg.* 5. *Lastly,* That the apostles, and writers of the books of the New Testament, were assisted both in their preaching and writing by the Spirit of God, the Christians of all ages from the beginning do attest. (o) St Clemens in his epistle to the Corinthians saith, "That the apostle delivered the gospel to us from our Lord Jesus Christ, and Christ from "God; and that being filled with the Spirit, and having the word of God committed to them, they went out preaching "the kingdom of God." He adds, (p) "That the scriptures are the true words of the Holy Spirit: and that St Paul writ to "them by the Spirit, touching himself, and Cephas, and Apollo." (q) Polycarp tells his Philippians, "That none could "attain to the wisdom of St Paul who had writ epistles to them, by looking into which they might be built up in the faith "delivered to them." In (r) Justin's time, the gospels were known by the name of εὐαγγέλια, both to Jew and Gentile; and they were read in their assemblies as the holy prophets, as being writ by men μετοῦς πνύματος ἁγίου, *full of the divine Spirit.* Dial. cum Tryph. p. 226. 227.

(s) Irenæus informs us, "That the Lord of all things gave to the apostles authority to preach the gospel, and that by "them we have known the truth, that is, the doctrine of the Son of God; to whom he said, He that heareth you, heareth "me: that this gospel they preached, and after, by the will of God, committed to writing, to be the foundation and pillar "of our faith;" and adds, that "all the apostles knew the truth by revelation as well as Paul: (t) for as St Paul was an "apostle not of men, neither by men, but by Jesus Christ, and God the Father, so were they."

(u) Theophilus declares the consent there is betwixt the things spoken by the prophets, and in the gospels, "because "they both spake by the same Spirit."

(x) Clemens of Alexandria, speaking of the woman who anointed our Saviour's feet with ointment, saith, "This may "be a symbol τῆς διδασκαλίας τῆς κυριακῆς, of our Lord's doctrine: for the feet anointed with sweet smelling ointment, "signify θείαν διδασκαλίαν, *the divine doctrine:* for the apostles partaking of the Holy Spirit, betokened by the ointment of "sweet odour, are the feet of our Lord anointed." The apostles are, with him, "the disciples of the Spirit." And (y) "we may well call them prophets," saith he, "the prophets and apostles being both acted by one and the same "Spirit." And, (z) "we who have the scriptures are taught of God, being instructed by that Son of God." He adds, "That the scriptures which we have believed are ἐξ αὐθεντίας αὐτοκρατορικῆς, *established by God's authority.*" Strom. 4.

(o) Οἱ ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ Κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ· ἠρηγγελίσθη οὖν λαμβάνοις καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες τῷ λόγῳ τοῦ Θεοῦ, μετὰ πληροφορίας πνύματος ἁγίου ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ. *Sect.* 42.

(p) Ἐσκόπειτε εἰς τὰς γραφὰς τὰς ἀληθεῖς ῥήσεις πνύματος τοῦ ἁγίου. *Sect.* 45. Ἐπ' ἀληθείας πνύματικῶς ἀπέστειλεν ὑμῖν περὶ αὐτοῦ τε, καὶ Κηφᾶ καὶ Ἀπόλλω. *Sect.* 47.

(q) Ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολάς, εἰς ἃς ἐὰν ἐγκύπτητε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν. *Sect.* 3.

(r) *Ap.* 2. *p.* 98.

(s) *Dominus omnium dedit apostolis suis potestatem evangelii, per quos et veritatem, hoc est filii doctrinam, cognovimus, quibus et dixit Dominus, Qui vos audit, me audit.* l. 3. præfat. *Quod quidem evangelium tunc præconiaverunt; postea vero per Dei voluntatem in scripturis nobis tradiderunt fundamentum et columnam fidei nostræ futurum,* c. 1.

(t) *Sicut ergo Paulus apostolus non ab hominibus, neque per hominem, sed per Jesum, et Deum Patrem, (sic illi) Filio quidem adducente eos ad Patrem, Patre vero revelante eis Filium,* l. 3. c. 13. V. l. 2. c. 47. bis.

(u) Ἀκόλουθα ἐυρίσκεται καὶ τὰ τῶν προφητῶν καὶ τῶν εὐαγγελίων ὄχλῳ, διὰ τὸ τοὺς πάντας πνύματοφόρους ὑπὸ πνύματι Θεοῦ λελαληκέναι. *L.* 3. *p.* 124. 125.

(x) Οἱ ποδὲς οἱ τοῦ Κυρίου, εἰ μεμυρισμένοι ἀπόστολοι ὦσι, προφητεία τῆς ἐνοδίας τοῦ χρίσματος, ἁγία μεταλαβοῦσα πνύματος. *Pædag. l.* 2. *c.* 8. *p.* 175. Οἱ τοῦ πνύματος μαθηταί. *Strom.* 1. *p.* 292. *B.*

(y) Προφήτας γὰρ ἅμα καὶ δικαίους τοὺς ἀποστόλους λέγοις εὖ ἂν ὑποιμεν, ἑνὸς γὰρ καὶ τοῦ αὐτοῦ ἐνεργοῦντος διὰ πάντων ἁγίου πνύματος. *Strom.* 5. *p.* 565. *A. B.*

(z) Θεοδίδακτοι γὰρ ἡμεῖς ἐσμεν ὄντες γράμματα παρὰ τοῦ υἱοῦ τοῦ Θεοῦ παιδευόμενοι. *Strom.* 1. *p.* 311. *D.*

p. 475. And that the Pſalmiſt ſaid, περὶ πάσης γραφῆς τῆς καθ' ἡμᾶς, *of our whole ſcripture, Hear my law, oh my people!* and the apoſtle, *We ſpeak the wiſdom of God among them that are perfect*, Strom. 5. p. 557.

(a) Origen is moſt expreſs, that the ſacred books are not the writings of men, but proceed from the afflatus of the Holy Ghoſt, and came to us by the will of the Father through Jeſus Chriſt. "To them," ſaith he, "that believe this, and ad- "here to the canon of the heavenly church of Jeſus Chriſt, by ſucceſſion from the apoſtles, we ſhall ſhew the appearing "ways, *viz.* of diſtinguiſhing betwixt the Spirit and the letter." (b) "It becomes us," ſaith he, "to believe, that in "the holy ſcripture there is not one tittle void of the wiſdom of God; for the prophets ſpeak, receiving from his fulneſs; "and there is nothing in prophecy, or the law, or the goſpel, or the apoſtles, which is not from the fulneſs." He adds, (c) "That there is nothing unequal or diſtorted in the oracles of God, but a ſweet harmony of the old ſcriptures with the "new, of the legal ſcriptures with the prophetical, the evangelical with the apoſtolical." He adds, (d) "That we muſt "either ſay as the infidels do, that becauſe they are not uſeful, they are not divinely inſpired; or as the faithful do, that "becauſe they are profitable, they alſo are divinely inſpired." In particular, he places the goſpels in the number of writings, (e) ἐν πάσαις ἐκκλησίαις Θεῷ πιστευομένων εἶναι θείων, *received as divine by the whole church of God*, and that they were στοιχεῖα τῆς πίστεως τῆς ἐκκλησίας, *the principles of the church's faith*. But it is needleſs to cite more paſſages from the fathers of the firſt three centuries, ſince by them they are conſtantly ſtyled, (f) *The divine ſcriptures, the oracles of God, the wiſdom of God, the voice of God, the divine oracles*; they ſay, "that all the ſcriptures are the perfect and well-tuned "organ of God, giving from differing ſounds one ſaving voice to thoſe who are willing to learn."

2. They add, "That (g) both the prophets of the Old, and the writers of the New Teſtament, ſpake by one and the "ſame ſpirit; the Holy Spirit by the providence of God, through the divine word, enlightening theſe miniſters of truth, "the prophets, and the apoſtles."

3. They not only read thoſe writings from the beginning, on the Lord's day, for the inſtruction of the people, but made their (h) inferences and exhortations from them to all Chriſtian duties, and very early made their comments on them.

4. They proved all their (i) doctrines from theſe ſcriptures, and thence inferred, that they retained the true rule of faith, becauſe they delivered only what was conſonant to the doctrine contained in the evangeliſts, and the epiſtles of the apoſtles, as is evident from all their writings.

5. From theſe ſcriptures of the New Teſtament, they remonſtrated againſt, and confuted all the (k) heretics which aroſe in thoſe times, declaring, that they were later than thoſe apoſtles who delivered to them the rule of faith, and that they taught things contrary to, or alien from the doctrine delivered by the apoſtles of our Lord.

Laſtly, That the ſcriptures of the New Teſtament were divinely inſpired, was a truth ſo received by all Chriſtians, that even ſome of the heretics durſt not deny it; and they who did, were looked upon as infidels, ſay Origen, and others. Thus,

(a) Διὸ περ τοῖς πιθομένοις μὴ ἀνθρώπων εἶναι συγγράμματα τὰς ἱερὰς βίβλους, ἀλλ' ἐκ ἐπιπνοίας τοῦ ἁγίου πνεύματος, βυλήματι τοῦ πατρὸς τῶν ὅλων διὰ Ἰησοῦ Χριστοῦ, ταύτας ἀναγεγράφθαι καὶ ἡμᾶς ἐλαλυθέναι, τὰς φαινομένας οὐδὲ ὑποδυκτέον, ἐχομένους τοῦ κάνονος τῆς Ἰησοῦ Χριστοῦ κατὰ διαδοχὴν τῶν ἀποστόλων ἐκκλησίας. *Philocal. p.* 7.

(b) Πρέπει γὰρ τὰ ἅγια γράμματα πιστεύειν μηδέμιαν κεραίαν ἔχειν κενὴν σοφίας Θεοῦ, ἐκ γὰρ τῆς πληρώματος αὐτοῦ λαμβάνειν οἱ προφῆται, λέγουσι, διὸ πάντα πᾶσι τῶν ἀπὸ πληρώματος, καὶ ἀδὴν ἔστιν ἐν προφητείᾳ, ἢ νόμῳ, ἢ εὐαγγελίῳ, ἢ ἀποστόλῳ, ὃ οὐκ ἔστιν ἀπὸ πληρώματος. *Philocal. p.* 19. Ὁ διδοκως τὸν νόμον, δέδωκε καὶ τὸ εὐαγγέλιον. *Ibid. p.* 21.

(c) Οὐδὲν ἐν τοῖς θείοις λογίοις ἔστι ἐστὶ σκολιὸν, οὐδὲ στραγγαλιῶδες, γίνεται δὲ ἡ συμφωνία καὶ εἰρήνη τούτων, ἤτοι παλαιῶν πρὸς καινὰς, ἢ νομικῶν πρὸς προφητικὰς, ἢ εὐαγγελικῶν πρὸς ἀποστολικὰς, ἢ ἀποστολικῶν πρὸς ἀποστολικὰς. *Philocal. c.* 6. *p.* 30.

(d) Δεῖ σὲ παραδέχεσθαι ἐπὶ τούτων τῶν γραφῶν, ἢ ὅτι οὐκ εἰσὶ θεόπνευστοι, ἐπὶ οὐκ εἰσὶν ὠφέλιμοι, ὡς ὑπολαμβάνει ἄν ὁ ἄπιστος, ἢ ὡς πίστος παραδέχεσθαι, ὅτι ἐπὶ εἰσὶν ὠφέλιμοι, θεόπνευστοί εἰσιν. *c.* 12. *p.* 41.

(e) *Com. in Joh. p.* 4. 5.

(f) Ὁ πιστεύσας τοίνυν ταῖς γραφαῖς ταῖς θείαις τὴν τῶ τὰς γραφὰς διδουσημένω φωνὴν, λαμβάνει Θεοῦ. *Clem. Alex. ſtrom.* 1. *p.* 362. *D.* Ἐν γὰρ τὸ τέλειον οἶδε κὴ ἡρμοσμένον ὄργανον εἶναι Θεῷ πᾶσαν τὴν γραφὴν, μίαν ἀκούσλαι ἐκ διαφόρων φθόγγων ζῶλέρειον τεῖς μανθάνειν ἐθέλεσι φωνὴν. *Orig. Philocal. c.* 6. *p.* 31. *vide p.* 23. 30. 37. 38. 43. *Majeſtas Spiritus Sancti. Tert. de reſurr. c.* 24.

(g) Οὐ μόνον δὲ περὶ τῶν πρὸ τῆς παρουσίας ταῦτα τὸ πνεῦμα ἀκονόμησεν, ἀλλ' ἅτι τὸ αὐτὸ τυγχάνον κὴ ἀπὸ τοῦ ἑνὸς Θεοῦ, τὸ ὅμοιον κὴ ἐπὶ τῶν εὐαγγελίων πεποίηκε, κὴ ἐπὶ τῶν ἀποστόλων. *Orig. Philocal. c.* 1. *p.* 12. Ὁ ζῶπος τῷ φωτίζοντι πνεύματι προνοίᾳ Θεοῦ, διὰ τοῦ ἐν ἀρχῇ πρὸς τὸν Θεὸν λόγου, τοὺς διακόνους τῆς ἀληθείας προφήτας κὴ ἀποστόλους ἦν, &c. *p.* 11. *bis.*

(h) Τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται· ὅτα παρεῖς ὁ διὰ λόγου τὴν ὑπόνοιαν, κὴ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιοῦται. *Juſt. M. apol.* 2. *p.* 98. *D. Irenæus. Melito in Apocal. Tatian. Catena evang. Pantenus. Clem. Alex. in epiſtolas canon.*

(i) *Cyprianus librum teſtimoniorum ad Quirinum componit ex divinis magiſteriis, ex ſcripturis ſanctis Vet. & N. Teſtamenti, ex divinæ plenitudinis fontibus, ex univerſis librorum ſpiritualium voluminibus, præfat. et præcepta dominica et magiſteria divina ex eiſdem.* Præfat. ad lib. tertium. *Aliunde ſcilicet, loqui poſſunt de rebus fidei niſi ex literis fidei?* Tert. præſcript. c. 15. Iren. l. 3. per totum.

(k) *In tertio ex ſcripturis inferemus oſtenſiones — ita pleniſſimam habebis a nobis adverſus omnes hæreticos contradictionem.* Iren. præf. ad librum tertium, omnibus hæreſibus unum Deum oſtendimus. Τὰς γραφὰς αἷς πιστεύκαμεν κυρίας ὄντας ἐξ αὐθεντίας παντεκρατορικῆς ἐπιδείξοντες, *Clem. Alex. ſtrom.* 4. *p.* 475. *A. vide ſtrom.* 7. *p.* 782. *C. p.* 784. *C.*

ſpeaking

ſpeaking of the diſciples of Theodotus Coriarius, who corrupted the ſcriptures, "What wickedneſs," ſaith an ancient author, "is this? (l) For either they believe not the holy ſcriptures to be divinely inſpired, and then they are infidels; or "they pretend to be wiſer than the Holy Ghoſt, and then they are mad, or poſſeſſed."

Now, if perſons ſo near to the times of the apoſtles, that ſome of them converſed with them, ſome of them were themſelves inſpired with ſpiritual gifts, ſome of them were acquainted with the immediate ſucceſſors of the apoſtles; if the churches which received theſe writings from the very hands of the apoſtles, and kept ſtill the original, or the authentic copies of them, did ſo unqueſtionably receive them as inſpired writings, and own them as the rule, pillar, and ground of their whole faith; if they read them together with thoſe writings of the prophets, which were on all hands owned as the word of God, proved from them all the doctrines of the Chriſtian faith, received them as the perfect rule of Chriſtian duty, confuted all hereſies, and erroneous doctrines from them, and repreſented thoſe as infidels, who queſtioned or denied their inſpiration by the Holy Ghoſt; they doubtleſs muſt be well aſſured they were delivered to them as ſuch by the apoſtles, or the ſacred penmen of them; and then what reaſon can theſe latter ages have to queſtion what was ſo univerſally acknowledged by thoſe who lived in that very age in which thoſe books were written, and ſent to the churches of Chriſt; or, who received them under that character from men, who in that very age had owned them as written by the conduct and aſſiſtance of the Spirit of God?

§ IX. Having thus eſtabliſhed the divine authority of theſe ſacred records of the Chriſtian faith, I ſhould proceed to ſhew,

1. The truth and certainty of Chriſtian faith:

2. The ſeaſonableneſs and the neceſſity of that revelation: upon which two heads I have gathered ſo many obſervations as cannot be compriſed in a preface; and my eyes failing, I cannot promiſe that I ſhall ever perfect that great work. I therefore ſhall at preſent only mention ſome few peculiarities concerning the Lord Jeſus, and the doctrine taught by him, and propagated through the world by his diſciples, which may conduce to the eſtabliſhment of the truth of Chriſtian faith. And,

1. It may deſerve to be conſidered, that if a Meſſiah were to come when our Lord did, he could be no other than our Jeſus; for even the Jews pretend not that any other who aſſumed that title, was the Meſſiah promiſed to them.

Now, that a Meſſiah was, according to the prophecies of the Old Teſtament, to come about that time, we learn from the raiſed expectation of him, not only in the whole Jewiſh nation, but alſo through all thoſe eaſtern nations among whom they were diſperſed: for they were then expecting that the kingdom of God ſhould immediately appear, Luke 19. 11.; they were looking for *the conſolation of Iſrael*, Luke 2. 38. Their own (m) Joſephus doth confeſs there was a prophecy found in their ſcriptures, ὡς κατ' ἐκεῖνον καιρὸν, that "about that time one of their country ſhould reign over the earth," and that this animated them πρὸς πόλεμον, to enter upon the war againſt the Romans; and that (n) πολλοὺς βασιλεῖα ὁ καιρὸς ἀνῄρειτο, the time perſuaded many to take upon them the title of king. And as their Meſſiah is by the prophet Haggai ſtyled, *the deſire of all nations*, chap. 2. 7. ſo we find the wiſe men of the eaſt, at the birth of our Jeſus, coming to inquire, *Where is he that is born King of the Jews?* Matth. 2. 2. For, as (o) Suetonius doth inform us, "a conſtant, and an old opinion had "obtained, that about that time" *Judæa profecti rerum potirentur*, that "ſome from Judea ſhould obtain the govern-"ment." It was, ſaith (p) Tacitus, another Roman hiſtorian, a perſuaſion which had obtained among many, that this thing was contained *antiquis ſacerdotum literis*, in the ancient writings of the prieſts. And this opinion was ſo rooted in the Jewiſh nation, *viz.* That their Meſſiah was to come about that time, that when they rejected our Jeſus, they fell into one of theſe two opinions; either that their Meſſiah was then come, and lay concealed, according to the words of the (q) Targum on Micah 4. 8. or, that the time of his coming was deferred by reaſon of their ſins; both which opinions are hinted by (r) Trypho, in his dialogue with Juſtin M. declaring, "that either Meſſiah was not yet born, or at leaſt it was "not known where he was." This therefore is the firſt thing peculiar to our Jeſus;

That no other pretended prophet ever came at a time when there was ſuch a general expectation, ariſing from a long ſucceſſion of pretended prophecies both among Jews and Gentiles, that ſuch a prophet was then to come into the world.

2. Conſider, that whoever came into the world as a Meſſiah, muſt come as the Meſſiah of the Jews, becauſe no other nation did expect, or pretend to the promiſe of a Meſſiah. Moreover, whoever came as the Meſſiah of the Jews, muſt at the leaſt pretend to anſwer the characters of their Meſſiah, plainly delivered by the prophets of the Jews in their authentic records, becauſe they being by the Jews received as divine oracles, they could admit no perſon as their promiſed Meſſiah, who anſwered not thoſe characters.

3. No man of reaſon, beſides the true Meſſiah, would have pretended to have anſwered theſe characters, or could have

(l) Ἡ γὰρ ὐ πιστεύουσιν ἁγίῳ πνεύματι λελέχθαι τὰς θείας γραφὰς, καὶ ἄπιστοί, ἢ ἑαυτὰς ἡγοῦνται σοφωτέρους τοῦ ἁγίου πνεύματος ὑπάρχειν, καὶ τι ἴτερον. ἢ δαιμονῶσιν. *Paru. Iaiyr. apud Euſeb. hiſt. eccl. l.* 5. *c.* 28. *p.* 198.

(m) *De bel. Jud. l.* 7. *c.* 31. *p.* 961. (n) *L.* 1. *Præfat. p.* 705. *D. et l.* 2. *c.* 6. *G.*

(o) *In Veſpaſ. c.* 4. (p) *Hiſt. l.* 5. *p.* 621.

(q) *Tu autem Chriſte Iſraelis, qui abſconditus es propter peccata cœtus Sion, tibi venturum eſt regnum.* Vide Buxtorf. cap. 50. p. 720. 721.

(r) Χριστὸς δὲ εἰ καὶ γεγένηται, καὶ ἴστι πῦ ἀγνοεῖται ἴστι. *Dial. p.* 226. *B.*

long ſupported that pretence, they being ſuch as required he ſhould *open the eyes of the blind, uniſtop the ears of the deaf; that he ſhould make the lame man leap as the hart, and the tongue of the dumb to ſing*, Iſ. 42. 7.; 55. 5. 6. and yet that he ſhould be *deſpiſed and rejected*, Iſ. 53. 3. *ſhould pour out his ſoul unto death, and be numbered with the tranſgreſſors*, ver. 12. that after this he ſhould riſe again; for *his life was not to be left in the grave, nor was his body to ſee corruption*, Pſal. 41. 10. And then he was to erect an everlaſting kingdom, ſo that *the Heathen ſhould be given to him for his inheritance, and the utmoſt parts of the earth for his poſſeſſion*, Pſal. 2. 8.; 22. 27. He was to famiſh all the gods of the earth, ſo that *all the iſles of the Heathen ſhould worſhip the true God*, Zeph. 2. 11. and *from the riſing of the ſun, to the going down of the ſame, his name ſhould be great among the Gentiles*, Mal. 1. 11. and that *a kingdom, and dominion, and glory ſhould be given to him, ſo that all people, and nations, and languages ſhould ſerve him*, Dan. 7. 14. ſo that if Chriſt were not an idiot, he muſt be the Meſſiah promiſed to the Jews.

4. No man beſides the true Meſſiah, were he ever ſo willing, could have anſwered thoſe characters which the ſcriptures of the New Teſtament have repreſented as the characters of the Meſſiah delivered in the Old Teſtament. For he was, ſay theſe writers of his life, to be *born of a pure virgin*, Matth. 1. 22. 23. *of the ſeed of David, and in the town of Bethlehem*, John 7. 42.; he was to be betrayed by one that *did eat bread with him*, John 13. 18. and to be delivered up to the chief prieſts, and elders, and ſcribes, and by them to be condemned, and given up to the Gentiles; he was to be mocked, ſcourged, ſpit upon, buffetted, and crucified by them, Mark 10. 33. 34. Luke 18. 31. 32. 33. to have his hands, feet, and heart pierced, John 19. 37. *riſe again the third day*, Luke 24. 46. to *aſcend into heaven*, ver. 26. to *draw all men after him*, John 12. 32. to *caſt the devil out of his kingdom*, ver. 31. and chap. 16. 11. to *baptize them* who believed in him, *with the Holy Ghoſt*, Matth. 3. 11. Acts 1. 5. and to erect his own kingdom by the preaching of the goſpel through the then known world, Matth. 24. 14.; 26. 13. Here then are theſe things peculiar to the holy Jeſus.

1*ſt*, That it was never foretold by any prophet of the Jews, or by any pretended prophet of the Gentiles, that ſuch a man ſhould be born at ſuch a time, in ſuch a city, who ſhould do great miracles, and yet ſhould be deſpiſed, and rejected, condemned, and die as a deceiver, by the means of thoſe very perſons to whom he came, and among whom he did his miracles; and who ſhould after three days riſe again, and then be owned as the Lord and Saviour of the world through all the earth.

2*dly*, Much leſs was it ever known, that any one pretending to be a prophet, laid the foundation of the truth of his pretenſions upon his being deſpiſed and rejected, and even crucified as a deceiver by them to whom he was ſent, and among whom he performed all his miracles, and upon what ſhould be done by others at his death, as to the manner, and the particular circumſtances of it, and upon what ſhould not be done to him when dead, though it were uſually done to others dying as he did. And,

3*dly*, Upon what he would do after his reſurrection, not by himſelf, but by the preaching of others in his name, to draw thoſe very people to an acknowledgment of him, and make himſelf to be adored and owned as their Lord and Saviour throughout all nations. (s) Maimonides, I confeſs, informs us of one who appeared in Arabia in the twelfth century, pretending to be the forerunner of the Meſſiah, and upon that account to act by a divine commiſſion, of whom the King of Arabia, demanding a ſign or a miracle, in proof of his commiſſion, he anſwered, *Cut off my head, and I will riſe again, and live as before*; this the king did, and the impoſture ended with his life, no man pretending that he ever roſe again: whereas the reſurrection of our Jeſus, was not atteſted only by twelve apoſtles, by five hundred witneſſes, by St Paul, a bitter enemy of the Chriſtian faith, converted to it by the appearance of this Jeſus to him, but the truth of it was preſently believed by many thouſand Jews who lived upon the place, where they had ſeen him crucified, and many myriads of Gentiles, who gave ſo firm a credit to it, that they confirmed it with the loſs of life, and all the comforts of it.

4*thly*, As for the characters of the Meſſiah delivered in the goſpels, and the great works he promiſed that his diſciples ſhould perform, it ſeemeth neceſſary to ſuppoſe that almoſt all theſe things were done before they were indited. For the tradition of the church runs thus, that St Matthew wrote his goſpel eight, St Mark ten, St Luke fifteen, St John thirty-two years after our Lord's aſcenſion; and therefore had not the things contained in theſe writings been performed before, they muſt have miniſtered to all conſidering perſons a ſtrong objection againſt the truth of what they ſaw recorded in them. For inſtance, had not the apoſtles been *filled with the Holy Ghoſt before*, they could not have begun their teſtimony, their Lord having engaged that they ſhould be *endued with power from on high, not many days after* his own aſcenſion, and commanded them *to ſtay at Jeruſalem till this was accompliſhed*. Had not believers, which then were very numerous, been both enabled and accuſtomed to caſt out devils, heal diſeaſes, and to ſpeak with tongues, it would have been natural to inquire why their Lord's promiſe was not made good to them. There could have been no truth in all the Acts of the apoſtles, had they not been before enabled to do the greateſt wonders, even ſuch as had not been performed by our Lord, *viz.* the converſion of thouſands by one ſermon, the giving of the Holy Ghoſt by impoſition of hands, the healing diſeaſes by their ſhadow, and by cloaths ſent from them. But yet let theſe things be as falſe as any infidel can imagine, ſince they are all recorded of our Jeſus by his own witneſſes, and are contained in thoſe hiſtories which they delivered to the world, as the true records of his words and actions, they muſt ſtand bound to make them good, and perſuade all believers they were certain truths, or be convinced from their own words that their Jeſus failed of what he promiſed and foretold, and therefore was not a true prophet.

Now, peruſe the records of all nations, and ſhew me one impoſtor who ever did pretend that ſuch things ſhould be done by

(s) *Epiſt. ad Judæos Marſilienſes.*

his

his diſciples after his death: or what diſciples of the moſt ſubtile cheat ever obliged themſelves by ſuch experiments to teſtify the truth of what their maſter did pretend to? And if never any impoſtor in his wits, or if not one abettor of them ever pretended to ſuch things, we have great reaſon to believe this Jeſus and his followers were no impoſtors. Should any one have ſaid, when Chriſt was nailed to the croſs, that many thouſands of his bloody murderers ſhould in few days become his converts, and venture all their preſent and eternal intereſts upon the truth of his pretended reſurrection; ſhould they have ſaid, that throughout all the Roman empire he ſhould be owned as that King to whom *all power both in heaven and earth was given*, and as that Jeſus who alone could give ſalvation; ſhould they have added that all this ſhould be done in ſpite of all the powers of wit and policy, of eloquence and of the ſword, the intereſts and luſts, the ſuperſtitions and corrupt opinions, and the reputed wiſdom of mankind, by a few mean unſkilful men, who were the hatred and deriſion of the place they lived in, becauſe *God would bear witneſs to their doctrines by mighty ſigns and wonders, and diſtributions of the Holy Ghoſt*; I ſay, ſhould a thing ſeeming ſo extravagant been then vented, it would ſurely have paſſed for an idle brain-ſick dream, as little to be heeded, as that twelve cripples ſhould beſiege, ſtorm, plunder, and deſtroy the ſtrongeſt and beſt peopled city. And yet the apoſtles, in effect, not only ſaid much more, but ſo confirmed their ſayings, as that the records in which they were contained, have ever ſince obtained as the faith of Chriſtians, and been the rule of their whole lives.

§ X. Let us paſs on to the conſideration of the miracles performed by the holy Jeſus. Now, they are repreſented in theſe records,

1. As exceeding many, even ſo many that the chief prieſts and Phariſees, who bore the greateſt diſaffection to him, are forced to confeſs, *this man doth many miracles*, inſomuch that *if we let him alone, all men will believe in him*, John 11. 47. 48. and the multitude cry out, *When Chriſt cometh, will he do more miracles than this man hath done?* John 7. 31. See note on John 21. 25.

2. His miracles, as they were very many, ſo were they alſo very great and powerful, and ſo aſſuredly performed by the finger of God; even Herod ſtyles them *mighty works*, Mark 6. 14. Nicodemus, when he had only begun to do them, acknowledges, that *no man could do ſuch works as he did, except God were with him*, John 3. 2. And he himſelf ſaith, *If I had not done among the Jews thoſe works which never man did, they had not had ſin*, John 15. 24.

3. The apoſtles do with greateſt confidence avow to Jew and Gentile, that this Jeſus had done great wonders to confirm his doctrine, and that this was a thing well known to them, and by theſe ſayings they converted thoſe that heard them. Thus, in that ſermon of St Peter's which added to the church *three thouſand ſouls*, *Jeſus of Nazareth* is ſaid to have been *a man approved among them by miracles, wonders, and ſigns which God did by him in the midſt of them*; for which he preſently appeals to their own conſciences, ſaying, *This ye yourſelves know*, Acts 2. 24.; and the ſame apoſtle appealeth in like manner to the knowledge of this by the centurion and his friends, ſaying, *Ye know the thing done throughout all Judea, how Jeſus being anointed with the Holy Ghoſt, and with power, went about doing good, and healing all that were oppreſſed of the devil, for God was with him*, Acts 10. 37. 38. Now, here theſe things may be obſerved,

1*ſt*, That theſe records, contained in the firſt three goſpels, being writ, ſaith tradition, within fifteen years after our Lord's aſcenſion, or at the leaſt before that deſtruction of Jeruſalem, of which they all ſpeak as future, and before which it is probable they died; many of thoſe *nine thouſand* who were miraculouſly *fed with a few loaves, and two little fiſhes*, and many who were healed in every city, where Chriſt and his diſciples came, muſt be ſurviving witneſſes of the truth or falſehood of theſe writings.

2*dly*, That, notwithſtanding this, we find not one thing delivered by them, as done by Chriſt or his apoſtles, either among Jew or Gentile, which they ever proved, or even declared to be falſe. We find indeed in theſe records the Phariſees declaring that *he caſt out devils by Beelzebub*, Matth. 9. 34.; 12. 24. and ſaying in their own writings, that (t) "by virtue "of the name Shem Hamephoraſh, which he ſtole out of the temple, he raiſed the dead, and walked upon the waters, "and cured the lame, and cleanſed the lepers." The wiſer Heathens, Celſus, Porphyry, Hierocles, and Julian, confeſſed that our Lord did miracles, that he healed the blind and the lame, and caſt out devils; but then they add, that he did theſe things "by that art of magic which he had learned from the Egyptians, and by ſome names of powerful an-"gels he had learned in Egypt;" and the ſame they affirmed of his diſciples: The Chriſtians, ſaith (u) Celſus, ſeem to prevail δαιμόνων τίνων ὀνόμασι καὶ κλήσεσι, *by virtue of the name and invocation of ſome demons*. And, becauſe St Paul was more eſpecially enabled *by mighty ſigns and wonders, and gifts of the Holy Ghoſt, to make the Gentiles obedient in word and deed*, Rom. 15. 18. 19. (x) Julian ſays of him, that *he did* ὑπερεβάλλετο πάσας παλαιὰς τὰς πάνυ γοήτας, καὶ ἀπατεῶνας, *exceed every way all the cheats and jugglers which ever were*. Which, by the way, demonſtrates, that neither the malicious Jew, nor ſubtile Heathen were able to confute the facts contained in the goſpels, or the Acts; for had they been able to have ſhewn the falſehood of them in one point, they would have had no cauſe to fly unto this artifice, it being ſufficient for their purpoſe to have ſhewed the falſehood of any thing delivered in theſe records of the Chriſtian faith; whereas they only did pretend to balance the miracles of Chriſt, and his apoſtles, and the cures performed by them, (as Pharaoh did the miracles of Moſes), by oppoſing to them the miracles done by Pythagoras and Apollonius; and the cures done by their gods, and the Heathen exorciſts. Now, here conſider,

(.) That Chriſt not only did theſe miracles himſelf; but, whilſt he was with them, he ſent out firſt the twelve,

(t) *Raym. pug. fid. p.* 290. (u) *Apud Orig. p.* 7. (x) *Apud Cyril. Alex. l.* 3. *p.* 100.

and,

and, after them, the ſeventy diſciples, *to heal all manner of diſeaſes, and caſt out devils in his name*, Matth. 10. Luke 10.

(2.) He engaged his truth, that, after his departure from them, his apoſtles ſhould do *greater works than theſe, becauſe he went unto the Father*, John 14. 12.

(3.) He promiſed that theſe ſigns ſhould follow them that believed, *In his name they ſhould caſt out devils, heal diſeaſes, and ſpeak with new tongues*, Mark 16. 17. 18.

In anſwer to what the Heathens offer to invalidate the ſtrength of this argument,

1. It is confeſſed, that both Jews and Heathens pretended to the power of caſting out devils, as truly as the Chriſtians did, and both had their exorciſts for that very purpoſe; but then we find not one of them who ever promiſed, or pretended, that thoſe who would believe in them, ſhould do this in their name, as did our Jeſus; not one who ever attempted to ſilence them at their oracles, and expel them from their temples, and force them to confeſs, before thoſe very men who worſhipped them as gods, that they were but devils; and yet, from Theophilus to Euſebius, *i. e.* from the ſecond to the fourth century, the Chriſtians triumph in this argument, and promiſe, upon pain of death, to extort this confeſſion from them, and ſpeak of it as thing known even to the very Heathens: *Hæc omnia ſciunt plerique, pars veſtrum, ipſos dæmonas de ſeipſis confiteri*, "that the devils are forced by us thus to confeſs what they are, moſt know, and even ſome of you," ſaith Minutius. *Credite illis quum verum de ſe loquuntur, qui mentientibus creditis*, "You, who believe their lies, believe them ſpeaking thus the truth againſt themſelves," ſaith Tertullian.

2. It is confeſſed, that many Heathens did plead, in anſwer to the Chriſtians triumphing in the gift of healing, conferred upon the meaneſt Chriſtians by their Lord, that their gods alſo did *multorum hominum morbos valetudineſque ſanare*, heal the diſeaſes of many: but never any ſent their diſciples, as our Jeſus did his apoſtles, and afterwards the ſeventy diſciples by two and two, through all the cities of Judea, or any other country, to cure all diſeaſes in his name, as it is recorded by St Luke's goſpel, writ within fifteen years after the thing was done, and ſo whilſt myriads of Jews were living to teſtify the truth or falſehood of this thing, yea many who had actually been healed by them. Never did any promiſe, as our Saviour did, that they who would believe in him ſhould do the ſame, and that his own apoſtles ſhould do greater works than he. Never did any enable others to beſtow this gift upon believers by impoſition of their hands, or by baptizing them in this all-powerful name, as the apoſtles did. This then is ſuch an eminent demonſtration of the truth of Chriſtian faith as hath no parallel.

3. It is confeſſed, that many of the Heathen Magi pretended to work many miracles. And hence, Pythagoras, by Porphyry and Jamblicus; Apollonius Tyanæus, by Hierocles; and Apuleius is by others compared to our Jeſus. But then,

1*ſt*, All their pretended miracles were done to none, or evil purpoſes, as being done to eſtabliſh the barbarous, obſcene, and fooliſh rites of Heathen ſuperſtition, which was the grand deſign of Apollonius, and alſo of Pythagoras, who taught all men, ſaith Jamblicus, τὸ μένειν ἐν τοῖς πατρίοις ἔθεσι καὶ νομίμοις, *to continue in the rites and cuſtoms of their country*; and this we learn from his golden verſes; and conſequently it is certain that an holy God could never countenance what was ſo oppoſite both to his nature and his honour; but it was the concernment of the devil thus to endeavour to confirm that bruiſh and idolatrous worſhip by which his kingdom was upheld and propagated, and to oppoſe the prevalence of Chriſtian faith: Whereas the miracles of Chriſt and his apoſtles were all ſalutary and highly beneficial, and were deſigned to advance the knowledge of the true God upon the ruins of idolatry, *to turn men from Satan to God*, to teach them to excel in purity and virtue, in piety to God, in truth and juſtice, charity and mercy towards others; and ſo was worthy of the concernment of a pure and holy God, as being the moſt lively tranſcript of his own perfections.

2*dly*, All the great things aſcribed to theſe perſons have ſuddenly been blaſted, and they, like comets, have blazed for a while, to the amazement of the world, and preſently have ſet in darkneſs; which is a pregnant evidence that they derived from the prince of darkneſs, and only feigned a commiſſion from that King of heaven, who neither wanteth power nor wiſdom to accompliſh his deſigns; whilſt Chriſtianity was like the riſing ſun, which *ſhineth more and more unto the perfect day*. St Paul informs the church of Rome and Coloſſe, that in the ſpace of thirty years the goſpel had been preached throughout the world, and brought forth fruit in every nation, on which account it quickly did obtain the name of ἡ κρατοῦσα διδαχὴ, or, *the prevailing doctrine*, as Porphyry and Julian do confeſs. Now, ſurely, to aboliſh all idolatry, to reform the vices of the world, and to enable a few illiterate perſons, by mighty ſigns and wonders, by admirable gifts and diſpenſations of the Holy Ghoſt, to ſubdue the world to the belief of the whole Chriſtian faith, and to the worſhip of a man, condemned by his own nation as a falſe prophet, and a malefactor, as the God and Saviour of the world, muſt be a vain attempt, though managed by the moſt ſubtile and improved impoſtor. But,

3*dly*, None of theſe perſons ever pretended to tranſmit this power which they vaunted of to any other perſon, as our Saviour did; or to leave behind them thoſe, who, by like actions, ſhould atteſt the truth of what they did deliver in his name, or ſuffer for the cauſe they owned. The demon in the ſtatue of Apollonius did for a little while, by uttering oracles, perſuade men to worſhip Apollonius as a god; but the ſame (y) author adds, that God αὐτὸν τὸν δαίμονα ἐφίμωσε, κατηξήσας αὐτῷ τὰς μαντείας, *ſtruck dumb this demon, making void, or aboliſhing his oracles*: whereas this power was not only imparted by our Lord to his apoſtles, and promiſed to thoſe who ſhould believe in him, but alſo was, by the impoſition of the hands of theſe apoſtles, or by their baptiſm in the name of Jeſus, conferred upon them, and promiſed to them;

(y) *Qu. & reſp. qu.* 24.

as

as in those words of Peter, *Repent, and be baptized in the name of the Lord Jesus, and ye shall receive the Holy Ghost.* And hence Arnobius, having summed up the miracles our Jesus did, adds, that he not only did them by his power, but, which was more sublime, *multis aliis facere sui nominis cum adjectione permisit,* "impowered many others to do them "in his name, nor did he any of those miracles which raised astonishment in others, which he enabled not his little ones, "and even rustics, to perform;" and then he triumphs over the Heathens thus, "What say you, oh ye stiff and incredu- "lous minds, *alicuine mortalium Jupiter ille Capitolinus hujusmodi potestatem dedit?* Did ever that Jupiter, whom "the Romans worship in the Capitol, give the like power to any mortal?" and then most rationally concludes, that "to transfer this miraculous power to a man, and to give authority and strength to a creature, to do that which by their "power alone can be done, *super omnia sitæ est potestatis,* is an evidence of one whose power presideth over all things, "and who hath all the creatures at his beck."

And, lastly, to the pretence that Christ and his apostles did all their miracles by magic arts; I will not answer as Origen doth to Celsus, that all who ever did converse with Christians know this to be a lie, not any of them finding that they ever used, but that they constantly abhorred these arts; nor yet inquire with Arnobius, *potestis aliquem nobis demonstrare ex omnibus illis magis, qui unquam fecere per secula, consimile aliquid Christo, millesima ex parte qui fecerit?* Nor will I represent it as an absurdity to think our Lord could learn these arts in Egypt when he was but two years old: nor will I ask, whether these Christians were assisted in these arts by good or evil spirits, it being as improbable that evil spirits should promote Christianity to the destruction of their kingdom, as that good angels should promote a lie, or countenance a wicked cheat: I only ask, how came these Christians to convert the Egyptians, and even those magi from whom they are supposed to have learned these arts? (2.) Seeing the art of magic was then at the height in Ephesus, Samaria, Judea, and through the Heathen world, by what means came those Christians, who, by the Heathens, were still called idiots and mechanics, to be so dexterous in these infernal arts, that all the skill and learning of the world could neither equal nor detect their subtilty? Seeing the Jews swarmed both in Ephesus and Egypt, why did none of them ever attain to the like skill? How is it none of the Egyptian sorcerers did ever contend with Christ or his apostles, as they did of old with Moses, or manifest these sleights to the deceived world, with which they were so well acquainted? How is it that those many who did desert the Christian faith, did never once confess their skill in magic, or discover one book, or one instruction they had learned from Christ or his apostles, to produce such wonderful effects? Lastly, the apostles, and first Christians, could not be deceivers, but others who did embrace, and successively promote and spread their doctrine, must know that they were so, and be instructed in the same arts of falsehood by them; for they could never propagate their cheats without great falsehood and hypocrisy, nor prevail on any that were not willing to be their confederates, and learn their artifices for the imposing of this faith on others. Now, how incredible is it, that so many myriads, throughout three ages, in which these miracles were done, should all conspire in an unprofitable and known lie, from whence they did, and could reap nothing but loss and poverty, persecutions, imprisonments, and death, and not one single person be induced to divulge the cheat, let any reasonable person judge; especially, if we consider that the only motives which Christianity did offer to engage men to perseverance in that faith, were the inward consolations of the Holy Spirit, and a future recompense, neither of which could belong to, or reasonably be expected by men who knew themselves promoters of a vile pernicious lie.

Hence, therefore, we may argue thus:

They who neither had, nor could have any motive to believe, continue in, promote, or suffer for the Christian faith, besides the inward consolations of the Holy Ghost, and the expectations of the blessings promised in the life to come, cannot reasonably be supposed to be wilful cheats; the reason is, because the Spirit of God could not give any inward consolations to those who were promoting a notorious falsehood by infernal arts; nor was it possible that they who knew they used these arts, should expect on that account to be for ever happy in the enjoyment of that holy God *who loveth truth in the inward parts,* or to be raised by him to an inheritance undefiled; seeing then even the light of nature, and reason of mankind assures us, that not one of, much less all, those myriads which believed Christianity could do it without any motive; since the light of scripture doth assure us, they could then have no other motive to believe, than those of the internal consolations of the Holy Spirit at present, and the hopes of a blessed resurrection to eternal life. Seeing, *3dly,* the attributes of God, and the nature of the Holy Ghost assure us, that they who propagated an imposture by magic, and infernal arts, or by delusions, should never have these inward consolations of the Holy Ghost, or expectations of eternal happiness, as the reward of their impostures or delusions, it is impossible they should be cheats.

In fine, the wonders which accompanied our Saviour's death, were as remarkable and glorious as were the actions of his life; for, when the traitor Judas came to apprehend him, he did but say unto them, I am Jesus, and straightway both the traitor, and all that did attend him, were *stricken down to the ground,* John 18. 6. and when Peter had stricken off the ear of Malchus, he healed it with a touch, Luke 22. 51.; even when he hung upon the cross, and when he had given up his Spirit, the heavens were overspread with darkness at noon-day, which is a thing observed by the very Heathens, and from their records handed down to us; the earth quaked, the rocks split, the veil of the temple was rent, the graves were opened, and many that were dead arose, and came into the city, and appeared to many, Matth. 27. 51. 52. 53. Now, we read nothing of this nature concerning either Pythagoras, or Apollonius, though Philostratus tells us, that Apollonius died not, but was translated into heaven.

§ XI. Again, as our Lord frequently foretold, that being dead, after three days he would rise again, so have we certain demonstration that he arose accordingly, from the consideration of the persons engaged to attest it, and the absurdity of thinking they should all conspire to attest a lie. For,

1. The dead body of our Lord could not continue in the grave after three days; for, had it viſibly lain dead there after that time, this had been ſufficient to have proved our Saviour a falſe prophet, becauſe he promiſed ſo oft that he would riſe again the third day, Acts 10. 40. 1 Cor. 15. 3. Luke 24. 46.; yet, if our Lord was not then riſen from the dead, his body muſt continue there, or be conveyed thence by ſome body.

2. It is not reaſonable to believe that perſons unconcerned for this Jeſus, or who believed not well of him, ſhould remove his body thence, ſince no man can imagine why they ſhould attempt it, or what motive they could have to do it; and therefore this never was pretended, or affirmed by Jew or Gentile. Moreover, either they did this without acquainting Chriſt's diſciples of their enterpriſe, and then how eaſy was it for them, by producing the dead body, to confute the teſtimony of his diſciples, and how unlikely was it that theſe diſciples would have begun to teſtify a thing which might, for any thing they could know to the contrary, be preſently confuted by producing that very body they ſaid was riſen from the dead? Or, *2dly*, They acquainted Chriſt's diſciples with the fact, became confederates with them, and engaged to conceal the body, and then upon the ſtrength of this confederacy and promiſe, muſt depend all the hopes which Chriſt's diſciples had, that they ſhould be ſucceſsful in this teſtimony, and not be proved cheats by ocular demonſtration. Now, is it reaſonable to conceive, that in this matter they ſhould truſt to the fidelity of thoſe men, who in this very buſineſs, in which their ſilence could alone befriend them, were the worſt of cheats? It is, laſtly, more incredible, that perſons of this temper ſhould ſtill go on to ſtifle and conceal the matter, and not be tempted by the pleaſure of the thing, the ſervice they might do to their religion, the hopes of a conſiderable reward, or by the hatred of a cheat ſo groſs and palpable, to manifeſt the ſhame and infamy of thoſe who forged it. Or,

3. His dead body within that time muſt be conveyed from the ſepulchre by Chriſt's diſciples, as the Jews ſaid it was. Now, againſt this vain pretenſion of the Jews, we have the ſtrongeſt evidence imaginable; the evangeliſts and ſacred writers having ſo contrived this teſtimony, that it was incredible they ſhould attempt, and in the nature of the thing, impoſſible they ſhould effect it, had it been a lie, or a contrivance of thoſe men who had their Lord's dead body in their hands.

For, *1ſt*, The teſtimony they delivered was this, *That the ſame Jeſus whom the Jews had crucified as a falſe prophet, was declared to be the Son of God by the reſurrection of his body from the dead.* Now, it hath been ſhewn, note on 1 Cor. 15. 35. that the reſurrection of the dead was by the Gentiles deemed a thing incredible: The reſurrection of that very perſon whom the Jews had ſo lately condemned and crucified as an impoſtor, was that which they, of all men, would be moſt unwilling to believe, ſeeing it was a teſtimony which not only did acquit this Jeſus from all the calumnies and falſe aſperſions of the Jews, but alſo pronounced their greateſt rabbi's an evil brood of hypocrites, fools, and blind, ſerpents and vipers, a wicked and adulterous generation, a deviliſh damned crew, nay, their whole nation guilty of the moſt horrid crime that could be charged upon man, *even the murder of the Lord of life*, and which aſſured them there was no ſalvation to be hoped for but from that very perſon whom *they had taken, and by wicked hands had crucified* and ſlain, and that *all power both in heaven and earth was given to him*; and therefore it was not to be expected it ſhould gain credit among Jews or Gentiles, unleſs it was confirmed by the greateſt miracles.

2dly, As our Lord often told, not only his diſciples, but the Jews alſo, that he would ſhortly return to his Father, that he ſhould *aſcend up where he was before*, John 6. 62. *and go to him that ſent him*, John 7. 33. 34. that, *within a while, they ſhould ſee the Son of man ſitting on the right hand of power*, Matth. 26. 64. and that he would *come in the glory of his Father, and reward every man according to his works*; ſo doth this teſtimony declare, that he was now *exalted to the right hand of God*, and that *God had made him Lord of all things*, Acts 2. 36. that he had *exalted him to be a prince and a Saviour*, Acts 5. 31. nor was *ſalvation to be expected by any other*, Acts 4. 12. and, laſtly, that by this reſurrection he had demonſtrated that he was to be the judge of the quick and the dead, Acts 17. 31. Now, it ſeemed fooliſhneſs both to Jew and Gentile, that ſuch a one who ſeemed to them to be without all form or comelineſs, all outward ſplendor or grandeur, one branded for a rebel and impoſtor by his own nation, and as ſuch condemned by ſo great a power, ſhould be declared to be the Son of God, the Lord of all things, the author of ſalvation to all men, the ſovereign object of their adoration. And,

3dly, As an immediate conſequence of this, it was a teſtimony which never could be owned in any part of the whole Heathen world, but they muſt thereupon renounce all the religion eſtabliſhed among them by law and cuſtom, diſcard the gods which they and their forefathers had ſo long worſhipped, as devils, and dumb idols, and own the God of Iſrael as the only true god, and ſubmit to thoſe doctrines of the holy Jeſus which required them ſo entirely to renounce their ſinful pleaſures, which were ſo grateful to the fleſh, and all thoſe vices to which they had ſo long indulged, and henceforth live a life of higheſt purity and ſeparation from the pleaſures and enjoyments of this world to be employed in acts of ſelf-denial and mortification, in taking up the croſs, and ſuffering patiently the worſt of temporal evils, only in hopes of future bleſſings from a crucified Jeſus, and a reward to be conferred upon them by him, after a more incredible reſurrection of their bodies from the grave. Now, it is certain, from reaſon and experience, that a new doctrine, which ſtands obnoxious to a great many prejudices both of the judgment and affections, and which contains many things that ſeem to render it incredible to the one, and many more which render it unpleaſant to the other, is moſt unlikely to prevail upon the world, in oppoſition to all other doctrines. (2.) That men are not eaſily induced to reject thoſe principles which they received from their education, but ſtill are backward to admit new faith, to confeſs their errors, and condemn themſelves, and paſs hard ſentences upon the ſtate of their beloved friends, relations, and anceſtors. (3.) That men are naturally wedded to their luſts, and bear a paſſionate affection to the pleaſures and enjoyments of the world; and therefore, that which ſuddenly prevails upon them to renounce them all, muſt be of greater power, and of more prevailing efficacy than the temptations of

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the world. (4.) That it is not eaſy to prevail upon the world to quit a preſent and important intereſt, only in hopes of future good, or to expoſe themſelves to the worſt of ſufferings in confirmation and purſuance of thoſe hopes, without the moſt concluding grounds of hope, much leſs in contradiction to them. (5.) That men of the loweſt birth and education, and ſuch as were great ſufferers both in their reputation and their perſons, were men unlikely to prevail upon perſons of all ſorts and conditions whatſoever, to quit their religion, and their habitual luſts, their worldly intereſts, and their alluring pleaſures, and their eſpouſed tenets, much more their lives, and deareſt relatives, and to expoſe themſelves to thoſe evils which are moſt contrary to the deſires of human nature, and to the deſigns of mere natural men.

Again, They tell us, they were ſent to preach this teſtimony to all nations, and to baptize them into the faith thus preached, to publiſh it to the Jews, Samaritans, and to the uttermoſt parts of the earth, Acts 1. 8. Now, could they convert great numbers of all nations from darkneſs unto light, perſuade them to diſcard their own religion they had ſo long embraced, quit all the worſhip and the rites they had received from their forefathers, renounce all the evil cuſtoms and manners they had ſo long indulged to, only to worſhip and expect ſalvation by one condemned by his own nation, where his pretended miracles were wrought, as a falſe prophet, and a vile impoſtor? They were to turn them *from the power of Satan unto God*, and therefore were to deſtroy that ſtrong man armed, to overthrow his kingdom, to ſtop the mouth of his oracles, deſtroy his temples and his worſhip, to caſt out devils where they came, and make his kingdom *fall like lightning*; now, could they convert thoſe nations whoſe languages they underſtood not, without the gift of tongues; which, if they wanted, they muſt ſtand mute among them, without one word to ſay in propagation of this teſtimony? How could they work ſo great a change upon them, or prevail with them to ſuffer ſo much, as their converts, by their own confeſſion, were obliged to do, for the ſake of this their teſtimony, without the greateſt evidence, that what they told them was a certain truth? And how could they afford this evidence to any without a conſluence of miracles to confirm their ſayings? Hence,

4*thly*, They ſo often tell us, that their Lord promiſed to enable them, in confirmation of this teſtimony, to work *greater miracles than he himſelf had done*, John 14. 12. and that they who believed this teſtimony, ſhould be enabled *to heal the ſick, to caſt out devils, and ſpeak with new tongues*; that, for the propagation of this teſtimony, *he would give them a mouth and wiſdom which all their adverſaries ſhould not be able to gainſay*; that they ſhould have no need when they were before princes and rulers on the account of this teſtimony, to premeditate, becauſe *the Holy Ghoſt would teach them in that hour what to ſay*, Luke 12. 12.; 21. 15. That he promiſed, that they ſhould be enabled for this work *by the power of the Holy Ghoſt deſcending on them, and convincing the world of their ſin who believed not in him, and of his righteouſneſs, becauſe he went unto the Father, and of a future judgment, becauſe the prince of the world ſhould by them be condemned, and caſt out of his kingdom*, John 16. 8.—11. They introduce him praying to his Father, that they might thus be aſſiſted by this *Holy Spirit, that the world might believe that he had ſent him*; ſee the note on John 17. 21. 22. 23. and promiſing the Holy Ghoſt to them that would believe in him, John 7. 37.—39. Whence it muſt neceſſarily follow from their own words, that they muſt have received this miraculous aſſiſtance, and theſe diſtributions of the Holy Ghoſt, for confirmation of this teſtimony; or elſe that Jeſus, whoſe reſurrection they proclaimed, muſt be a falſe prophet. Hence it is evident beyond all contradiction,

1*ſt*, That a power of doing mighty miracles, and of exerciſing and diſtributing the gifts of the Holy Ghoſt to believers, was abſolutely neceſſary, in places where they came, for confirmation of this teſtimony, and planting any Chriſtian church in any nation; it being abſolutely neceſſary to make this teſtimony effectual, that both the apoſtles who gave in this teſtimony, and they who did believe it, ſhould be aſſiſted by the power of miracles, and be endowed with the miraculous gifts and diſtributions of the Holy Ghoſt; and yet,

2*dly*, It is as certain, that if this Jeſus was not riſen, or being riſen, had failed in all his promiſes of ſuch miraculous aſſiſtance, that his diſciples could have no motive to begin this teſtimony, or never could be able thus to confirm what they affirmed.

1. They could have then no motive to begin this teſtimony: for, if he were not riſen, or if he failed in all theſe promiſes, they muſt conclude him an impoſtor; and then, what motives could they have to publiſh him *the Saviour of the world*, who, after he had called them *to leave all, and follow him*, and made ſuch ample promiſes unto them, of *judging the twelve tribes of Iſrael*, Matth. 19. 28. left them ſo ſadly in the lurch, expoſed to ſhame and infamy? How could they hope, *by mighty ſigns and wonders, by gifts and graces of the Holy Spirit*, great and numerous, to give in evidence to his reſurrection, (as they confidently pretended they were impowered to do), had he been ſtill reſerved under the power of death, and only by his own, or others arts, removed from his ſepulchre? How is it, that they never thought within themſelves, he could not ſave himſelf, and whence ſhall we expect ſalvation? He could not, by his miracles of power and goodneſs, prevail upon one nation to believe his doctrine; and can we, though deſtitute of all that power which reſided in him, think to reduce the world into obedience, or to impart the Holy Ghoſt to others, when we ourſelves have the ſpirit of deluſion only? Who can imagine, were this ſo, they would have ſaid ſo boldly at the firſt entrance on this teſtimony, to men who wondered at them, *Repent, and be baptized every one of you in the name of the Lord Jeſus, and you ſhall receive* (theſe gifts of) *the Holy Ghoſt; for the promiſe* (of the Holy Ghoſt, recorded by the prophet Joel) *is* (made) *to you, and to your children, and to as many as the Lord your God ſhall call*; or ſay ſo confidently before the Jewiſh ſanhedrim, their mortal enemies, *We are witneſſes of theſe things, and ſo is the Holy Ghoſt which God hath given to thoſe that believe*, Acts 5. 32. if there were no ſuch thing?

Nor, 2. Could they confirm their teſtimony by any miracles, or divine aſſiſtance; for, if their teſtimony were a lie, they had no reaſon to expect the leaſt aſſiſtance for the propagation of it, but had juſt reaſon to conceive, that all the

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powers both in earth and heaven ſhould be engaged to confound it; for ſure they could expect no help from him whom they declared to be riſen, if in their conſciences they knew he was ſtill under the power of death; they rather had great reaſon to expect that God ſhould croſs them in thoſe deſigns which they profanely vented in his name, making him witneſs to a lie; they could not hope to be aſſiſted by the powers of darkneſs, ſeeing their doctrine did ſo plainly tend to the ſubverſion of Satan's kingdom; they could not rationally hope, that either Jew or Gentile would befriend them in the promotion of a cheat, which they were both concerned in intereſt and honour to detect: What therefore could embolden them to enter upon the propagation of this cheat, in oppoſition to all the powers both of heaven and earth?

To ſtrengthen this argument, let us conſider the ſucceſs of this teſtimony. Our Lord had declared, that after he had been lifted up, *he would draw all men after him*, John 12. 32. and that then his kingdom, from a ſmall beginning, ſhould increaſe as a grain of muſtard-ſeed, and be like leaven leavening the whole lump, Luke 13. 19. 21. Accordingly, we find that this teſtimony, when it was firſt declared to the world on the day of Pentecoſt, prevailed at one ſermon over three thouſand, and at another on five thouſand, of thoſe very perſons who had ſeen him crucified, to believe that he was riſen from the dead. He ſent them forth to preach this doctrine to the world, with a promiſe that *he would be with them*, Matth. 28. 20. And accordingly it is ſaid, *They went forth preaching this doctrine every where, the Lord working with them, and confirming the word with ſigns following*, Mark 16. 20. and that *with great power gave the apoſtles witneſs to the reſurrection of the Lord Jeſus*, Acts 4. 33. and that *God bare witneſs to the word of his grace, both with ſigns and wonders, and divers miracles, and gifts of the Holy Ghoſt*, Heb. 2. 4.; and of the truth of this, the Acts of the Apoſtles, the epiſtles written to the churches planted by them, the miracles done by many myriads of Chriſtians, and the gifts daily exerciſed in their aſſemblies, are a demonſtration; yea, the ſpeedy and wonderful ſucceſs and prevalency of this teſtimony, confirms the truth of what they delivered; for, if men were not then infatuated, how could it come to paſs, that ſo great a part of the world as was ſo ſuddenly converted by their teſtimony, ſhould, without any proof, or other evidence, than the bare relation of ſuch ignorant unlearned perſons, give credit to their fiction; or, that perſons of all ranks and conditions, ſhould not only yield a firm aſſent to ſuch a proofleſs fable, but readily ſhould ſacrifice their lives and fortunes to maintain that faith?

For farther demonſtration of the truth of this teſtimony, let us reflect a little upon the perſons commiſſioned by Chriſt to preach it to the world; and we ſhall find,

1. That they were perſons who had no advantages of birth, wealth, or worldly intereſts, which might enable them to manage, or promote this work, no wiſdom to contrive, no policy to carry on ſuch cunningly-deviſed fables, as being both according to their own report, and the objection of the Heathen world, ἀγράμματοι, καὶ ἰδιῶται, illiterate and ſimple men; and is it eaſy to conceive, that men ſo few, ſo meanly qualified as to condition, endowments, or ability of mind, without all ſupernatural aſſiſtance, ſhould ſo ſkilfully contrive, ſo courageouſly maintain, and ſo ſucceſsfully manage ſuch a ſtory, as quickly to engage the faith of many myriads to yield a firm aſſent unto it?

2. They could have no motive from any worldly intereſts to propagate this lie throughout the world, but they had all imaginable reaſons to decline it, if it were not true; for all thoſe things which the allurements of the world can ſignify, they willingly abandoned for the ſake of this one teſtimony, incurring both the loſs of honour, pleaſure, and of all worldly intereſts in proſecution of it: nay, they declared, that this very Jeſus, whoſe reſurrection they atteſted, had foretold that this ſhould be their portion, that *in this world they ſhould have tribulation*, that they ſhould be *hated of all nations for his name's ſake*, that they ſhould be *delivered up to be afflicted, and even killed for this teſtimony*; ſo that they could not poſſibly avoid theſe evils, but they muſt by ſo doing overthrow their own teſtimony, and prove this Jeſus a falſe prophet; and much leſs had they reaſon to expect any bleſſings in the world to come for propagating ſuch a lie, by falſe pretences of divine aſſiſtance, to the diſhonour of almighty God, and the deſtruction of ſo many myriads deceived by them. Since, then, the moraliſts conclude, that it is impoſſible for men to act without appearance of ſome good to be procured by that action; ſince love of life, and a deſire of ſelf-preſervation, is common to us with the very brutes; and it is natural to them and us, to avoid miſery and torments; the apoſtles could not thus abandon all the enjoyments and expectations of the bleſſings, both of this and of another world, and wilfully ſubject themſelves to all the miſeries and torments which creatures could endure, in propagation of a teſtimony from which they could expect no profit or advantage, but they muſt be bereft of common ſenſe, renounce the natural inſtincts of mankind, and be in love with ruin and deſtruction. I confeſs, it is poſſible for men to lay down their lives for falſe opinions, provided they believe them to be true; but, if the apoſtles were guilty of any cheat at all, they muſt be guilty of a known impoſture, and ſo muſt ſacrifice their lives for falſehood, *i. e.* for that from which they could expect no good at all; which ſeems ſo inconſiſtent with the principles of common reaſon and ſelf-love, that nothing can be more incredible.

3. Conſider, that they continued conſtant in this teſtimony, and never could be moved by any checks of conſcience, any hopes of gain, or any fears or ſenſe of ſufferings to diſavow this teſtimony, or to detect the falſehod of it. Now, that ſo many perſons ſhould perſevere immoveably in an extravagant reſolution to maintain a lie, ſo that no threats, no perils, no pains or troubles from without, no regret or diſſatisfaction from within, ſhould drive them from it; but that they ſhould die with it in their mouths, is ſo incredible, that nothing can be more: it muſt be therefore truth alone that could uphold them ſteady in the profeſſion of this thing; ſo unanimous a conſent, ſo clear a confidence, ſo firm a reſolution, ſo inſuperable conſtancy and patience, nothing but the ſenſe of truth could inſpire them with, nothing but a perfectly good conſcience could ſuſtain. Conſider,

4. That

4. That they were persons who professed to all their converts, great sincerity in what they did, declaring, that *they had renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but by manifestation of the truth, commending themselves to every man's conscience in the sight of God.* Moreover, in their writings, they frequently condemned all falsehood, craft, hypocrisy, commanding us *to lay aside all guile, hypocrisy, to put away all lying, to speak every man truth with his neighbour*, denouncing hell and damnation against those *who loved, and made a lie:* and yet if they indeed promoted a cunningly-devised fable, they whom they spake and wrote to, could not be ignorant of their hypocrisy and lying, when they speak so much of their own miracles and gifts of the Holy Ghost received by believers, and of the gifts of healing, casting out of devils, and of tongues, promised and vouchsafed to them; for these things they still mention in their epistles directed to their converts, as things frequently done by, and exercised among them. Now, if their converts did enjoy these admirable gifts, it is not to be doubted, but God himself, who is the only author of them, did set his seal to the apostles testimony; if they did not enjoy them, they must then know, that the apostles who made these promises, and who indited these epistles, were guilty of notorious untruths, and so could have no motive to believe, but rather to detest their doctrine.

5. Consider, that the doctrine they delivered in the name of this holy Jesus, was such as highly tended to the promotion of piety and virtue in the world; for none who are acquainted with this doctrine, can deny, that they do evidently tend to the advancement of true goodness, righteousness, love, charity, peace, quietness, and mercy: now, can it reasonably be conceived, that men should in the same design be guilty of the greatest virtue and the greatest villany in the world; that the same men should die martyrs to the worst imposture, and the best institution in the world; that they should sacrifice their lives to the interest of holiness and virtue, and the credit of blasphemy and imposture? It is common, I confess, for men of bad designs to make very good pretences; but still they do this to carry on designs far different from their pretences; but we have shewed, that the apostles could have no designs in propagating their doctrine, but that it should be believed; and there, if they did not really design to make men believe the doctrines they taught for the advancement of the interests of piety and virtue, they could have no end at all, in losing both their lives and fortunes to promote those doctrines, which contradicts the principles of human nature.

He then who doubts of the sincerity of these assertors of our Lord's resurrection, must be forced to admit what is much more incredible, as being more repugnant to human nature, and the course of things, *viz.* he must believe that persons, otherwise through their whole lives blameless, and strictly virtuous in their conversations, as the apostles were, men who appealed to their proselytes, *how holily, and justly, and unblameably, they had behaved themselves amongst them*, should yet, against the clearest dictates of their conscience, commit so great a villany as this imposture doth imply; that men, all whose discourses and demeanors did evidently tend to the advancement of God's glory and the promotion of true goodness, should in their hearts defy God, and detest all goodness, as they must do if they were wilful cheats; that they who otherwise did teach these doctrines, and practise those things which shewed the greatest kindness and good-will to men, were only striving to abuse and betray them by false promises and hopes into the worst of miseries; that men of so great wisdom as they shewed, both in their writings, and the success of their attempts, should zealously drive on a vain and senseless project, with more unwearied industry labouring to maintain and disperse a lie, than any men besides did ever use for confirmation of the greatest truth; he must believe, that men in all respects so impotent, should be so strangely prevalent without the least assistance, as to cause the world to run in to them, that naked weakness should overthrow the strongest might, that pure simplicity should baffle even the sharpest wits, the subtilest policy and deepest learning, that rude speech, void of all strength and ornament, should even force men to embrace an uncouth and unpleasant story, against the finest rhetoric backed with the force of truth: he must believe, that a crew of vile persons should so inseparably be linked together only by the bonds of fraud, no truth, no virtue, no real interest uniting them, that nothing could unty the knot: *Lastly*, he must believe, that men of sense should for no end, no visible advantage here, no future hopes, voluntarily embrace, and patiently endure all that can be distasteful unto human nature, freely exposing themselves, they knew not why, to all the fury upon earth, and all the flames of hell, eagerly sacrificing their fortunes, credits, lives, and souls themselves, to the ghost of a condemned malefactor, and false prophet. And if so, why doth philosophy inform us, that self-preservation, the love of life and ease, is rooted in the very principles of human nature, and that it is not possible for any man deliberately to chuse to be miserable, or to refuse to be happy, or not desire so to be? To conclude, if this relation were untrue, either the apostles were beside their senses when they did believe it, or besides their wits when they affirmed, and did endeavour to confirm what they did not believe with loss of life and fortunes; and if so, what shall we say to that vast multitude of Christians, who, notwithstanding all temptations to the contrary, so readily embraced, so stedfastly believed the doctrine of those men who had so little reason to believe themselves.

§ XII. Let us consider lastly the predictions of our Lord, relating partly to his own disciples, and what they were to do after his resurrection, and partly to the Jewish nation, and what was to befal them for their infidelity, and their rejecting and condemning their Messiah. As for his disciples,

1. He promised, and foretold, that not only the twelve apostles should be endued *with power from on high*, and should receive *the promise of the Holy Ghost*, but also that they who believed in him should be baptized with the Holy Ghost, should receive him, and be enabled by him *to speak with tongues*, Matth. 3. 11. Mark 16. 17. 18. Luke 24. 49. John 7. 37. 38. Acts 1. 8. and that this promise was admirably fulfilled not only by the gifts of tongues, and prophecy, conferred on the apostles at the day of Pentecost, and by their baptism, preaching, and laying on of hands on others, but by the gifts of prophecy, and tongues, with the interpretation of them, and by the gift of discerning spirits, and knowing things secret exercised

erciſed in all Chriſtian churches, hath been fully proved in the preface to the epiſtles, from § I. to the ſixth, and from the eleventh to the fourteenth.

2. He foretold that the kingdom of Satan ſhould be caſt down by them, and ſhould *fall like lightning* before them, and ſaid, *Behold, I give you power over all the power of the enemy*, Luke 10. 18. 19. and how glorioully he fulfilled this promiſe, and made good this prediction, hath fully been demonſtrated in the ſame general preface, § X.

3. He foretold that the goſpel of the kingdom ſhould be preached by them throughout the world, Matth. 26. 13. yea that it ſhould be preached to all nations within the ſpace of forty years, or before the deſtruction of Jeruſalem, Matth. 24. 14. that the increaſe of his kingdom ſhould be like that *of a grain of muſtard ſeed*, Mark 4. 32. and that he being lifted up *would draw all men after him*, John 12. 32. which came to paſs ſo wonderfully, that in the ſpace of twenty-four years after Chriſt's paſſion, St Paul, in his epiſtle to the Romans, ſaith, *the ſound of it was gone out into the uttermoſt parts of the world*, chap. 10. 18. and in the epiſtle to the Coloſſians writ twenty-nine years after that it was *preached to every creature under heaven*, chap. 1. 6. 23. " We ſee," ſaith (z) Clemens Romanus, " the world beyond the ocean," *i. e.* the Britiſh iſlands, " ſubject to the commands of Jeſus :" " The contagion of this ſuperſtition," ſaith (a) Pliny in his epiſtle to Trojan, writ in the cloſe of the firſt century, " hath ſpread itſelf not only over cities, but even villages and fields :" " There is no rank of " men," ſaith (b) Juſtin M. " whether Grecians, or Barbarians, or called by any other name, in which praiſe and thankſ- " givings are not offered up to the Father in the name of Chriſt crucified ;" ſo that " an whole race of Chriſtian nations " ſeemeth," ſaith (c) Origen, " to be born at once, and who," ſaith he, " will not admire the prediction of our Lord, " when he ſees it thus fulfilled in every nation under heaven, Greeks and Barbarians, the wiſe and unwiſe, and " all mankind being overcome by it, ſo that there is no kind of men by whom this doctrine is not received ?" l. 2. p. 68. 69.

The predictions which concerned the Jewiſh nation were theſe following,

1. That *the kingdom of God ſhould be taken from them, and given to another nation, bringing forth the fruits thereof*, Matth. 21. 43. and that *the things which did belong to their peace, ſhould be ſhortly hid from their eyes*, Luke 13. 28. 29. ; 19. 42. ; that *many ſhould come from the eaſt, and from the weſt, and ſhould ſit down with Abraham, Iſaac, and Jacob, in the kingdom of God, but the children of the kingdom ſhall be caſt out*, Matth. 8. 11. 13. and that all theſe things *ſhould come upon that generation*. Accordingly we find the apoſtle Paul, in his epiſtle to the Romans, ſadly bewailing that *ſpirit of ſlumber* which was come upon them, Rom. 11. 8. ſpeaking of their rejection, ver. 15. *the breaking of theſe branches off through unbelief*, ver. 19. 20. *their blindneſs*, ver. 25. and ſaying, that *God had concluded them all in unbelief*.

2. Our Lord foretold, that Satan, caſt out from them, ſhould *return with ſeven devils more wicked than himſelf* ; and that he did ſo, the hiſtory of Joſephus will not ſuffer us to doubt, for he declares, that ſoon after our Saviour's time, they were become the worſt of men. See note on Rom. 2. 2.

§ XIII. *Laſtly*, The things which Chriſt foretold concerning the deſtruction of Jeruſalem, and the calamities which ſhortly were to happen to that nation, were of that ſignal nature, and mentioned ſuch various events, then future and contingent, and yet were ſo exactly and ſo particularly fulfilled, as to afford us a moſt pregnant demonſtration of the truth of Chriſt's prophetic office. And,

1ſt, Our bleſſed Lord foretelleth the deſtruction of the Jewiſh temple, after it had ſtood well nigh 500 years, in theſe words, *Seeſt thou theſe great buildings ? there ſhall not be left one ſtone upon another which ſhall not be thrown down* ; to complete which prediction, Titus commands his ſoldiers, ſaith (d) Joſephus, τὴν τε πόλιν ἅπασαν, καὶ τὸν νεὼν κατασκάπτειν, *to dig up the foundations both of the temple and of the city* ; and both the (e) Jewiſh Talmud, and (f) Maimonides add, " That Terentius Rufus, the captain of his army, did with a ploughſhare tear up the foundations of the temple," and ſo more ſignally fulfil thoſe words of Micah, chap. 3. 12. *Therefore ſhall Zion, for your ſakes, be ploughed as a field, and Jeruſalem ſhall become heaps, and the mountain of the Lord as the high places of the foreſt*. And here two things ſeem worthy of our obſervation, *viz.*

1. The exact time when this was done, *viz.* on the ſame month and day on which it formerly was burnt by Nebuzaradan, the captain of the King of Babylon, which therefore by Maimonides is ſtyled, *the fatal day of vengeance*, and which is by (g) Joſephus reckoned to be a matter of juſt admiration, and a plain indication, that this ſo happened by divine appointment.

2. That this deſtruction and conflagration of the temple happened againſt the will, command, and the endeavours of Titus to prevent it, for he calls heaven and earth to witneſs that he would never violate that ſacred place, unleſs the Jews compelled him ſo to do ; yea, ſaith he, (h) " I will preſerve your temple againſt your own wills ;" when his own generals declared it neceſſary to deſtroy that temple, he anſwers, " I will never ſuffer ſuch a ſtructure to be deſtroyed by the

(z) *Ep. ad Cor. p.* 29. (a) *L.* 10. *ep.* 97. (b) *Dial. cum Tryph.* 345.
(c) *Contr. Celſ. l.* 8. *p.* 405. (d) *L.* 7. *c.* 1. *p.* 970. *B.* 993. *A.*
(e) *Taanith. c.* 4. *Hal.* 6. (f) *Maim. Taanith. c.* 5.
(g) Θαυμάσαι δ' ἄν τις ἐν αὐτῇ τῆς περιόδου τὴν ἀκρίβειαν, ὡς μίαν γὰρ καὶ ἡμέραν ἐπλήρωσε τὴν αὐτὴν ἐν ᾗ πρότερον ὑπὸ Βαβυλωνίων ὁ ναὸς ἐνεπρήσθη. *l.* 7. *c.* 26. *p.* 957. *E. c.* 27. *p.* 958. *F.*
(h) Τηρήσω τὸν ναὸν ὑμῖν καὶ μὴ θέλουσι, *l.* 7. *c.* 10 *p.* 949. *G.* 950. *A.* Καταφλέξειν πάντα τολμήσαντος ἔρρον. *c.* 24. *p.* 957. τὸ πῦρ σβεννύειν, *c.* 26. *p.* 958. *A. B. C. D.*

" flames ;"

" flames;" and when the fire began to ſeize upon it, he calls, he beckoneth to, yea he commands his ſoldiers to extinguiſh it, but they not hearkening to his commands, do animate one another to the burning of it: " Thus," ſaith (i) Joſephus, " was the temple burnt againſt the will of Cæſar, God himſelf aſſiſting with the Romans to the ruin of it;" that ſo the words of Chriſt might be verified, *He will ſend forth his armies and deſtroy thoſe murderers, and burn up their city.*

3. Obſerve, that they who had (k) accuſed our Saviour and his diſciples of polluting, and of deſigning to deſtroy this temple, were the very men who did horribly pollute it with the blood of Jews and Gentiles, and even forced the Romans to deſtroy it; " they haſtened the ſlow fire," ſaith their own (l) Joſephus, " and even drew it to the temple;" the inflammation of it, ſaith he, " had both the cauſe, and the beginning of it from themſelves:" the providence of God ſtill ordering matters ſo, that they ſhould bring upon themſelves thoſe evils of which they falſely did accuſe our Lord, and his apoſtles.

2*dly*, Our Lord foretels, with like exactneſs and particularity, the ruin of their famous city, declaring, Luke 21. 24. that *Jeruſalem ſhould be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* And again, *The days*, ſaith he, *ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and ſhall not leave in thee one ſtone upon another*, Luke 19. 43. 44. Now, that the event completely anſwered to theſe plain predictions, is evident from their own hiſtorian, who doth expreſsly ſay, that (m) " Titus having commanded his ſoldiers to dig up the city, and the temple, this was ſo fully done, " by levelling the whole compaſs of the city, except three towers, that they who came to ſee it were perſuaded it never " would be built again." The ſame (n) hiſtorian informs us, " that when Veſpaſian beſieged Jeruſalem, his army com- " paſſed the city round about, and kept them in on every ſide;" and though it was judged a great, and almoſt an impracticable work to compaſs the whole city with a wall, " yet Titus animating his ſoldiers to attempt it, they in three days " built a wall of 39 furlongs, having 13 caſtles on it, and ſo cut off all hopes that any of the Jews within the city ſhould " eſcape."

3*dly*, Whereas our Saviour ſaith, *Jeruſalem ſhould be trodden down*, πατουμένη, *poſſeſſed*, and trodden by the feet of the Gentiles, this ſo exactly came to paſs, that (o) Veſpaſian, (1.) commands the whole land of Judea to be ſold to thoſe Gentiles that would buy it; and, (2.) (p) Hadrian, about ſixty-three years after, makes a law, " That no Jew ſhould come " into the region round about Jeruſalem," as Ariſto Pellæus, who was himſelf a Jew, and flouriſhed in the very times of Hadrian, relates; " thus," ſaith (q) Euſebius, " it came to paſs that the Jews being baniſhed thence, and there being a " conflux thither ἀλλοφύλων γένους, of aliens, it became a city and colony of the Romans, and was in honour of the Emperor " named *Ælia*." (3.) *Jeruſalem*, ſaith Chriſt, *ſhall be thus trodden down*, or ſubject to the Gentiles, *till the time of the Gentiles be fulfilled*, that is, till, by converſion of the Jews unto the Chriſtian faith, the fulneſs of the Gentiles, to be converted to it, ſhould come in with them; *for blindneſs*, ſaith the apoſtle, *hath happened to the Jews, till* πλήρωμα τῶν ἐθνῶν, *the fulneſs of the Gentiles ſhall come in, and then all Iſrael ſhall be ſaved*, Rom. 11. 25. 26. and with them alſo the yet Heathen Gentiles; *for if*, ſaith he, ver. 15. *the caſting away of the Jews was the reconciling of the world, what ſhall the receiving of them be to it, but even life from the dead?* And again, *If the fall of them were the riches of the world*, ver. 12. *and the diminiſhing of them the riches of the Gentiles, how much more ſhall their fulneſs be* the fulneſs of the Gentiles? Now here it is eſpecially obſervable, that Julian the Apoſtate, deſigning to defeat this prophecy of Chriſt, reſolved on the rebuilding of the city, and temple of Jeruſalem in its old ſtation, which was till his time left in its ruin, Ælia being built without the circuit of it; for in his (r) epiſtle to the community of the Jews, he writes thus, " The holy " city of Jeruſalem, which you have ſo long deſired to ſee inhabited, rebuilding by my own labours, I will dwell in." This he began, with an endeavour to build that temple, in which alone the Jews would offer up their prayers and ſacrifices; but the immediate hand of providence ſoon forced the workmen to deſiſt from that unhappy enterpriſe. (s) Ammianus Marcellinus

(i) Ὁ μὲν δὴ ναὸς οὕτως ἄκοντος Καίσαρος ἐμπιπράται, *c.* 26. *p.* 958. *F.* Θεὸς ἄρα Θεὸς αὐτὸς ἐπάγει μετὰ Ῥωμαίων καθάρσιον αὐτῷ πῦρ, *c.* 8. *p.* 948. *F.*

(k) *Marc.* 14. 58.; 15. 29. *Acts* 6. 13.; 21. 28.; 24. 6.

(l) Καὶ μόνον οὐχ ἑλκυσαν ἐπὶ τὸν ναὸν βραδύνον πῦρ. *l.* 6. *c.* 27. *p.* 933. *B.* Λαμβάνουσι δ' αἱ φλόγες ἐκ τῶν οἰκείων τὴν ἀρχὴν καὶ τὴν αἰτίαν, *l.* 7. *c.* 26. *p.* 957. *E.*

(m) Τὸν δὲ ἄλλον ἅπαντα τῆς πόλεως περιῶλον ὅσον ἐξωμάλισαν οἱ καθαιρέσαντες, ὡς μηδὲ πώποτε οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσιοῦσι. *l.* 7. *c.* 1. *p.* 970. *B. C.*

(n) Τὸν δὲ ὅπου τὰ Ῥωμαίων φρουρήσας ἱέρευε ἡ τραπὶς πανταχόθεν τὴν πόλιν περιέχουσα, *l.* 5. *c.* 27. *p.* 893. *B.* Περιτειχίζουσιν ὅλην τὴν πόλιν μέγα καὶ δυσάντητον τὸ ἔργον, *l.* 6. *c.* 31. *p.* 936. *F.* Τὸ μὲν δὴν τεῖχος ἐνὸς δέοντος τεσσαράκοντα σταδίων ἦν — τρισὶ δ' ἀνεδομήθη τὸ πᾶν ἡμέραις. *Ibid. p.* 937. *B.*

(o) Πᾶσαν γὰρ ἀποδόσθαι τῶν Ἰουδαίων, *l.* 7. *c.* 27. *p.* 983.

(p) Πᾶν ἔθνος ἐξ ἐκείνου καὶ τῆς περὶ τὸ Ἱεροσόλυμα γῆς πάμπαν ἐπωμόσιον ἔργεται. *Euſeb. h. eccl. l.* 21. *c.* 6.

(q) *Hiſt. eccl. l.* 4. *c.* 6.

(r) Τὴν ἐκ πολλῶν ἐτῶν ἐπιθυμουμένην παρ' ὑμῶν, οἰκουμένην πόλιν ἁγίαν Ἱερουσαλὴμ ἐμοῖς καμάτοις ἀνοικοδομήσας οἰκήσω. Ἰουδαίων τῷ κοινῷ, *Ep.* 25.

(s) *Ambitioſum quoddam templum apud Hieroſolymam ſumptibus immodicis inſtaurare cogitabat, negotiumque maturandum*

linus an Heathen, who lived in those very times, gives us the story thus, "That Julian endeavoured to rebuild the temple "at Jerusalem with vast expenses, and gave it in charge to Alypius of Antioch to hasten the work, and to the rector of the "province to assist him in it; in which work, when Alypius was earnestly employed, and the rector of the province was "assisting, terrible balls of flame bursting forth near the foundations with frequent insults, and burning divers times the "workmen, rendered the place inaccessible; and thus the fire obstinately repelling them, the work ceased." The story is very signal and remarkable for many circumstances, as *v. g.*

1. The persons that relate it, Ammianus Marcellinus an Heathen, Zemuch David a Jew, who confesseth that Julian was *divinitus impeditus*, "hindered by God in this attempt:" Nazianzen and Chrysostom among the Greeks, St Ambrose and Russinus among the Latins, who flourished at the very time when this was done: Theodoret and Sozomen orthodox historians, Philostorgius an Arian, Socrates a favourer of the Novatians, who writ the story within the space of fifty years after the thing was done, and whilst the eye-witnesses of the fact were yet surviving.

2. The time when it was performed, not in the reign of Christian emperors, but of the most bitter enemies of Christians, when they were forced to hide, and had not liberty of speaking for themselves. Observe,

3. With what confidence the Christians urge this matter of fact against the Jews, as a convincing demonstration of the expiration of their legal worship, and of the certainty of Christian faith against the Heathen philosophers, inquiring (t) "what "the wise men of the world can say to these things," and against the (u) Emperor Theodosius, to deter him from requiring them to rebuild a synagogue which had been lately burnt by a Christian bishop.

4. And *lastly*, the unquestionable evidence of the thing; this, say the Christians (x), "all men freely do believe and speak "of; it is in the mouths of all men, and is not denied even by the Atheists themselves; and if it seem yet incredible to any "one, he may repair for the truth of it both to witnesses of it yet living, and to them who have heard it from their "mouths; yea they may view the foundations lying still bare and naked; (y) and if you ask the reason, you will meet with "no other account besides that which I have given; and of this all we Christians are witnesses, these things being done not "long since in our own time." So St Chrysostom.

3*dly*, Our blessed Lord is as express and circumstantial in the prediction of the miseries which should befal that sinful nation. For,

1. He in the general foretells that their calamities shall be so great as to admit no parallel; *there shall be*, saith he, *great tribulation, such as never happened from the beginning of the world to this* (present) *time*, Matth. 24. 21. which words (z) Josephus seems to have transcribed, when he saith, "that never any nation was more wicked, μήτε πόλις ἄλλην τοιαῦτα πεπονθέναι, "nor ever did a city suffer as they did." He was no stranger to the history of the destruction of the old world by water, or of Sodom and Gomorrah, by fire from heaven, or to the sufferings of his own nation under Antiochus Epiphanes; and yet he scruples not to say, that (a) "all the miseries which all mankind had suffered from the begin- "ning of the world, were not to be compared with those the Jewish nation did then suffer."

2. Our Saviour adds, that in those days *the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers of heaven shall be shaken*, Mark 13. 14. These, I confess, are metaphorical expressions occurring often in the prophets, but still in the same sense, *viz.* to signify an utter desolation, and terrible havock and destruction brought upon a nation: for in this language the prophet Isaiah speaks of the destruction of Babylon, saying, chap. 13. 9. 10. *The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it; for the stars of heaven, and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.* Of the destruction of Idumæa he speaks thus, chap. 34. 2. 5. *The indignation of the Lord is upon all nations, he hath utterly destroyed them, he hath delivered them to the slaughter, the mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heaven shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth from the vine.*

randum Alypio dederat Antiochensi; cum itaque rei idem fortiter instaret Alypius, juvaretque provinciæ rector, metuendi globi flammarum prope fundamenta crebris insultibus erumpentes, locum, exustis aliquoties operantibus, inaccessum fecere; hocque modo elemento obstinatius repellente, cessavit inceptum, l. 23. ab initio.

(t) Ἔτι δὲ ἀμφισβητοῦς ὦ Ἰουδαῖς καὶ τὴν ἀπὸ τῆς τῦ χριστῦ προφήτειας, καὶ τὴν ἀπὸ τῆς τῶν πραγμάτων ἀποδείξεως μαχλυρίαν τὴν ὑφ' ἡμῶν καταψηφιζομένην. *Chrys. hom.* 2. *in Jud. tom.* 6. *p.* 335. *et hom.* 60. *p.* 639. Πρὸς ταῦτα τί φήσουσιν οἱ αἰῶνος τῦ τότε σοφοί; *Nazianz. Stelit. p.* 83.

(u) *Non audisti Imperator quia cum jussisset Julianus reparari templum Hierosolymis, quod divino qui faciebant repagulum igne conflagrarunt?* Epist. l. 5. ep. 29.

(x) Τὸ δ' ὃν περιφέρεται πᾶσι θαῦμα, καὶ ὑπὸ τοῖς ἀθίοις αὐτοῖς ἀπισέμενον λέξαι ἔχομαι, *Soz. p.* 81. Ὃ δὴ ἅπαντες ἴσασι καὶ λέγυσι, καὶ πιστεύυσιν, *p.* 83. Καὶ τῦτο πρὸς πάντων ἀδιῶς λέγεται, καὶ πιστεύεται, καὶ παρ' ὑδενὸς ἀμφισάλλεται, ταῦτα ὅτω πιστὰ ἢ καταφαίνεται πιστόδωσαν οἱ παρὰ τῶν θεασαμένων ἀκηκότες ἕτι τῶ βίῳ περιόντες, πιστόδωσαν δὲ καὶ Ἰουδαῖοι καὶ Ἕλληνες ἡμῖλοὶς τὸ ἔργον καταλείποντες. *Sozomen. hist. eccl. l.* 5. *c.* 22. *p.* 632. *D.* 633. *B.*

(y) Καὶ νῦν ἰὰν ἐλθὴς εἰς Ἱεροσόλυμα γυμνὰ ὄψει τὰ θεμέλια κἀκ τὴν αἰτίαν ζητήσης, ὑδεμίαν ἀλλ' ἢ ταύτην ἀκόσεις, καὶ τῦτο μάρτυρες ἡμεῖς πάντες ἐφ' ἡμῶν, γὰρ ὀ πρὸ πολλῦ ταῦτα γέγονε χρόνυ. *Chrys. adv. Jud. orat.* 2. *p.* 334.

(z) *L.* 6. *c.* 27. *p.* 933. *B.*

(a) Τὰ γὰρ πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἐτλᾶσθαι μοι δοκεῖ κατὰ τύγκρισιν. *Proleg. ad bel. Jud. p.* 706. *D.*

The

the deſtruction of Egypt is repreſented by Ezekiel in theſe words, chap. 32. 7. 8. *I will cover the heaven, and make the ſtars thereof dark, I will cover the ſun with a cloud, and the moon ſhall not give her light, and the bright lights of heaven will I make dark over thee:* " This therefore," ſaith (b) Maimonides, " is a proverbial expreſſion, importing the " deſtruction and utter ruin of a nation." " The ſun darkened, or turned into blood, and the ſtars falling or diſappearing," ſaith (c) Artemidorus, " import the deſtruction of many people." Now, in this ſenſe it is almoſt incredible which their hiſtorian relates of the deſtruction of the Jews; for he informs us, that (d) " eleven hundred thouſand periſhed in that " ſiege;" and it is ſtill more incredible which their Talmud and other Jewiſh writers mention of the ſlaughter which (e) Hadrian's army made of them fifty-two years after, when they rebelled under Barchochebas, and were beſieged in the city Bitter, the moſt modeſt computation being *quatuor mille myriadas*, and the moſt extravagant, *octoginta mille myriadas*. And yet our Saviour having further ſaid, that *where-ever the carcaſe was, i. e.* the nation of the Jews, rejected now, and loathed by God as a dead carcaſe, *there would the eagles, i. e.* the Roman army, *be gathered together* to prey upon them, Matth. 24. 28. Luke 17. 37. they were accordingly haraſſed and deſtroyed throughout the Roman Empire; when, ſaith Joſephus, the Romans had no enemies left in Judea, *the ſenſe and danger reached* πολλοῖς καὶ τῶν ἀπωτάτω κατοικόντων, *to many of them living the remoteſt from it*; for many of them periſhed at (f) Alexandria, at Cyrene, and in other cities of Egypt, to the number of ſixty thouſand, in all the cities of Syria; in a word, (g) Eleazar in Joſephus, having reckoned many places where they were cruelly ſlaughtered, concludes thus, μακρὸν ἂν εἴη τῶν ἰδίᾳ περὶ ἑκάστων λέγειν, *it would be too long to ſpeak of all theſe places* in particular.

Again, our Saviour adds, that *they ſhould be led captives into all nations*, Luke 21. 24. Accordingly (h) Joſephus doth inform us, that " the number of their captives was ninety-ſeven thouſand, that of them Titus ſent many to Egypt, and moſt " of them he deſperſed into the Roman provinces," and ſo exactly fulfilled this prediction.

4thly, Our Lord foretells the many ſigns preceding this deſtruction, declaring that there ſhould be φοβητρὰ, *fearful events, or ſights, earthquakes, and ſigns from heaven*, Luke 21. 11. Now, to omit the frequent earthquakes which happened in other places in the times of Claudius and Nero; (i) Joſephus doth inform us, that there happened in Judea, and Jeruſalem, " an immenſe tempeſt, and vehement winds, with rain, and frequent lightnings, and dreadful thundering, and " extreme roarings of the quaking earth, which manifeſted to all that the world was diſturbed at the deſtruction of men," and that theſe prodigies portended no ſmall miſchiefs. (k) Joſephus hath a ſelect chapter of the manifeſt ſigns of their approaching deſolation, which (l) Tacitus, a Roman hiſtorian of that age, doth almoſt thus epitomize: " Armies ſeemed " to meet in the clouds, and glittering weapons were there ſeen, the temple ſeemed to be in a flame with fire iſſuing from " the clouds, and a divine voice was heard, that the Deity was quitting the place, and a great motion as of his depart- " ing;" theſe ſeem plain tokens of God's departing from them, of the burning of the temple, and their own deſolation by the Roman army. Joſephus adds, what Tacitus doth alſo touch upon, that the great gate of the temple, which twenty men could ſcarcely ſhut, and which was made faſt with bolts and bars, was ſeen αὐτομάτως ἀνεῳγμένη, *to open of its own accord, to let in their enemies*, for ſo their wiſe men conſtrued the omen, ſaith Joſephus. He farther ſaith, that " (m) a ſword ſeemed to hang over the city, and a comet with its fiery tail pointed down upon it for a whole year, which " plainly ſeemed to portend their ruin by the ſword." And that (n) " before the ſun went down, there were ſeen in the " clouds armies in battle-array, and chariots compaſſing the country, and inveſting the cities; a thing ſo ſtrange," ſaith he, " that it would paſs for a fable, were there not ſtill men living to atteſt it:" ſo expreſsly have we an account of the fearful ſights and ſigns from heaven, mentioned by our Lord, and of the *ſign of the Son of man coming in the clouds of heaven*, μετὰ δυνάμεως καὶ δόξης, *with a glorious hoſt*, or with power and glory; according to our Lord's prediction, Matth. 24. 30.

(b) *Quando vaticinatur Eſaias de gentis alicujus deſtructione, vel de populi alicujus magni interitu, ait ſtellas cecidiſſe, cælos interiiſſe, et contremiſcere ſolem obſcuratum, terram vaſtatam et commotam eſſe.* More Nevoch. p. 265. 266.

(c) Ἥλιος ἀμαυρὸς ἢ ἐφαιμος --- καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι πολλῶν ὄλεθρον μαντεύονται. *Oneirocrit. l. 2. c. 36.*

(d) Τῶν δὲ ἀπολομένων κατὰ πᾶσαν τὴν πολιορκίαν μυριάδες ἑκατὸν καὶ δέκα, *l. 7. c. 45. p. 968. D.*

(e) *Buxt. in voce Bitter.* (f) *L. 7. c. 36. p. 995. A. & c. 37. ibid. c. 38. p. 996.*

(g) *C. 34. p. 992.*

(h) Τῶν δὲ λοιπῶν πλῆθος τὸν ὑπὲρ ἑπτακαίδεκα ἔτη δόντας ἐτίμησε δι' τὰ καθ' Αἴγυπτον ἔχθη, πλείστους δὲ διὰ τὰς ἐπαρχίας διέδωκε Τίτος, *l. 7. c. 44. 45. p. 968. C. D.*

(i) Καὶ συιχεῖ; ἀνεκαίλει, βρονταὶτε φρικώδεις, καὶ μυκήματα τῆς γῆς συμμίκτης ἐξεστία, περίδλεον δ' ἦν ἐπ' ἀνθρώπων ὀλέθρῳ τὸ κατάσημα τῶν ὅλων συσκιχυμένον, καὶ ἐκεῖ μικρῷ τις ἂν εἰκάσαι συμπτώματος τὰ τέρατα, *l. 4. c. 17. p. 881. A. B.*

(k) *Lib. 7. c. 31.*

(l) *Evenerant prodigia, viſæ per cœlum concurrere acies, rutilantia arma, & ſubito nubium igne collucere templum, expaſſæ repente delubri fores, & audita major humana vox excedere Deos, & ſimul ingens motus excedentium.* Hiſt. l. 5. p. 621.

(m) Ὑπὲρ τὴν πόλιν ἄστρον ἔοικε ῥομφαίᾳ παρεστάναι, καὶ κομήτης ἐπ' ἐνιαυτὸν κομήτης, *l. 7. c. 31.*

(n) Πρὸ γὰρ ἡλίου δύσεως ἅρματα μίλησε περὶ πᾶσαν τὴν χώραν, ἅρματα καὶ φαλάγγες ἐνοπλοι διακόπτουσι τῶν νέφων, καὶ κυκλοῦσι τὰς πόλεις, *ibid. p. 990. G.*

2*dly*, Our Lord proceeds to ſay, that *falſe chriſts and falſe prophets ſhould ariſe, and that many ſhould come in his name, ſaying, I am Chriſt, and ſhould deceive many*, Matth. 24. 5. 11. Mark 13. 6.; 21. 22. Luke 21. 8. Falſe chriſts are they who falſely would pretend to be the Chriſt or the Meſſiah promiſed to the Jews: Now, ſuch were, (1.) (o) Simon Magus, who declared, that he was the perſon who among the Jews *appeared as the Son of God, and was conceived to have ſuffered in Judea; and* (p) *he prevailed for a time, to deceive ſome with his magical operations.* (2.) (q) Doſitheus, contemporary with him, who ſaid, he was the Chriſt foretold by Moſes, and the Son of God, and he alſo found diſciples; and is, by Origen, reckoned among them who performed wonderful things: From theſe, ſaith Hegeſippus, came falſe chriſts, and falſe prophets. There aroſe, ſaith (r) Hippolitus, "ſome ſaying, I am Chriſt, as Simon Magus, and the reſt, whoſe names "I have not time to reckon up;" and theſe all, ſaith (s) Irenæus, *magias perficiunt, exorciſmis & incantationibus utuntur*, "uſe magical operations, exorciſms, and incantations." Our Lord alſo foretold of another that ſhould *come in his own name*, John 5. 43. that is, without authority from God, and be received by the Jews as their Meſſiah: Accordingly, Barchochebas did actually thus come; as appears both from the event and deſtruction of him and his followers by Hadrian's army, and by the confeſſion of the Jews, who, when they found themſelves deceived by him, called him *Bar Choziba*, the ſon of a lie. And that he was generally received by them, we learn from their own hiſtories, declaring, that their great R. Akiba, who had 24,000 diſciples, ſaid at the ſight of him, "Behold, this is the Meſſiah;" and that then the Jews in the city Bitter crowned him, and choſe him for their king, and ſhook off the Roman government, killing an innumerable multitude of Greeks and Romans in Egypt, Alexandria, Cyprus, and thereabouts, till Trajan ſent Hadrian againſt them, who ſlew more of them, ſay they, than Titus had done in the preceding wars. See *Buxterf in voce Bar Choziba*.

As for the falſe prophets, (t) Joſephus tells us of an "Egyptian falſe prophet and magician, who gathered together about "thirty thouſand of the Jews, whom he had deceived;" and of one (u) "Theudas, a magician, who, declaring himſelf "a prophet, deceived many;" of (x) another prophet, "who bid them go into the temple, where God would ſhew them "manifeſt ſigns of a deliverance," adding, that there were then πολλοὶ προφῆται, *many prophets who taught them even to the laſt, to expect help from God.* Our Saviour had foretold, that they ſhould then ſay, *Behold, he is in the deſert*, Matth. 24. 26. pointing to the very place where theſe falſe chriſts and prophets ſhould appear, or whither they ſhould lead their followers: Accordingly, (y) Joſephus ſaith, "that many impoſtors and magicians perſuaded the people to follow them in-"to the wilderneſs, where they promiſed to ſhew them manifeſt ſigns and wonders done by God," pretending a divine impulſe, and promiſing deliverance from evils, if they would follow them into the wilderneſs.

3*dly*, Our Lord foretells, that his goſpel ſhould be firſt preached throughout the world, *i. e.* throughout the Roman empire, ſtyled οἰκουμένη, or in all places whither the Jews were diſperſed; for, ſaith he, *the goſpel of this kingdom ſhall be firſt preached in all the world for a witneſs to all nations, and then ſhall the end come*, Matth. 24. 14. Accordingly, St Paul declares of them who preached the goſpel of peace, that *their ſound had gone forth into all the earth*, Rom. 10. 18. *and their words εἰς πέρατα τῆς οἰκουμένης, to the ends of the earth.* He tells the church of Rome, that *their faith was ſpoken of throughout the whole world*, Rom. 1. 8. The church of Coloſſe, that *the truth of the goſpel was come, not to them only, but to all the world, and preached to every creature*, chap. 1. 6. 23. (z) St Clemens, who was biſhop of Rome in the twelfth year of Domitian, ſaith, "that the nations beyond the ocean were governed ταῖς ἐπιλογαῖς τοῦ Δεσπότου, *by the precepts of the Lord.* (a) Origen ſpeaks of the Chriſtians as of a nation born all at once. (b) Euſebius ſaith, "the "word of God ſhone ſuddenly upon the world as a ray of the ſun, and was, on that account, ſtyled by the very Hea-

(o) *Simon Samarites — univerſam magiam amplius inſcrutans, ita ut in ſtuporem cogeret multos hominum — docuit ſeipſum eſſe qui inter Judæos quidem quaſi filius adparuerit — paſſum autem in Judæis putatum, cum non eſſet paſſus.* Iren. l. 1. c. 20.

(p) Καὶ τότε μὲν ἐπάτησε. *Orig. contr. Celſum, l.* 1. *p.* 44.

(q) Σίμωνι τὸ ὁ Σαμαρεὺς Μάγος ᾧ Δοσιθέος — ὁ μὲν ἔφασκεν αὐτὸν εἶναι δύναμιν Θεοῦ τὴν καλουμένην μεγάλην, ὁ δὲ ᾧ αὐτὸς υἱὸς τοῦ Θεοῦ. *l.* 6. *p.* 282. Ὅτι αὐτὸς ἦν ὁ προφητευόμενος ὑπὸ Μώσεως Χριστὸς, ᾧ ἴδοξέ τίνων τῇ ἑαυτοῦ διδασκαλίᾳ κεκρατηκέναι. *l.* 1. *c.* 44. *Habentes in ſe etiam quaſdam virtutes mirandas. Hom.* 27. *in Matth. F.* 52. *G.* Ἀπὸ τούτων ψευδόχριστοι ψευδοπροφῆται. *Euſeb. hiſt. eccl. l.* 4. *c.* 22.

(r) Ἀνέστησαν τίνες λέγοντες, ἰσὼ εἰμὶ ὁ Χριστὸς, καθὼς ὁ Σίμων ὁ Μάγος, ᾧ οἱ λοιποὶ *De conſum. mundi.*

(s) *Lib.* 1. *c.* 20.

(t) Περὶ τρισμυρίους μὲν ἀθροίζει τῶν ἠπατημένων. *Lib.* 2. *c.* 23. *p.* 797. *A. Antiq. l.* 20. *c.* 6.

(u) Γόης τις ἀνὴρ Θευδᾶς ὀνόματι πολλοὺς ἐπάτησεν, προφήτης γὰρ ἔλεγεν εἶναι. *Antiq. l.* 20. *c.* 2. *p.* 689. *G.* 690. *A.*

(x) Ψευδοπροφήτας τις καλέσας καθ' ἑκάστην ἡμέραν ἐκέλευε τὸν λαὸν ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κιλιόνι δεξομένους τῆς σωτηρίας. *De bell. Jud. l.* 7. *c.* 30. *p.* 960. *A. B.*

(y) Οἱ δὲ γόητες ᾧ ἀπατεῶνες ἄνθρωποι τὸν ὄχλον ἔπεισαν αὐτοῖς εἰς τὴν ἐρημίαν ἕπεσθαι, δεῖξειν γὰρ ἔφασαν ἐναργῆ τέρατα, ᾧ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γινόμενα. *Antiq. l.* 20. *c.* 6. *p.* 695. *E.* Προσχίλιοι δυναμεῖς δαιμονῶν τὸ πλῆθος ἀνέπεισον ᾧ προῆσαν εἰς τὴν ἐρημίαν. *De bell. Jud. l.* 2. *c.* 23. *p.* 796. *G.* Εἰ βουλοίτην ἕπεσθαι μιχθέντες τῆς ἐρημίας αὐτῷ. *Antiq. l.* 20. *c.* 7. *p.* 697. *B.*

(z) *Ep. ad Cor.* § 20.

(a) Τὸ κατὰ τὴν ἀθρόαν γενέσιν ἐθνῶν χριστιανῶν, ὥσπερεὶ τιχθέντος ἐξάπυξ. *In Celſum, l.* 8. *p.* 405.

(b) Οἷα τις ἀκτὶς βολὴν τὴν συμπᾶσαν οἰκουμένην ὁ Σωτῆριος καθηύγασε λόγος. *Hiſt. eccl. l.* 2. *c.* 3.

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thens, ἡ κρατοῦσα διδαχὴ, (c) *the prevailing doctrine*; and the Chriſtians, by Julian the Apoſtate, are ſtyled οἱ κρατοῦντες, *the prevailing ſect*. Miſopog. p. 99.

4*thly*, He mentions the eſpecial care he would then have of his own faithful ſervants, declaring, that *they who endured to the end ſhould be ſaved*, Matth. 24. 13. and that *not one hair of their heads ſhould periſh*, Luke 21. 18. *i. e.* that none of them ſhould be involved in that ruin which was to come upon the unbelieving Jews: Accordingly, (d) Euſebius, and (e) Epiphanius have left it upon record, that "before the beginning of the war, when the city was ready to be taken, the "diſciples of our Lord were admoniſhed by an angel, or by an oracle, to depart from the city, and to fly beyond Jordan, "to the city Pella, in the region of Peræa, where they were preſerved." This refers to the time when Ceſtius came to Jeruſalem, and took the lower city, and, ſaith Joſephus, "might have taken the upper city, and have preſently put an end "to the war;" and ſo punctually agrees with our Lord's premonition, *When you ſee Jeruſalem compaſſed about with armies, and the abomination of deſolation ſtanding where it ought not*, *viz.* in the holy city, *then let them that are in Judea flee to the mountains*, Matth. 24. 15. Mark 13. 14. Luke 21. 20. 21. But, that the Chriſtians might have time to fly and be preſerved, he ſuddenly quits the ſiege without any viſible cauſe, and ſo gives the Chriſtians leave to depart: and even (f) Joſephus notes, that "then many fled out of the city as from a ſinking ſhip;" and of that number, doubtleſs, the Chriſtians made a part. That they then fled into the mountains, may alſo be obſerved from Joſephus; for, of Peræa, whither they are ſaid to fly, he ſaith, that it was (g) ἔρημος καὶ τραχεῖα τὸ πλέον, *moſtly mountainous and a deſert*; and being beyond Jordan, and under the government of King Agrippa, was free from war.

Laſtly, Our Saviour fixeth the period of time within which all theſe things ſhould happen in theſe words, *Verily, I ſay unto you, this generation ſhall not paſs away till all theſe things be fulfilled*, Matth. 24. 34. Accordingly, they were all fulfilled within leſs than forty years after they had been ſpoken. In fine, he hath ſpecified the very reaſon why all theſe things ſhould come upon Jeruſalem, *viz.* becauſe *ſhe knew not the time of her viſitation, the things which did belong unto her peace*, Luke 19. 42. 44. *becauſe ſhe killed the prophets, and ſtoned them that were ſent to her*, chap. 13. 34. *becauſe they killed the Son of God*, Matth. 20. 38. This hath been gathered by the primitive fathers; 1*ſt*, From the continuance of this deſolation, by which wrath ſeemeth *to be come upon them to the uttermoſt*: For, whereas they wandered in the wilderneſs but *forty years*, and their captivity in Babylon continued but *ſeventy years*, ſince the rejection of our Jeſus, they have been viſibly caſt off by God for ſixteen hundred years and upwards. 2*dly*, From the nature of the puniſhments they ſuffered: for God having ſo long time laid waſte that temple to which their worſhip was confined, and was the place in which he dwelt among them, and from which he bleſſed them, and ſo deprived them of thoſe ſacrifices by which they made atonement for their ſins, and were purified from their uncleanneſs, and baniſhed them out of the land of promiſe, hath, by theſe diſpenſations, fully ſhewed, that he no longer doth allow that way of worſhip which was confined to that nation, and that temple. 3*dly*, From the conſequence of theſe judgments, and from their ignorance of any time of reſpite and deliverance from them. For God, by his prophets, was pleaſed to foretel the meaſure and duration of their former judgments, and when they ſhould give place to mercy; that their Egyptian thraldom ſhould expire in two hundred and fifteen years after their going down to Egypt, that after *ſeventy years* they ſhould return from Babylon, that three years and an half would work deliverance from the more cruel fury of Antiochus Epiphanes; but of their deliverance from the calamities they now lie under, by any other way than that of *turning to the Lord*, there is no word of prophecy: In a word, they are utterly deprived of their Shechinah, their prophets, and all the other tokens of God's peculiar preſence with them; after this ſin, God did entirely deſert them, and tranſfer his Holy Spirit, his prophets, his revelations, his miracles, to thoſe aſſemblies which embraced that Jeſus as their Saviour, whom they had wickedly condemned as an impoſtor; which ſhews their church and temple were deſtroyed to give place to Chriſtianity. Moreover, that, after their rejecting our Meſſiah, they were by God appointed to deſtruction; they who were the great promoters, or were eye-witneſſes of the war which brought upon them theſe calamities, were forced to confeſs: (h) Eleazar, one of their great captains, declared that *God had eſtabliſhed this decree againſt them, that they ſhould not live*; that he had laid a neceſſity upon them, that they ſhould die; and that they might not only conjecture, but even know by what they ſuffered, that God had condemned his once beloved nation to deſtruction. (i) Joſephus is frequent in this obſervation: When Ceſtius beſieged them, "he might have taken the city," ſaith he, "and put an end to the war, but that διὰ τὰς παλαιὰς ἁμαρτίας "μένος ὁ Θεὸς, God, being angry with them for the wicked, hindered it." When he was perſuading them to yield to the Romans, he concludes thus: (k) "Why do I perſuade them againſt their fate, οἷς τοὺς ὑπὸ Θεοῦ βιάζομαι καθικέτης σώζειν, "and ſtrive to ſave them who are condemned of God;" for who knows not the writings of the old prophets, οἷς τὸν ἐπὶ-

(c) *Præp. Evang. l.* 9. *c.* 10.

(d) Τῶν λαὸν τῆς ἐν Ἱεροσολύμοις ἐκκλησίας κατὰ τινα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως δοθέντα πρὸ τοῦ πολέμου μεταναστῆναι τῆς πόλεως καὶ τινα τῆς περαίας πόλιν οἰκεῖν κεκελευσμένον. Πέλλαν αὐτὴν ὀνομάζουσιν. *Euſeb. hiſt. eccl. l.* 3. *c.* 5.

(e) Ἤνικα γὰρ ἔμελλεν ἡ πόλις ἁλίσκεσθαι ὑπὸ τῶν Ῥωμαίων, πρεσχρηματίσθησαν ὑπὸ ἀγγέλου πάντες οἱ μαθηταὶ μεταναστῆναι ἀπὸ τῆς πόλεως, μελλόντες ἀφθὴν ἀπόλλυσθαι, οὔτινες καὶ μεταναστάντες γενόμενοι ἄπαντες ἐν Πέλλῃ τῇ περαίᾳ μέρει τῆς Ἰορδάνου. *Epiph. de menſ. & pond.* § 15. *& de hær. Nazaren.* § 7.

(f) Ἤδη δὲ πολλοὶ διαδιδράσκουσιν ἀπὸ τῆς πόλεως ὡς ἁλουσομένης αὐτίκα. *De bell. Jud. l.* 2. *c.* 39. 40. *C. D. c.* 40. *p.* 821. *F.* ὥσπερ τῆς βυθιζομένης νεώς.

(g) *Lib.* 3. *c.* 4. *p.* 833. *B.*

(h) *Joſeph. de bell. Jud. l.* 7. *p.* 992. 993.

(i) *Lib.* 2. *c.* 39. *p.* 280.

(k) *Lib.* 7. *c.* 8. *p.* 948.

μίτοντα

βίπτοιτο τῇ ἑλούσῃ πόλει χειμὼν ἤδη ἐπιοῦσα, " and the oracle impendent on the miserable city, to be instant? Θεὸς ἄρα Θεὸς " αὐτὸς ἐπάγει, God, even God himself, brings upon them this purging fire, and with it burns up the city so full of wick- " edness: (l) God," saith he, " had condemned their city to the fire; they attended not," saith he, " nor gave credit, " (m) τοῖς ἐναργέσι, καὶ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν, to the manifest signs portending their future desolation." And he brings in Titus speaking to his soldiers thus, (n) that " God favoured them in the war against the Jews;" their famine, sedition, and the fall of their walls without any machine, being nothing else but Θεοῦ μῆνις, *a demonstration of the wrath of God against them.* Now, our Lord having so expressly said, that God would " *miserably destroy those husbandmen, for casting his Son out of the vineyard, and slaying him,* Matth. 21. 37.—42. and that the guilt of the blood of all his prophets, *from righteous Abel to that generation, should be charged upon them, because they would persecute and kill those apostles, prophets, and wise men he would send unto them, and so fill up the measure of their sins,* Matth. 23. 32.—36. We Christians cannot doubt, but that these dreadful judgments came upon them on this account.

This also may be farther argued from the exactness of the parallel betwixt the punishments which they inflicted on the holy Jesus, and those they after suffered for so doing, and betwixt the crimes for which they did condemn our blessed Lord, and those which they themselves were after guilty of, and for which tremendous judgments fell upon them. For,

1. Whereas they, by their clamours to Pontius Pilate, *crucified the Lord of life,* they, many of them, perished by the same kind of death; for many Jews of the equestrian order, and of Roman dignity, were treated thus by (o) Florus, saith their own historian; and Titus crucified so many of them, that he at last could find no more crosses for their bodies.

2. They crucified him at the feast of the passover; and, being the true paschal lamb, he expired, though not on the same day, yet at the very hour when the paschal lamb was to be slain: but then, their own (p) Josephus hath observed, that, " at that very feast, the whole nation was inclosed in Jerusalem, and that the war compassed the city when it was thus stuff- " ed with men, and so the slaughter of them became incredibly great. God's providence," which he styles fate, " so or- " dering matters," saith (q) Eusebius, " that at that time, when they had crucified the holy Jesus, they being shut up " all as in one prison, should receive the punishment of that iniquity."

3. They not only chose a thief, a murderer, and a seditious person before Christ, but also crucified him *between two thieves;* and many of them, saith Josephus, " were miserably harassed and destroyed by the λῃστικὸν τάγμα, (r) band of " thieves which rose up among them:" And when Felix had destroyed these thieves, then, saith he, " there sprang up a- " mong them ἕτερον εἶδος λῃστῶν, another kind of thieves, called the Sicarii, who slew many of their fellow Jews at broad " day, in the middle of the city, and especially at the feasts;" and these thieves also were seditious, as well as murderers, threatening death to them who obeyed the Romans; and of them, one Jesus was the leader.

4. They condemned our Lord *as worthy to die,* Mark 14. 64. and they themselves were forced to confess, that God had condemned their whole nation to death, as hath been proved before.

5. They say of Christ, *We have a law, and by our law he ought to die,* John 19. 7.; and they were so infatuated as to conceive, that by their law they ought to die rather than yield to the Romans. (s) Josephus doth himself confess it, saying to Vespasian, " I am not ignorant of the Jewish law, καὶ πῶς ἁλῶσιν ἀποτίνουσι πρέπει, and how our commanders ought to " die;" and when he refused to die with his companions, they cry out, Ὦ πατρῷοι νόμοι! (t) " What is now become of our " laws!" Eleazar exhorting them to kill themselves rather than fall into the hands of the Romans, cries out, Ταῦτ' ἡμᾶς οἱ νόμοι κελεύουσι, (u) *Our laws command us to do this.*

6. They condemned him as an enemy to Cæsar, and they themselves all perished for that crime; for Josephus, speaking of the sect of Judas Gaulonites, who allowed μόνον ἡγεμόνα καὶ δεσπότην Θεὸν, and chose rather to die than acknowledge Cæsar, he saith, (x) " they laid the foundation of all the calamities which fell upon their nation; they indeed instigated the people, and even forced them to that war by which they were destroyed.

7. They condemned him as a false prophet, and a deceiver of the people; and their own (y) Josephus often testifies, that their false prophets and deceivers were the very causes of their ruin.

(l) *Jos. de bell. Jud. l.* 7. *c.* 26. (m) *Cap.* 30. (n) *Ibid. c.* 4

(o) Φλῶρος ἐτόλμησεν ἄνδρας ἱππικοῦ τάγματος μαστιγῶσαι πρὸ τοῦ βήματος καὶ σταυρῷ προσηλῶσαι. *l.* 2. *c.* 25. Καὶ διὰ τὸ πλῆθος χώρα τὶ ἐπιλιπὸν τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν, *l.* 6. *c.* 12. *Sub Felice τῶν ἀναστατωθέντων ἄπειρόν τι πλῆθος ἦν. l.* 2. *c.* 23.

(p) Τότε γὰ μὲν ὥσπερ εἰς εἱρκτὴν ὑπὸ τῆς εἱμαρμένης πᾶν συνεκλείσθη τὸ ἔθνος, καὶ κατὰ τὸ πάλαιον ἡ πόλις ἐκυκλώθη, πᾶσαν γῆν ἀνθρωπίνην καὶ θαλασσίαν φλοχὶ ὑπερβάλλει τὸ πλῆθος τῶν ἀπολωλότων, *l.* 7. *c.* 45. 46. *p.* 968. *G.* 969. *A. Vide l.* 2. *c.* 20. *p.* 794. *D.*

(q) *Hist. eccl. l.* 3. *c.* 5.

(r) *Lib.* 2. *c.* 6. *p.* 780. *Ibid. c.* 23. *p.* 796. *E. p.* 797. *B. l.* 3. *c.* 31. *p.* 857. *B. l.* 4. *c.* 11. *p.* 871. *l.* 7. *c.* 30. *p.* 985.

(s) *Lib.* 3. *c.* 27. (t) *Cap.* 25. *p.* 851. *F.* (u) *Lib.* 7. *c.* 34. *p.* 993. *F.*

(x) Τῶν αὐθις κακῶν κατάλυφίτων μίζας εἰφηύρατο. *Antiq. l.* 18. *c.* 1. *p.* 617. *B. Vid. l.* 7. *c.* 30. *p.* 984. *c.* 34. *p.* 989. *c.* 37. *p.* 995.

(y) Αἴτιοι τῆς ἀπωλείας. *l.* 7. *c.* 30. *p.* 960. *A. l.* 2. *c.* 23. *p.* 796. *G.* 797. *A. B. C.*

8. They

8. They laid their accuſations againſt him and his followers, as perſons who profaned, and who deſigned to deſtroy their temple; and they themſelves, as hath been ſhewn already, firſt horribly profaned it with the blood of Jews and Gentiles, and then forced the Romans to deſtroy it; they "haſtened the ſlow fire," ſaith Joſephus, "and even drew it to the temple."

They thought it expedient he ſhould be put to death, leſt the Romans ſhould come and take away their place and nation; and this expedient brought upon them thoſe very Romans, who took away their temple and their city, ſold πᾶσαν τὴν γῆν, *their whole land*, ſaith (z) Joſephus, and would not ſuffer them ſo much as to come into Judea, or to the ruins of Jeruſalem. (a) Joſephus doth inform us, that "they had a prophecy that one of their country ſhould then reign over the whole earth; "that this cauſed many to take upon them to be kings, and animated the people to that war which brought this ruin on their "nation."

Laſtly, They rejected that Jeſus who came with the glad tidings of ſalvation to them, and would not hear him preaching the words of life unto them; and they were forced, about ſeven years together, to hear another Jeſus ſounding forth continually, Ζυθρωπὴ ἡ κληδών, *Sad is the omen which I bring from God unto you.* Joſephus, ſpeaking of the dreadful prodigies, or, as he ſtyles them, τῶν τῷ Θεῷ κηρυγμάτων, *God's warnings of their approaching deſolation*, concludes with this as τὸ τέτων φοβερώτερον, the moſt terrible of all, that four years before the war, when the city was in peace, and plenty, "one Jeſus began at the feaſt of tabernacles to cry, φωνὴ ἐπὶ Ἱεροσόλυμα καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, a voice a-"gainſt Jeruſalem, and the temple, and againſt all the people; and thus he went about the city, crying day and night; "and being whipped, ſo that his fleſh was torn to the very bones, he neither wept, nor begged mercy, but at every laſh "cried out, (b) Αἰ αἰ Ἱεροσολύμοις, Wo, wo to Jeruſalem, the temple, and the people; and that crying thus above ſeven "years, he never waxed hoarſe nor weary:" whence, even (c) Joſephus concludes thus, "If any man conſiders, he will "find that God, by many ways, ſhews to men the things which do belong to their peace, eſpecially to our nation, but that "they periſhed through their own madneſs, and their wilful ſins." Now, hence we learn,

That Chriſt was certainly a prophet ſent from God, even that prophet, who, according to the predictions of all the Jewiſh records, was to come into the world. Againſt many other proofs brought to confirm this truth, the Sceptics of our age object, that they are founded on records made by the followers of Chriſt, or the profeſſors of Chriſtianity; and ſo by perſons who might be tempted in honour of their Lord, and for the credit and advantage of Chriſtianity, to magnify the things which they related; but here the argument is almoſt wholly built upon records and teſtimonies of Jews and Gentiles, the two great enemies of Chriſtian faith, and ſo will not admit of this evaſion. Will they then ſay, as Porphyry did of the prophecies of Daniel, "Surely the book was written after the things were done?" It is manifeſt from hiſtory, that the three evangeliſts, who writ the hiſtory of theſe predictions of our Lord, were dead before the deſolation of Jeruſalem; which ſurely is ſufficient to exclude that only refuge they can fly unto.

(z) *Lib.* 7. *c.* 26. 27.

(a) Ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τὶς αὐτῶν ἄρξει τῆς οἰκεμένης, *l.* 7. *c.* 31. *p.* 961. *F.* Συχνῶν βασιλειῶν ὁ καιρὸς ἀνέτειλε, *l.* 1. *p.* 705. *D. l.* 2. *c.* 6. *G.* Τὸ δὲ ἐπάραι αὐτὸς μάλιστα πρὸς τὸν πόλεμον ἦν Χρησμὸς, *l.* 7. *ibid.*

(b) *L.* 7. *c.* 31. *A. B. C D.*

(c) Ταῦτα τὶς ἐννοῶν εὑρήσει τὸν μετὰ Θεὸν ἀνθρώπων κηδόμενον, καὶ παλοίως προσημαίνοντα τῷ σφετέρῳ γένει τὰ συμφέρονθα, τὰς δ' ὑπ' ἀνοίας καὶ κακῶν αὐθαιρέτων ἀπολλυμένας, *l.* 7. *c.* 31. *p.* 961. *E.*

A PREFATORY DISCOURSE,

Concerning the Four Gospels in general, and the Gospel according to St Matthew in particular.

CONTENTS.

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CONcerning the authority of the four gospels (a) unquestionably owned as sacred scriptures indited by those apostles and evangelists whose names they bear; and the reason why they, and they only have obtained to be received as the authentic records of what our Saviour did and spake, let it be noted,

1. That (b) Irenæus informs us concerning Polycarp, that he was made bishop of Smyrna by the apostles, and conversed with many who had seen the Lord: now, from him (c) Victor Capuanus cites a passage, in which we have the names of these four gospels as we at present do receive them, and the beginning of their several gospels.

2. That (d) Justin Martyr, who, saith (e) Eusebius, lived μετ' ὀ πολὺ τῶν ἀποστόλων, *not long after the apostles,* shews that these books were then well known by the name of gospels, and such as were read by Christians in their assemblies every Lord's day; yea we learn from him, that they were read by Jews, and might be read by Heathens; and that we may not doubt that by "the memoirs of the apostles, which," saith he, "we call gospels," he meant these four received then in the church, he cites passages out of every one of them, declaring that they contained the words of Christ.

3. That (f) Irenæus, in the same century, not only cites them all by name, but declares that there were "neither

(a) Ὠρισμένης ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον, τὸν ἐκκλησιαστικὸν φυλάσσων κανόνα, μόνα τίσταρα οἶδεν εὐαγγέλια μαρτύρεται, ὅδε πὼς γράφων ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τῷ Θεῷ. *Eusebii eccles. hist. l.* 6. *c.* 25. *p.* 226. Eadem ponit Eusebius inter τὰς κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους καὶ ἀναμολογουμένας γραφὰς, *l.* 3. *c.* 25. *p.* 97.

(b) *Adv. hær l.* 3. *cap.* 3. *ed. Ox. p.* 203.

(c) *Rationabiliter evangelistæ principiis diversis utuntur, quamvis una eademque evangelizandi eorum probetur intentio. Matthæus, ut Hebræis scribens, genealogiæ Christi ordinem texuit, ut ostenderet ab ea Christum descendisse progenie, de qua eum nasciturum universi prophetæ cecinerant. Johannes autem ad Ephesum constitutus, qui legem tanquam ex Gentibus ignorabant, a causa nostræ redemptionis evangelii sumpsit exordium, quæ causa ex eo apparet quod filium suum Deus pro nostra salute voluit incarnari. Lucas vero a Zachariæ sacerdotio incipit, ut ejus filii miraculo nativitatis et tanti prædicatoris officio divinitatem Christi Gentibus declararet; unde et Marcus antiqua prophetici mysterii competentia adventui Christi declarat, ut non nova sed antiquitus prolata ejus prædicatio probaretur.* V. notas Grabii in Irenæum, p. 205.

(d) Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ὑπομνημονεύμασιν ἃ καλεῖται εὐαγγέλια ἅτινες παρέδοσαν, *Ap.* 2. *ed. Ox. sect.* 86. *p.* 130. Καὶ τῇ τῶ ἡλίε λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγρὸς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, § 87. Ἐμοὶ γὰρ ὁμιλῆσαι ἐτυχῶν αὐτοῖς, *Tryph. Dial. p.* 227. *et Apol.* 1. *p.* 52. *vide a sectione* 17. *ad sect.* 23. *et per totam secundam Apol.*

(e) *Hist. eccl. lib.* 2. *c.* 13.

(f) *Tanta est autem circa evangelia hæc firmitas, ut et ipsi hæretici testimonium reddant eis, et ex ipsis egrediens unusquisque eorum conetur suam confirmare doctrinam. —— Cum ergo hi qui contradicunt nobis testimonium perhibeant et utantur his, firma et vera est nostra de illis ostentio, neque autem plura numero quam hæc sunt, neque rursus pauciora capit esse evangelia,* lib. 3. c. 11. p. 220. col. 2.

"more

" more nor leſs" received by the church, and that they were of ſuch authority, that though the heretics of his time complained of their obſcurity, depraved them, and leſſened their authority, ſaying, " they were written in hypocriſy, and in " compliance with the errors of thoſe to whom they wrote, " and with whom they converſed," yet durſt they not wholly diſown them, or deny them to be the writings of thoſe apoſtles whoſe names they bore. Moreover, he cites paſſages from every chapter of St Matthew, and St Luke, from fourteen chapters of St Mark, and from twenty chapters of St John.

4. That (g) Clemens of Alexandria, having cited a paſſage from the goſpel according to the Egyptians, informs his reader, that " it was not to be found in the four goſpels de- " livered by the church."

5. That (h) Tatianus, who flouriſhed in the ſame century, and before Irenæus, wrote *ζυνάφειαν τινα ἢ ζυναγωγὴν τῶν ἐυαγγελίων, a catena, or harmony of the goſpels*, which he named, *τὸ διὰ τεσσάρων, the goſpel gathered out of the four goſpels*. And that the apoſtolical conſtitutions name them all, and (i) command " that they be read in the church, the " people ſtanding up at the reading of them.

6. That theſe goſpels, " being written," ſaith Irenæus, " by the will of God, to be the pillars and foundation of " the Chriſtian faith," the immediate ſucceſſors of the apoſtles, who, ſaith (k) Euſebius, did great miracles by the aſſiſtance of the Holy Ghoſt, as they performed the work of evangeliſts in preaching Chriſt to thoſe who had not yet heard the word, made it their buſineſs, when they had laid the foundations of that faith among them, *τὴν τῶν τῶν ἐυαγγελίων παραδίδοναι γραφὴν, to deliver to them in writing the holy goſpels*.

§ II. The mention of other goſpels bearing the names of other apoſtles, or of goſpels uſed by other nations, is ſo far from being derogatory from, or tending to diminiſh the tradition of the church concerning theſe four goſpels, that it tends highly to eſtabliſh and confirm it, as will be evident from theſe conſiderations:

1. That we find no mention of any of theſe goſpels till the cloſe of the ſecond century, and of few of them till the third, or the fourth century, *i. e.* not till long after the general reception of theſe four goſpels by the whole church of Chriſt. For Juſtin Martyr, and Irenæus, who cite large paſſages from theſe four goſpels, make not the leaſt mention of any other goſpels mentioned either by the heretics, or by the orthodox.

2. They who ſpeak of them in the cloſe of the ſecond, or in the following centuries, do it ſtill with this remark, that " the goſpels received by the tradition of the church " were only four," and that theſe belonged not to them, nor to the evangelical canon, *v. g.* (l) Clemens of Alexandria is the firſt eccleſiaſtical writer who cites " the goſpel according " to the Egyptians," and he doth it with this note, that the words cited thence " are not to be found in the four goſpels." In the ſame book he cites another paſſage quoted by the heretics, as he conjectures from the ſame goſpel; but then he adds, theſe things they cite *οἱ πάντα μᾶλλον ἢ τῷ κατὰ ἀλήθειαν ἐυαγγελικῷ ςοιχήσαντες κανόνι, who had rather follow any thing than the true evangelical canon*, ibid. p. 453. D. (m) Origen is the next that makes mention of them, and he doth it with this cenſure, that they were " the " goſpels not of the church, but of the heretics;" among theſe he reckons, " the goſpel according to the Egyptians, " the goſpel of the twelve apoſtles, the goſpel according to " St Thomas, and Matthias, and others;" but, ſaith he, " there are only four, from whence we are to confirm our " doctrine, nor do I approve of any other." Whence we may learn, that though he often cites " the goſpel to the " Hebrews," which, ſaith St Jerom, was the ſame with that according to the twelve apoſtles, and the goſpel according to St Peter, yet he approved of none of them.

(n) Euſebius is the next eccleſiaſtical writer who ſpeaks of other goſpels, *viz.* " The goſpel according to St Peter, " St Thomas and Matthias, and alſo of the acts of Andrew, " St John, and other apoſtles;" but then as Origen had told us, that the heretics only had them, ſo he ſaith, that " they were publiſhed by them, and that they had no teſti- " mony from thoſe eccleſiaſtical perſons who continued down " the other goſpels in a ſucceſſion to them, and that the doc- " trine contained in them was much different from the catho- " lic doctrine;" whence he concludes, that " they are the " inventions of heretics, and are not ſo much as to be ranked " among ſpurious books, but are to be rejected as wicked " and abſurd." And,

1. To begin with the goſpel of St Peter, " It was," ſaith Euſebius, " publiſhed by the heretics, and is by no means

(g) Ἐν τοῖς παραδεδομένοις ἡμῖν τέτταρσιν ἐυαγγελίοις ἐκ ἔχομεν τὸ ῥῆτον ἀλλ' ἐν τῷ καθ' Ἑβραίους, *Strom.* 3. *p.* 465.

(h) *Euſeb. hiſt. eccl. l.* 4. *c.*

(i) Ἀναγινωσκέσθω τὰ ἐυαγγέλια ἃ ἐγὼ Μαθθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ συνεργοὶ Παύλε παραλαβόντες κατέλιπον ὑμῖν Λουκᾶς καὶ Μάρκος, καὶ ὅταν ἀναγινωσκέσθωσαν ἢ τὸ ἐυαγγέλιον πάντες οἱ περιεςῶτες, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς ςιμέτωσαν, *l.* 2. *cap.* 57.

(k) *Hiſt. eccl. l.* 3. *c.* 37. (l) *Strom.* 3. *p.* 465.

(m) *Eccleſia quatuor habet evangelia, hæreſes plurima; e quibus quoddam ſcribitur ſecundum Ægyptios, aliud juxta duodecim apoſtolos* ——— *Quatuor tantum ſunt evangelia prolata, e quibus ſub perſona Domini et Salvatoris noſtri proferenda ſunt dogmata. Scio quoddam evangelium quod appellatur ſecundum Thomam et juxta Matthiam, et alia plurima legimus, ne quid ignorare videamur, propter eos qui ſe putant aliquid ſcire ſi iſta cognoverint; ſed in his omnibus nihil aliud probamus niſi quod eccleſia, id eſt, quatuor tantum evangelia recipienda.* Hom. 1. in procem. Lucæ, fol. 93. D.

(n) Καὶ τὰς ὑπὸ τινῶν ἀποςόλων πρὸς τῶν αἱρετικῶν πεπλασμένας φέρεσθαι λέγεται ὡς ὑπὸ Πέτρου, καὶ Θωμᾶ, καὶ Μαθθία, ἢ καί τινων παρὰ τούτοις ἄλλων ἐυαγγέλια παρεχόντος --- ἃ οὐδεὶς ὁδαμῶς ἐν συγγράμματι (f. εἰ) τῶν κατὰ διαδοχὴν ἐκκλησιαςικῶν τις ἀνὴρ ἐς μνήμην ἀγαγεῖν ἠξίωσεν ------ ἀλλ' ὡς ἀτόπε πάντη καὶ δυσσεβοῦς παραιτητέον, *Hiſt. eccl. l.* 3. *c.* 25. *p.* 97. 98.

" to

" to be placed among the catholic goſpels." " It is mani-
" feſt," ſaith (o) Seraphion, " that we received it not from
" our anceſtors, but thoſe who learned and read it, were the
" Docetæ, and the Marcionites who ſprang from them."
" It was the goſpel uſed by the Nazarenes," ſaith (p) Theodoret.

2. The goſpel according to St Thomas, mentioned by Origen and Euſebius, " was," ſaith (q) St Cyril, " the
" work not of St Thomas the apoſtle, but of another Tho-
" mas, who was a Manichean heretic;" on which account he deſires all Chriſtians not to read it.

3. From the ſame heretics proceeded " the goſpel ac-
" cording to St Philip," ſaith (r) Leontius. " It was the fic-
" tion of the Gnoſtics," ſaith (s) Epiphanius.

4. The goſpel of Matthias " was," as (t) Clemens of Alexandria intimates, " the work of the Baſilidians, or Car-
" pocratians."

5. The " Proto evangelium of St James" is firſt mentioned by (u) Pope Innocent the Firſt, among the goſpels feigned by Lucius the heretic; this he doth in a decree, in which he condemns all theſe falſe goſpels, and declares who were the authors of them.

Laſtly, The goſpel of the twelve apoſtles, according to St Jerom, is the ſame with the goſpel according to the Hebrews, of which we are to ſpeak hereafter.

Seeing then theſe four goſpels were received without all doubting, or contradiction by all Chriſtians from the beginning, as the writings of thoſe apoſtles and evangeliſts whoſe names they bear, and they both owned, and (x) teſtified that they were delivered to them by " the apoſtles as the pillars,
" foundations, and elements of their faith" and divine writings, even by thoſe who preached that very goſpel to them which in theſe writings they delivered, or rather by that God that enabled them to preach, and directed them to indite theſe goſpels for that end. 2. Seeing they were delivered by the immediate ſucceſſors of the apoſtles to all the churches they converted or eſtabliſhed, as a rule of faith. 3. Seeing they were read from the beginning, as Juſtin M. teſtifies, in all aſſemblies of Chriſtians, and that not as ſome other eccleſiaſtical writings were in ſome aſſemblies upon ſome certain days, but in all Chriſtian aſſemblies on the Lord's day, and ſo muſt early be tranſlated into thoſe languages in which alone they could be underſtood by ſome churches, *viz.* the Syriac and Latin. 4. Seeing they were generally cited in the ſecond century for the confirmation of this faith, and the conviction of heretics, and the preſident of the aſſembly exhorted thoſe who heard them, to do and imitate what they heard. 5. Seeing we never hear of any other goſpels till the cloſe of the ſecond century, and then hear only of them with a mark of reprobation, or a declaration that they were ψευδεπίγραφα falſely impoſed upon the apoſtles, that they belonged not to the evangelical canon, or to the goſpels delivered to the churches by ſucceſſion of eccleſiaſtical perſons, or to thoſe goſpels which they approved, or from which they confirmed their doctrines, but were to be rejected as wicked and abſurd, and the inventions of rank heretics; all theſe conſiderations muſt afford us a ſufficient demonſtration, that all Chriſtians then had an unqueſtionable evidence that they were the genuine works of thoſe apoſtles and evangeliſts whoſe names they bore, and ſo were worthy to be received as the records of their faith: and then what reaſon can any perſons of ſucceeding ages have to queſtion what was ſo univerſally acknowledged by thoſe who lived ſo near to that very age in which theſe goſpels were indited, and who received them under the character of the holy and divine ſcriptures?

§ III. And yet even to this general and uncontrolled tradition we may add farther ſtrength from theſe conſiderations:

1. That ſince our Jeſus was a prophet, or a teacher ſent from God, he muſt have left unto his church ſome records of his Father's will; this King Meſſiah being to reign for ever, muſt have ſome laws by which his ſubjects muſt be for ever governed; this Saviour of the world muſt have delivered to the world the terms on which they may obtain the great ſalvation purchaſed by him; or he muſt be in vain a Prophet, King, and Saviour; and ſo ſome certain records of thoſe laws, and thoſe conditions of ſalvation muſt be extant. Now, unleſs theſe goſpels, and other ſcriptures of the New Teſtament, contain theſe laws, they muſt be wholly loſt, and we muſt all be left under a manifeſt impoſſibility of knowing, and ſo of doing his will, and of obtaining thoſe bleſſings he hath promiſed to them that do it. For to ſay tradition might ſupply the want of writing, is to contradict experience, ſince

(o) Τὰ δὲ ὀνόματι αὐτῶν (*Petri et aliorum apoſtolorum*) ψευδεπίγραφα ὡς ἡμῖν περιττὰ παραιτήμεθα, γινώσκοντες ὅτι τὰ τοιαῦτα οὐ παρειλάφαμεν ------ ἰδυνήθημεν γὰρ παρ' ἄλλων τῶν ἀσκησάντων αὐτὸ τοῦτο τὸ ἰναγγέλιον τυτέστι παρὰ τῶν διαδοχῶν τῶν καταξιωθέντων αὐτῦ, ἃς δεκάδας καλέμεν, χρησάμενοι παρ' αὐτῶν διαθῆναι, *apud Euſeb. hiſt. eccl. l.* 6. *c.* 12. *p.* 213. 214.

(p) *Hær. fab. l.* 2. *c.* 1.

(q) Ἔγραψαν καὶ Μανιχαῖοι τὸ κατα Θωμᾶν ἰναγγέλιον, *Catech.* 4. *p.* 38. *A.* Μηδεὶς ἀναγινωσκέτω τὸ κατὰ Θωμᾶν ἰναγγέλιον, ὃ γὰρ ἐστιν ἐνὸς τῶν δώδεκα ἀποστόλων, ἀλλὰ ἑνὸς τῶν κακῶν τριῶν τῦ μάνη μαθητῶν.

(r) *De ſectis p.* 432.

(s) Προσφέρυσι δὲ εἰς ὄνομα Φιλίππυ ἰναγγέλιον πεπλασμένον, *Hær.* 26. § 13. *p.* 95.

(t) Λέγυσι γ' ἔν που καὶ τὸν Ματθαίαν ὕτως διδάξαι, *Strom.* 3. *p.* 436.

(u) *Cetera autem quæ vel ſub nomine Matthiæ, ſive Jacobi minoris, vel ſub nomine Petri, et Johannis, quæ a quodam Lucio ſunt ſcripta, vel ſub nomine Andreæ, quæ a Nexocharide et Leonide philoſophis, vel ſub nomine Thomæ ſcripta ſunt, et ſi quæ ſunt alia, non ſolum rejicienda, verum etiam noveris eſſe damnanda,* Decret. 27.

(x) *Per quos evangelium pervenit ad nos quod quidem tunc præconiaverunt, poſtea vero per Dei voluntatem in ſcriptis nobis tradiderunt fundamentum et columnam fidei noſtræ futurum,* Iren. adv. hær. l. 3. c. 2. *Quid autem ſi neque apoſtoli ſcripturas nobis reliquiſſent,* cap. 4. Στύλῳ δὲ καὶ ἑδράιωμα ἐκκλησίας τὸ ἰναγγέλιον --- ἐξ ὧν φανερὸν ὅτι ὁ τῶν ἀποστόλων τεχνίτης λόγῳ --- ἔδωκεν ἡμῖν τὸ τετράμορφον τὸ ἰναγγέλιον, *c.* 11. *ed. Ox. p.* 221. *col.* 1. *l.* 5. Στοιχεῖα τῆς πίστως ἐκκλησίας ἐξ ὧν τοιχείων ὁ πᾶς συνίστηκε κόσμος ἐν Χριστῷ καταλλαγὶς τῷ Θεῷ, *Orig. in Johan. edit. Huet. p.* 5.

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the traditions of the Jews made void that word of God they had received in writing, and then how reaſonable is it to believe they would have much more done it, had no ſuch writing been delivered? Moreover, our bleſſed Lord ſpake many things which were not written; he taught the multitude *by the ſea*, Mark 2. 13. *beyond Jordan*, Mark 10. 1. *in the ſynagogues of Galilee*, Luke 4. 15. *at Nazareth*, ver. 22. *at Capernaum*, ver. 31. *out of Simon's ſhip*, Luke 5. 3. and very often *in the temple*, John 7. 14.; 8. 2. He interpreted to the two diſciples *going to Emmaus, throughout all the ſcriptures, the things concerning him*, Luke 24. 27. He diſcourſed to his diſciples, after his reſurrection, *touching the things of the kingdom of God*, Acts 1. 3. St John aſſures us there were exceeding *many miracles that Jeſus did which were not written*, chap. 20. 30. Now, whereas all thoſe miracles and ſermons which were written are entirely preſerved, and firmly believed, tradition hath not preſerved one miracle or ſermon to us which was never written, and therefore can be no ſure record of the doctrine or the laws of Chriſt. In a word, it is evident that even the church catholic hath loſt a tradition delivered to her by St Paul; for in his ſecond epiſtle to the Theſſalonians, chap. 2. 5. 6. he ſaith, *I told you theſe things* (concerning antichriſt) *when I was with you, and now ye know what letteth*, or hindereth his appearance; he alſo intimates in this epiſtle, and by his exhortation to hold faſt theſe traditions, ver. 15. that they were of great moment to be known, and be retained; and yet theſe traditions have neither been retained by the Roman, nor by the catholic church; and it is confeſſed by (y) Anſelm, and by Eſthius on the place, "that though the Theſſalonians knew it, yet we know it not;" ſo that the tradition which the church received from this apoſtle touching this matter is wholly loſt; how therefore can ſhe be relied on as a ſure preſerver, and a true teacher of traditions, which hath confeſſedly loſt one of great moment depoſited with the Theſſalonians, and the primitive church?

2. That it was neceſſary that the Chriſtian doctrine, or revelation ſhould be preſerved in ſome writing, may fairly be concluded from the holy ſcriptures; for if St Paul thought it neceſſary to write to the church of Rome, *to put them in remembrance of the grace given to them*, Rom. 15. 15. as alſo to ſend to his Corinthians in writing, *the things they had heard, and did acknowledge*, 2 Cor. 1. 13. and to write *the ſame things* which he had taught to his Philippians, chap. 3. 1. If St Peter thought it needful to write to the Jewiſh converts, to *teſtify to them that it was the grace of God in which they ſtood*, 1 Pet. 5. 12. and *to ſtir up their ſincere minds by way of remembrance, that they might be mindful of the commands of the apoſtles of our Lord and Saviour*, 2 Pet. 3. 1. 2. though they at preſent *knew them, and were eſtabliſhed in the truth*, 2 Pet. 1. 12. 13. and St Jude to write to the ſame perſons, *to mind them of the common ſalvation*, ver. 3.; if the beloved evangeliſt cloſeth his goſpel with theſe words, *Theſe things were written, that ye might believe that Jeſus is the Chriſt, and believing might have life through his name*; ſurely theſe perſons could not but think it neceſſary that the eſſential doctrines of Chriſtianity ſhould be written, and yet we are ſure they only have been written in thoſe goſpels, and other ſcriptures contained in the canon of the books of the New Teſtament, and therefore we cannot reaſonably doubt of their authority. Add to this,

That the apoſtles, and that Holy Spirit who did aſſiſt them in the inditing of theſe goſpels for the churches uſe, could not be wanting in cauſing them to be tranſmitted to thoſe Chriſtians for whoſe uſe they were indited, becauſe they could not be wanting to purſue the end for which they were indited; for they being therefore written that they might know *the certainty of thoſe things in which they had been inſtructed*, Luke 1. 4. and partly to engage them more firmly to believe that Jeſus was the Chriſt, they muſt very early commit them to thoſe churches for whoſe ſake they were written.

3. It is evident, that the immediate ſucceeding age could not be ignorant of what was thus delivered to them by the church from the apoſtles, as *the pillar and the ground of faith*; nor is it eaſy to conceive that either they would have thus received them, had the apoſtles given them no ſufficient indication of them, or that they would have been eſteemed ſo preſently the charters of the Chriſtian faith, had not the apoſtles delivered them unto the churches under that character.

Laſtly, We have good reaſon to ſuppoſe that the providence of God which was ſo highly intereſted in the propagation of the Chriſtian faith, and making of it known to the world, would not permit falſe records of that faith to be ſo early, and ſo generally impoſed upon the Chriſtian world.

§ IV. From the ſame tradition we, with the ſtrongeſt evidence of reaſon, may conclude, that theſe four goſpels, and the other ſcriptures received then without doubt or contradiction by the church, were handed down unto them uncorrupted in the ſubſtantials of faith and manners. For, 1. Theſe records being once ſo generally diſperſed through all Chriſtian churches, though at great diſtance from each other, from the beginning of the ſecond century: 2. They being ſo univerſally acknowledged and conſented to by men of curious parts, and different perſuaſions: 3. They being preſerved in their originals in the apoſtolical churches, among whom ſaith (z) Tertullian, *authenticæ eorum literæ recitantur*, "their original letters are recited," it being not to be doubted but they who received the originals from the apoſtles, and who had authentic copies of them given to them by their immediate ſucceſſors, would carefully preſerve them to poſterity: 4. They being multiplied into divers verſions almoſt from the beginning, as we may rationally conclude, becauſe the church of Rome, and other churches which underſtood not the original Greek, being founded in the apoſtles days, could not be rationally ſuppoſed to be long without a verſion of thoſe ſcriptures which were to be read by them in public and in private: 5. They being eſteemed by them as *digeſta noſtra*, "their law-books," ſaith (a) Tertullian, *libri deifici, deificæ ſcripturæ*, "books which inſtructed them to lead "a divine life," ſay the martyrs, and believed by all Chri-

(y) *Nos neſcimus quod illi ſciebant.* Anſelm. *Noverunt utique Theſſalonicenſes, at nos neſcimus.* Eſthius.
(z) *De præſcript. cap.* 36.
(a) *Adv. Marcion. l.* 4. *c.* 3. *Paſſio. S. Felicis Epiſc. Fabyz. ed. Ox p.* 47. 48.

ſtians to be θεῖαι γραφαὶ, *divine ſcriptures*, ſaith (b) Origen, and therefore as the records of their hopes and fears: 6. They being ſo conſtantly rehearſed in their aſſemblies by men whoſe work it was to read and preach, and to exhort to the performance of the duties they injoined: 7. They being ſo diligently read by Chriſtians, and ſo rivetted in their memories, that (c) Euſebius mentions ſome who had them all by heart: 8. They being, *laſtly*, ſo frequent in their writings, and ſo often cited by Irenæus, Clemens of Alexandria, and Origen, as now we have them; it muſt be certain from theſe conſiderations that they were handed down to ſucceeding generations pure and uncorrupt.

And indeed theſe things render us more ſecure, that the ſcriptures were preſerved entire from deſigned corruption, than any man can be that the ſtatutes of the land, or any other writings, hiſtories, or records whatſoever have been ſo preſerved, becauſe the evidence of it depends upon more perſons, and they more holy, and ſo leſs ſubject to deceive, and more concerned that they ſhould not be corrupted, than men have cauſe to be concerned for other records; and ſo we muſt renounce all certainty of any record, or grant that it is certain theſe are genuine records of the Chriſtian faith. Moreover, this ſuppoſed corruption of the word of God, or ſubſtitution of any other doctrine than what hath been delivered by the apoſtles, could not be done by any part or ſect of Chriſtians, but they who had embraced the faith, and uſed the true copies of the word of God, in other churches of the Chriſtian world, muſt have found out the cheat; and therefore this corruption, if it were at all effected, muſt be the work of the whole bulk of Chriſtians; whereas it cannot rationally be ſuppoſed, that the immediate ſucceeding ages ſhould univerſally conſpire to ſubſtitute their own inventions for the word of God, and yet continue ſtedfaſt in, and ſuffer ſo much for that faith which denounced the ſevereſt judgments againſt them who did corrupt this word, or that ſo many men ſhould, with the hazard of their lives and fortunes, avouch the goſpel, and at the ſame time make ſuch a change even in the frame and conſtitution of his doctrine, as made it ineffectual both to themſelves and their poſterity; nor can it reaſonably be thought that they ſhould venture upon that which, were the goſpel true or falſe, muſt needs expoſe them to the greateſt evils whilſt they continued abettors of it. *Laſtly*, That theſe ſacred records of the word of God have not been ſo corrupted as to ceaſe to be a rule of faith and manners, we argue from the providence of God; for nothing ſeems more inconſiſtent with the wiſdom and goodneſs of God, than to inſpire his ſervants to write the ſcriptures for a rule of faith and manners for all future ages, and to require the belief of the doctrine, and the practice of the rules of life plainly contained in it, and yet to ſuffer this divinely-inſpired rule to be inſenſibly corrupted in things neceſſary to faith or practice. Who can imagine, that that God who ſent his Son out of his boſom to declare this doctrine, and his apoſtles by the aſſiſtance of the Holy Spirit to indite and preach it, and by ſo many miracles confirmed it to the world, ſhould ſuffer any wicked perſons to corrupt and alter any of thoſe terms on which the happineſs of mankind depended? This, ſure, can be eſteemed rational by none but ſuch as think it not abſurd to ſay that God repented of his good-will and kindneſs to mankind in the vouchſafing of the goſpel to them, or that he ſo far maligned the good of future generations, that he ſuffered wicked men to rob them of all the good intended to them by this declaration of his will; for ſince thoſe very ſcriptures which have been received as the word of God, and uſed by the church as ſuch from the firſt ages of it, pretend to be the terms of our ſalvation, ſcriptures indited by men commiſſionated from Chriſt, and ſuch as did avouch themſelves *apoſtles by the will of God*, and his command, *for the delivery of the faith of God's elect*, and *for the knowledge of the truth which is after godlineſs, in hope of life eternal*, they muſt be in reality the word of God, or providence muſt have permitted ſuch a forgery as rendereth it impoſſible for us to perform our duty in order to ſalvation; for if the ſcriptures of the New Teſtament ſhould be corrupted in any eſſential requiſite of faith or manners, it muſt ceaſe to make us *wiſe unto ſalvation*, and ſo God muſt have loſt the end which he intended in inditing it. The objections which the Papiſts make on account of the various lections, I preſume are fully anſwered by Dr Mills, and can be anſwered by him alone, ſince others muſt not be allowed to blow upon his learned book upon that ſubject.

§ V. And this is all which I think neceſſary to be ſaid concerning the four goſpels in the general. I proceed now to the conſideration of that great queſtion, "Whether the goſpel of St Matthew was by him writ in Hebrew, or in the "Syriac language, and only was by others afterwards tranſlated into Greek?"

(d) Mr Du Pin informs us, that all the ancients with one conſent aſſure us, "that he wrote in Hebrew;" Papias, St Irenæus, Origen, Euſebius, St Cyril of Jeruſalem, Epiphanius, St Jerom, St Auſtin, St Chryſoſtom, the author of the Latin commentary on St Matthew, which is aſcribed to St Chryſoſtom, and the author of the ſynopſis of the ſcripture which bears the name of *Athanaſius*, "are a cloud of witneſſes who depoſe that St Matthew wrote his goſpel in "Hebrew:" But then he adds, "that the original Hebrew "of the goſpel according to St Matthew was loſt; and after the deſtruction of Jeruſalem by Titus, becoming uſeleſs, there was no care taken to preſerve it." And ſaith, *p.* 36. "It is certain, that the Greek verſion we have is as "ancient as the times of the apoſtles, that it was publiſhed "from the beginning of the church in all Chriſtian nations, "that it was looked upon as good as an original by the "Greeks and Latins, that it was preſerved without any alteration, and always looked upon as authentic and canonical, whereas the original Hebrew continued not long the "ſame that it was left by St Matthew."

Now, as for this cloud of witneſſes, I ſhall, *1ſt*, Conſider the chief of them apart, and then diſcourſe of this ſuppoſed tradition in the bulk. Now,

The firſt witneſs is Papias, that man of fables, ſaith (e) Euſebius, who voucheth, that "St Matthew writ his

(b) *Adv. Celſ. l.* 3. *p.* 138.
(c) *Valeſ. hiſt. eccl. l.* 8. *p* 336. *Johannes, p.* 344.
(d) *Hiſt. of the canon, vol.* 2. *c.* 2. *p.* 28.
(e) Καὶ τινὰ ἄλλα παραδίδωσι μυθικώτερα. *Hiſt. eccl. l.* 3. *c.* 39. *p.* 112.

"oracles

" oracles in the Hebrew tongue, ἡρμήνευσε δὲ αὐτὰ ἕκαστος ὡς " ἐδύνατο, and every one interpreted them as he was able." From which words it is evident, that he knew nothing of any authentic version of this gospel approved by the apostles, and looked upon as authentic and canonical by the church; for, after that, every one could not be left to interpret the Hebrew as he could. He also plainly in this passage doth suppose, that the Hebrew copy of St Matthew was neither then lost, nor adulterated and corrupted by additions, defalcations, or interpolations, or must own that every one then used a copy so corrupted; and if he could be ignorant or mistaken in matters of so great importance, why might he not be so in saying this gospel was first written in a language he understood not?

(*f*) Irenæus is the second witness, who saith, that " St " Matthew put forth his gospel among the Hebrews, τῇ " ἰδίᾳ διαλέκτῳ αὐτῶν, in their own tongue;" and that the Ebionites used *eo evangelio quod est secundum Matthæum*, " that very gospel according to St Matthew, which was writ " in Hebrew;" this he saith (*g*) twice, without any intimation that it was interpolated or corrupted by them. Now here, saith the learned (*h*) Mr Grabe, the Nazarenes and Ebionites easily imposed upon Irenæus, and other fathers, who understood not the Hebrew tongue. But, after more mature consideration of the matter, he saith, ' He thinks with I- " renæus, that the Ebionites did use the gospel of St Mat- " thew, though not entire and uncorrupted; and finds, that " Eusebius, and St Jerom, and our modern writers, were " mistaken in making the gospel to the Hebrews which the " Nazarenes used, and the gospel which the Ebionites abu- " sed, one and the same." And yet (*i*) Epiphanius expressly saith of the Ebionites, " they used only the gospel " of St Matthew, and called it the gospel according to the " Hebrews, as it truly is." So that either Eusebius, Epiphanius, and St Jerom, must be mistaken in this matter, which is sufficient to invalidate their testimony; or Irenæus must be himself mistaken; and then he much more might be so in speaking of a language that he understood not.

(*k*) Origen is the third witness, who indeed said, that " the " first gospel was writ by St Matthew, and that he gave it " to the ewish converts composed in the Hebrew tongue;" but he doth not say, it was written either first, or only in that tongue. Thus therefore I am willing to compound the matter, that the gospel of St Matthew being written for all nations in the Greek, as a tongue common to most of them, was also given for the use of those Jews who only understood their mother-tongue, in Hebrew.

(*l*) Eusebius is the next witness, who saith, that " Mat- " thew delivered his gospel to the Jews in their own " tongue;" but then, that the gospel then retained in Hebrew, was indeed the gospel according to the Hebrews, or the same gospel of St Matthew, which the Ebionites used, and *called the gospel according to St Matthew*, is plain, from (*m*) comparing the words of Eusebius and Theodoret, with those of Irenæus: though, I confess, Theodoret seems to make a distinction betwixt the Ebionites, who held, that our Lord was born of Joseph and Mary, who used the gospel according to the Hebrews, *i. e.* that gospel of the Nazarenes, from which, saith (*n*) Epiphanius, they had cut off the genealogy of St Matthew, and the Ebionites, who held, that Christ was born of a virgin; and saith, they used the gospel according to St Matthew: And yet of this distinction Irenæus saith nothing, and Eusebius plainly contradicts it, such a confusion and conflict is there among the ancients in this matter. (*p*) Eusebius proceeds to tell us, " that they of the Jews who received Christ, chiefly embra- " ced τὸ καθ' Ἑβραίους εὐαγγέλιον, the gospel according to the " Hebrews: and that Hegesippus, a man of the first succes- " sion from the apostles, cited passages (*o*) ἐκ τοῦ καθ' Ἑβραίους " εὐαγγελίου, from the gospel according to the Hebrews." Now, these things shew, that though he knew this gospel contained many things which were not in the Greek copy of St Matthew, yet was it free from any additions which did corrupt the faith; for otherwise he could not have spoke so honourably of Hegesippus, or so mildly of those other Christians which made use of it: And therefore, though he saith, that " some put the gospel according to the Hebrews amongst " the books contradicted," as they did also the revelation of St John, yet, by saying this, he plainly insinuates, that other ecclesiastical writers owned it; nor doth he rank it among (*q*) τὰς ὑπ' ὀνόματι ἀποστόλων πρὸς τῶν αἱρετικῶν προφερομένας, *the scriptures introduced by the heretics under the name of the apostles*, as he doth the gospels of St Peter, St Thomas, and Matthias; as knowing what St Jerom doth assure us, that it was called or esteemed by most men, *the gospel according to St Matthew*.

(*r*) Epiphanius is another witness, who saith, " the go- " spel of St Matthew was writ in Hebrew;" but then he adds, " that the Nazarenes had the fullest copy of it, and " kept it till his time as it was first written, in the Hebrew

(*f*) *Adv. hær. l.* 3. *c.* 1. (*g*) *Lib.* 1. *c.* 26. & *l.* 3. *c.* 11. *p.* 220. *col* 2.

(*h*) *Sicque Irenæo & aliis patribus Hebraicæ linguæ ignaris facile imposuerunt, ut crediderint eos ipso Matthæi evangelio uti.* Spicil. patrum primi seculi, p. 21. & not. in Irenæum, l. 1. c. 26.

(*i*) Δίχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον, τέτῳ γὰς αὐτοὶ χρῶνται μόνῳ, καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους ὡς τὸ ἀληθὲς ἔχον τύτον. *Hær.* 30. § 3.

(*k*) *Apud Euseb. hist. eccl. l.* 6. *c.* 225.

(*l*) Παῖδιον γλώττῃ γραφῇ πατρίδος τὸ καθ' αὐτὸν εὐαγγέλιον. *Hist. eccl. l.* 3. *c.* 24. *p.* 95.

(*m*) *Ebionæi eo evangelio quod est secundum Matthæum solo utentes.* Iren. l. 3. c. 11. *Solo autem eo quod est secundum Matthæum evangelio utuntur.* Ἐβιωναῖοι δὲ εὐαγγελίῳ μόνῳ τῷ καθ' Ἑβραίους λεγομένῳ χρώμενοι. *Hist. eccl. l.* 3. *c.* 27. Μόνον δὲ τὸ καθ' Ἑβραίους εὐαγγέλιον ἔχοντα. *Hær. Fab. l.* 2. *c.* 1. & *paulo post*, εὐαγγελίῳ δὲ τῷ κατὰ Ματθαῖον κεχρῆντο μόνῳ.

(*n*) *Hær.* 29. § 29. (*o*) *Hist. eccl. l.* 3. *c.* 25. (*p*) *Hist. eccles. l.* 4. *c.* 22.

(*q*) *Ibid. l.* 3. *c.* 25. (*r*) *Hær.* 29. § *ult.*

" tongue."

" tongue." Now, be it, as Mr Grabe and Petavius affirm, that in this he was deceived by them, and that it was the fault of it to be ſo full; yet, as this ſhews, that it paſſed then under the name of St Matthew's goſpel, ſo doth it alſo ſhew how eaſy it was for theſe witneſſes to be impoſed on in this matter.

(*) St Jerom is another witneſs, that " the goſpel of St " Matthew was writ in Hebrew words and letters:" And then he adds,

1*ſt*, " That it was (in his time) uncertain who tranſlated " it into Greek."

2*dly*, That " the very manuſcript was, till his time, pre- " ſerved in the Cæſarean library, gathered by Pamphilus the " martyr; and that the Nazarenes, who uſed it at Beræa, " gave him the liberty to tranſcribe it, and that this very " book was by moſt thought to be the goſpel according " to St Matthew."

3*dly*, " That the ſcriptures cited in this goſpel, both in " the perſon of the evangeliſt and of our Lord, were ex- " actly according to the Hebrew, and not according to the " Septuagint," as it might reaſonably be expected it would be in an Hebrew goſpel, writ for the uſe of them who only owned the Hebrew Bible as authentic."

4*thly*, That " he himſelf not only tranſcribed it from " the Cæſarean copy, but after, turned it into Greek and " Latin."

5*thly*, From this Hebrew goſpel he cites theſe paſſages, 1*ſt*, " The mother of our Lord, and his brethren, ſaid to him, " John the Baptiſt baptizeth for the remiſſion of ſins, let us " go and be baptized of him; and he anſwered, In what " have I ſinned, that I ſhould go and be baptized of him?" 2*dly*, " The man who came to Chriſt with the withered " hand, was a maſon, and ſaid to Chriſt, I am a maſon who " get my living by my labour; I pray thee heal me, that I " may not be conſtrained to beg." 3*dly*, That " the apo- " ſtle James had ſworn, after he had received the ſacrament " from the hands of Chriſt, that he would not eat bread till " he had ſeen Chriſt riſen from the dead; and that therefore " our Lord appeared to him." 4*thly*, That in this goſpel " it was reckoned amongſt the higheſt crimes, to make ſad " the heart of our brother." 5*thly*, That in this goſpel it was ſaid, " not only that the vail of the temple was rent at our " Lord's death, but alſo that the lintel over the temple, be- " ing very great, was broken." In fine, he ſaith, that " Jeſus being come out of the water, the ſource of the Ho- " ly Ghoſt deſcended upon him, reſted on him, and ſays " to him, My Son, I expected you in all the prophets, to " the end, that being come, I might reſt upon you; for " you are my reſt, and my firſt-born Son, who reigns for " ever." Now, this is the only place which ſeems to vary from the doctrine of the church; and this Origen expounds, *Com. in Job.* p. 58. D. The other fathers which ſeem to avouch this tradition, come too late, and are not conſiderable enough to be examined apart: I therefore ſhall only make ſome remarks on what St Jerom hath delivered. And,

1*ſt*, Whereas, he ſays, " it was uncertain who tranſlated " this goſpel of St Matthew, writ in Hebrew, into Greek;" hence we obſerve, that there is little reaſon to depend on what later writers have ſaid in this matter; and therefore Mr Du Pin freely confeſſes, p. 36. that, whereas it is ſaid in the abridgment of the ſcriptures aſcribed to Athanaſius, that it was made by St James, biſhop of Jeruſalem; by (†) Theophylact, is aſcribed to St John; and by Anaſtaſius the Sinaite, is aſcribed to St Luke and St Paul; all this is ſpoken without ground.

2*dly*, Whereas he ſays, " this was the copy which the " Nazarenes and the Ebionites uſed, and that moſt perſons " did eſteem it the goſpel, and the authentic copy of St Mat- " thew:" Hence it muſt follow, that they had then a copy

(*) *Matthæus apoſtolus primus in Judæa, propter eos qui ex circumciſione crediderant, evangelium Chriſti Hebraicis literis verbiſque compoſuit, quod quis poſtea in Græcum tranſtulerit, non ſatis certum eſt; porro ipſum Hebraicum habetur uſque hodiè in Cæſarienſi bibliotheca, quam Pamphilus martyr ſtudioſiſſime conſeeit. Mihi quoque a Nazaræis, qui in Beræa urbe Syriæ hoc volumine utuntur, deſcribendi facultas fuit; in quo animadvertendum quod ubicunque evangeliſta ſive ex perſona ſua, ſive ex perſona Domini Salvatoris veteris ſcripturæ teſtimoniis utitur; non ſequutus ſeptuaginta tranſlatorum auctoritatem, ſed Hebraicam.* Cat. v. Matthæus.

In evangelio juxta Hebræos quod Chaldaico quidem Syroque ſermone, ſed Hebraicis literis ſcriptum eſt, quo utuntur uſque hodie Nazareni ſecundum apoſtolos, ſive, ut plerique autumant, juxta Matthæum, quod & in Cæſarienſi habetur bibliotheca, narrat hiſtoria, Ecce mater Domini & fratres ejus dicebant ei, Ecce Johannes Baptiſta baptizat in remiſſionem peccatorum, eamus & baptizemur ab eo; dixit autem eis, Quid peccavi ut vadam & baptizer ab eo? Adv. Pelagian. l. 3. fol. 106. K.

In evangelio quo utuntur Nazareni & Hebionitæ quod nuper in Græcum de Hebræo ſermone tranſtulimus, & quod vocatur a pleriſque Matthæi authenticum, homo iſte qui aridam habet manum cæmentarius ſcribitur iſtiuſmodi vocibus auxilium precans. Cæmentarius eram manibus victum quæritans; precor te, Jeſu, ut mihi reſtituas ſanitatem, ne turpiter mendicem cibos. In Matth. 12. 13. vide eund. in Iſ. 11. F. 22. B. in Matth. 27. F. 38. D.

Evangelium quoque quod appellatur ſecundum Hebræos, & a me nuper in Græcum Latinumque ſermonem tranſlatum eſt, quo & Origenes ſæpe utitur, refert, Dominus cum dediſſet ſyndonem ſervo ſacerdotis, ivit ad Jacobum, & apparuit ei; juraverat enim Jacobus ſe non comeſturum panem ab illa hora qua biberat calicem Domini, donec videret eum reſurgentem a mortuis. Catalog. v. Jacobus.

In evangelio eorum quod Hebræo ſermone conſcriptum legunt Nazarei, hæc ſcripta reperimus: Factum eſt autem cum deſcendiſſet Dominus de aqua, deſcendit fons omnis Spiritus Sancti, & requievit ſuper eum, & dixit illi, Fili mi, in omnibus prophetis expectabam te ut venires, & requieſcerem ſuper te; tu es enim requies mea, tu es filius meus primogenitus, qui regnas in ſempiternum. In Iſ. c. 11. F. 22. B. & F. 67. L. & F. 188. L.

(†) *In verlo Matthæus Præfat. in Matth. ſer. 3. in Gen.*

which

which then paſſed commonly under the name of the goſpel according to St Matthew.

3*dly*, Whereas he citeth from this goſpel many paſſages which are not, as he cites them, to be found in the goſpel of St Matthew approved by the church; hence it muſt follow, they had added to St Matthew's goſpel many things from tradition, which were not recorded in the authentic goſpel of St Matthew; and this ſeems probably to be the thing Euſebius intended, when he ſaid, that "Hegeſippus cited many "things from the Hebrew goſpel, and from the unwrit-"ten traditions of the Jews;" ſo that this goſpel according to the Hebrews ſeems not to me, as (u) Mr Grabe and Du Pin do conjecture, to have been a goſpel wholly different from that of St Matthew, writ, or tranſlated by him into Hebrew, for their uſe, as were, ſaith (x) Epiphanius, the goſpel of St John, and the Acts of the apoſtles, but only the goſpel of St Matthew, uſed by the Ebionites, who denied that Chriſt was born of a pure virgin, and therefore ſtruck out the genealogy of St Matthew; and the ſame goſpel uſed by the Nazarenes, with many additions they had received from tradition, and upon that account placed by many eccleſiaſtical writers among the writings contradicted, and in thoſe matters in which it differed from the Greek and authentic copy, was of no authority in matters which concerned the Chriſtian faith.

§ VI. To proceed therefore to the conſideration of this tradition in the bulk, let it be noted,

1*ſt*, That this is a tradition that an inſpired apoſtle writ a large goſpel by the afflatus of the Holy Ghoſt in Hebrew, and yet that providence which hath preſerved all the other canonical books both of the Old and of the New Teſtament in their original languages, and that church which hath handed down all the other books of the New Teſtament, even thoſe which are compriſed in one ſingle chapter in the ſame language, have ſuffered the original of this large goſpel to be loſt within forty years, ſaith Mr Du Pin, after it was written, as if it had been only written to be buried in the tomb of Barnabas, according to the tale of (y) Theodorus Lector, in the ſixth century; or to be carried by (z) St Bartholomew into the Indies, on that account more fortunate than other Chriſtians, and yet unfortunate in this, that when they had it, they underſtood not a word of it; whence, even Du Pin ſaith, there is no appearance of truth in that ſtory, p. 32.

2*dly*, It is a tradition of a goſpel written in Hebrew by inſpiration of the Holy Ghoſt, for the uſe of the converted Jews; and yet, after the deſtruction of Jeruſalem, it became uſeleſs, ſaith Du Pin, and ſo no care was taken to preſerve it: Yea, it was a goſpel written for their uſe, and to ſupply the abſence of St Matthew; and yet, as far as doth appear, none of them ever had, or uſed it, unleſs it alſo was the goſpel according to the Hebrews; for the converted Jews uſed that goſpel, ſaith Euſebius; and Hegeſippus appears, ſaith he, "to have been one of the Jewiſh converts, becauſe he cites "all his paſſages out of the goſpel according to the He-"brews." The Ebionites, ſay Euſebius, Epiphanius, and Theodoret, uſed only the goſpel according to the Hebrews; this was the goſpel, ſaith St Jerom, which the Nazarenes read, and which both they and the Ebionites uſed: and yet this goſpel is put among the books contradicted by Euſebius, "It is of "no authority to prove any matter of faith," ſaith (a) Origen, and may be received, or not. To avoid theſe conſequences, Du Pin and Mr Grabe contend, that the goſpel according to the Hebrews was diſtinct from the goſpel according to St Matthew; but this is evidently to contradict the teſtimonies of Irenæus and Theodoret, who ſay, the Ebionites uſed the goſpel of St Matthew; and of Epiphanius, who ſays, they uſed the goſpel according to the Hebrews, and called it the goſpel according to St Matthew; and of St Jerom, who ſaith, it was by moſt reputed the goſpel according to St Matthew. It was not indeed the true authentic goſpel of St Matthew, received without contradiction by the church, for that was only the Greek copy; it was not a copy of St Matthew's goſpel, free from additions and interpolations, which they had put into it from tradition, which is all that the arguments of Du Pin and others prove; but yet, I ſay, it was that very goſpel which the Nazarenes read, and which was kept in the Cæſarean library as the goſpel according to St Matthew, and which the Ebionites uſed as ſuch; nor can any man prove from antiquity, that either the Chriſtian fathers knew of, or that the Jewiſh converts ever uſed any other Hebrew goſpel according to St Matthew.

(b) Epiphanius indeed ſaith, "that the Nazarenes had "the goſpel according to St Matthew, πληρέστατον Ἑβραϊστί, "moſt full in Hebrew, and that they had preſerved it from "the beginning as it was writ in Hebrew, till his time:" But (c) Petavius truly notes that this was his miſtake, "that "goſpel not being pure, but depraved, and was indeed no "other than the goſpel according to the Hebrews;" and that this was ſo, is evident, partly from his own confeſſion, that, "for any thing he knew to the contrary, the "Nazarenes had cut off from it the genealogy from Abra-"ham to Chriſt;" and partly from the additional paſſages ſo often cited by St Jerom, from that goſpel which the Nazarenes read, and uſed. And this alſo confutes another *falſe*, which ſome have invented, by a diſtinction, which, without ground, they make betwixt the goſpel according to the Hebrews, and the goſpel according to the Nazarenes.

(u) *Spicileg. patrum primi ſec. p.* 22. 23. 24.

(x) *Hær.* 30. § 3. *vide infra.*

(y) *Collectan. l.* 2. *p.* 184.

(z) *Hieron v. Barthol. Euſeb. hiſt. eccl. l.* 5. *c.* 10.

(a) *In evangelio quodam quod dicitur ſecundum Hebræos, ſi tamen placet aliquis recipere illud non ad auctoritatem, ſed ad manifeſtationem propoſitæ quæſtionis.* Hom. 8. in Matth. F. 21. B.

(b) Ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον Ἑβραϊστί, πᾶς αὐτοῖς γὰρ σαφῶς τοῦτο καθὼς ἐξ ἀρχῆς ἐσάφει Ἑβραϊκοῖς γράμμασιν ἔτι σώζεται, ὡς οἶδα δὲ εἰ καὶ τὰς γενεαλογίας ἀπὸ τοῦ Ἀβραὰμ ἄχρι τοῦ Χριστοῦ περιῄλον. *Hær.* 29. § *ult.*

(c) *Neque vero purum Matthæi evangelium, ut exiſtimaſſe videtur Epiphanius, ſed ab illis depravatum, quod evangelium* κατὰ Ἑβραίους *appellat Euſebius. Nazarenorum evangelium neutiquam Matthæi germanum fuit.* Not. ad hær. 29. N. 9.

Now, from what I have thus diſcourſed, I argue thus, either the goſpel of St Matthew, ſuppoſed to be originally writ in Hebrew, contained in it the paſſages cited from the goſpel of the Nazarenes, or the goſpel according to the Hebrews, or it did not; if it did not, then it is certain, that the goſpel retained in Hebrew by the Nazarenes and Ebionites, as the goſpel according to St Matthew, was not the ſame with his original goſpel. Then, 2*dly*, Seeing St Jerom twice informs us, that it was the very authentic copy of St Matthew, and was by moſt judged to be ſo; and, Euſebius ſaith, that this goſpel according to the Hebrews, was only by ſome rejected, as alſo was the Revelation of St John; it follows, that moſt Chriſtians, as to the matter, muſt be then miſtaken.

But, if the original goſpel of St Matthew did contain theſe paſſages, then it is certain, that the Greek copy, approved by the apoſtles, and received by the univerſal church, cannot be the true or authentic goſpel of St Matthew, ſeeing it muſt be then deficient in many things contained in the true Hebrew goſpel; and ſo it muſt be granted, that the apoſtles approved, and the church received a goſpel which wanted many paſſages contained in the original, according to St Matthew, writ by the aſſiſtance or inſpiration of the Holy Ghoſt.

3*dly*, It was written in Hebrew, ſaith this tradition, for the uſe of the circumciſion, and yet it was not written by St James the biſhop of the circumciſion, nor by St Peter, or St John, the apoſtles of the circumciſion, but by St Matthew the publican; yea, it was writ in Hebrew for them for whom both their own biſhop, and theſe apoſtles of the circumciſion, writ in Greek.

4*thly*, It was written, ſaith this tradition, by the direction of the Holy Ghoſt, and interpreted, ſaith the pretended Athanaſius, by James the brother of our Lord; ſaith Anaſtaſius Sinaita by St Luke; by St John, ſaith Theophylact upon hearſay, and all of them without ground, ſaith Du Pin, p. 36. "It is unknown by whom it was tranſlated," ſaith St Jerom; "it was not tranſlated," ſaith Papias, but every "one interpreted it as he could;" and yet that of (d) Baronius is certain, that "if the Hebrew alone was the origi-"nal of St Matthew, we cannot ſay the Greek is the true "copy of St Matthew, but by our aſſurance that it agrees "with the original." Now, if it were not at all tranſlated, as Papias ſaith, or were tranſlated only by an unknown hand, as St Jerom ſaith; or if we have only one ſingle perſon of a later date who aſcribes this verſion to an apoſtolical perſon, and he both doth it without ground, and is contradicted by two who attribute this verſion to another, can this be any ſure foundation that we have any copy which agrees with the original?

It is ſaid indeed that the apoſtles approved of the Greek verſion; I anſwer, that they and the whole church approved of the "Greek goſpel of St Matthew," I believe; but what ſingle authors, ſay they, approved of any verſion? yea, what author before St Jerom and the falſe Athanaſius ſpeaks of any verſion from the Hebrew? All antiquity cite this goſpel according to the Greek, and ſpeak of the goſpel "according "to the Hebrews" as a thing not of authority, or not received without contradiction; but I knew not one who ſaith, "the goſpel uſed by the church was a verſion from the He-"brew;" and from this long ſilence, and from the diſcord and ungrounded ſayings of thoſe ſingle witneſſes, who after the fourth century ſpeak of a verſion, I conclude the Greek we now have was no verſion, but the original goſpel of St Matthew writ by him for the uſe of the whole church of God, and that the Hebrew copy, if he writ any, was written for the uſe of the circumciſion only, ſo that it being in the hands of the Jews only, and underſtood by them alone, and they being, ſaith (e) Juſtin M. "the worſt ſort of Chriſtians," *i. e.* retainers of Judaiſm with Chriſtianity, and they in whoſe hands the goſpel chiefly was, being Nazarenes, and Ebionites, might, from the traditions which obtained among them, add to it, or from their principles be induced to change, and to corrupt it. Or,

Laſtly, To ſpeak freely what I conceive moſt probable, as the canonical books of the Old Teſtament were written originally in Hebrew, but when the pure Hebrew became unintelligible to the vulgar, and when the diſperſions of the Jews had diſtinguiſhed them into Hebrews which uſed their mother-tongue, and Helleniſts who underſtood only the Greek tongue, the Chaldee verſion was uſed in the ſynagogues of the Hebrews, and the Greek by the Helleniſts; ſo this diſtinction continuing after Chriſt's aſcenſion, ſome of the ſcriptures written originally in the Greek for the uſe both of Jew or Gentile, were tranſlated into the mixed Hebrew, and as they had, ſaith (f) Epiphanius, "the goſpel "of St John, and the Acts of the apoſtles in Hebrew;" ſo had they before the goſpel of St Matthew turned into the ſame language, and perhaps with the ſame liberty of making additions to it from tradition, which we find in the Chaldee Paraphraſt, and the tranſlation of the Septuagint; which verſion the primitive Chriſtians among the Gentiles who were ignorant of that language finding in their hands, they, from the likeneſs of the thing, and the pretenſions of the Jews, might think it an original written for their uſe. Thus ſome of them upon the ſame account inform us, that "the "epiſtle to the Hebrews was firſt written in Hebrew, and "was tranſlated into Greek by (g) Clemens, or St Luke;" and yet that in this matter they were miſtaken, we learn from (h) St Jerom, telling us for certain, "that the whole "New Teſtament, excepting only the goſpel of St Matthew, "was firſt writ in Greek." For,

1. St Jerom and Epiphanius are the only perſons who ſpeak of this "authentic Hebrew goſpel, kept till their time "by the Nazarenes;" which that it was not the original goſpel of St Matthew, hath been fully proved.

(d) *An.* 35. *num.* 165.

(e) Ἀλλοθισίεις τὲς ἐξ ἰθνῶν τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρίων Χριστιανὲς γιδίτις. *Apol.* 2. *p.* 88.

(f) Καὶ τὸ κατὰ Ἰωάννην μεταλαφθὲν ὑὶς Ἑβραίδα ἐμφέρεται ἐν τοῖς τῶν Ἰουδαίων γαζοφυλακίοις. ---- Ἔ μὲν ἀλλὰ καὶ τὴν πρόξιν τῶν ἀποστόλων τὴν βίβλον ἀναύτως ἀπὸ Ἑλλάδος γλώσσης ὶς Ἑβραίδα μεταλαθῆσαι λόγος ἔχει. *Hær.* 30. *ſect.* 3.

(g) Γεγράφθαι Ἑβραίοις Ἑβραϊκῇ φωνῇ. *Clem. Alex. apud Euſeb. h. eccl. l.* 6. *c.* 14. *Euſeb. l.* 3. *c.* 38. *Theodoret. proem. in ep. ad Hebr. Hieronymus, v. Paulas.*

(h) *De Novo Teſtamento Græcum eſſe non dubium eſt, excepto apoſtolo Matthæo.* Præfat. ad quatuor evangelia.

2. St

2. St Jerom ſaith of this Hebrew copy which he received from them, and tranſlated into Greek and Latin, that "the "citations contained in it when the evangeliſt ſpake in his "own perſon, or in the perſon of our Lord were exactly ac- "cording to the Hebrew, and not according to the Septu- "agint;" and yet it is certain this is not true of the Greek copy we now have, as appears from chap. 2. 6. 18.; 3. 3.; 4. 15.; 5. 21. 31. 43.; 11. 10.; 12. 20. 21.; 13. 14.; 15. 8. 9.; 26. 31.; 27. 9.

§ VII. If it be here objected, that by calling in queſtion a thing ſo generally aſſerted by ſo many fathers, I weaken the tradition of the church concerning the canon of the ſcriptures, and other matters handed down to us by tradition:

I anſwer, that I have ſufficiently obviated this objection in a particular (i) diſcourſe upon this ſubject, in which I have ſhewed what traditions are to be received, and what may rationally be queſtioned, and that we have ſufficient ground from reaſon to rely on the tradition of the canon of the Old and the New Teſtament.

2. (k) I have ſhewed that the fathers have been impoſed upon by the Jews in other things received from them by tradition, and aſſerted by more teſtimonies of ancient fathers than are avouched to prove that the goſpel according to St Matthew was firſt written in Hebrew; as *v. g. 1ſt*, In the ſtory of the cells of the Seventy, in which they who tranſlated the Old Teſtament, are ſaid to have been ſeverally placed; or, as Epiphanius will have it, two together, when they tranſlated the Old Teſtament from Hebrew into Greek, and yet by inſpiration, or prophetical impulſe, to have performed this tranſlation all in the ſame words; theſe things, ſaith (l) Juſtin M. "we report to "you, Gentiles, not as fables, or feigned ſtories, ἀλλὰ παρ' αὐτῶν ἐκεῖ ὡς τὰ πάτρια παρειλῆφότων ἀκριβῶς ταῦτα παρα- γίνεσθαι, "but as a received tradition delivered to us from "the inhabitants of the place." The ſame tradition touching the cells is delivered as certain by (m) Irenæus, by Clemens of Alexandria, Strom. 1. p. 342. by (n) Cyril of Jeruſalem, and by Epiphanius, *de ponderibus et menſ.* p. 160. 161. 162. and by St Auſtin, *de civ. Dei, l.* 16. *c.* 42. 43.

And as all theſe fathers confirm the ſtory of the cells, and conſequently ſpeak of this performance as done θείᾳ δυνάμει καὶ ἐπιπνοίᾳ Θεοῦ, ἐκ πνεύματος ἁγίου, "by the power and "afflatus of the Holy Spirit, or by that Spirit who ſpake "theſe things by the prophets," ſo doth (o) Tertullian ſpeak *de ſententiæ communione*, of "their conſpiring in "their ſentiments:" (p) Euſebius ſaith, that it was θεοθὲν οἰκονομηθέντα ἑρμήνευμα, "an interpretation ordered by God: it "was done by them," ſaith (q) St Hilary, *ſpirituali et cæleſti ſcientia*, "with ſpiritual and heavenly knowledge: μὴ ἄνευ τῆς θείας ἐπιπνοίας, "not without divine inſpiration," ſaith (r) Theodoret: and this they ſay by reaſon of the great ſympathy which was in their interpretation; and yet (s) Bellarmine ſaith, "that in this the Jews impoſed on Juſtin M. "and the ſucceeding fathers might give credit to Juſtin." (t) Du Pin, that it is "a fiction of the Jews," and that "it "is well known how frivolous and uncertain theſe pretended "popular traditions are, and eſpecially among the Jews:" (u) F. Simon ſaith, "We muſt not here ſo much conſider "what the fathers ſaid, as what reaſon they had to ſay ſo," and that (x) St Jerom gives them all the lie. And to the other pretence of their inſpiration, he anſwers, *p.* 115. *de rebus ſibi incognitis quidquam certi definire non potuerunt*, "they could ſay nothing certain of things unknown to them- "ſelves," and therefore could ſay nothing certain in the caſe before us.

2. The appearance of Elias the Tiſbite in perſon, before the ſecond coming of Chriſt, is delivered by the fathers unanimouſly as a tradition of the church; but this they did partly from the tradition of the Jews, partly from the miſtaken ſenſe of the words of Chriſt, and partly from the authority of the Septuagint, without all ground, as hath been fully proved. *Treat. of trad. chap.* 5. § 1.—5.

3. They generally taught for four centuries together, that the good angels, ſtyled *the ſons of God*, Gen. 6. "were "tranſported with the love of women, and begat of them "giants and evil ſpirits;" this is taught by Juſtin M. Irenæus, Clemens of Alexandria, and Athenagoras, in the ſecond century; by Tertullian, Minucius, St Cyprian, and Methodius, in the third; by Lactantius, and Sulpicius, in the fourth; and this they did from the traditional interpretation of the Jews recorded in (y) Joſephus, and in (z) Philo, and in the firſt book of Enoch, *de egregoris:* and yet in the fifth century the authors of this opinion are repreſented by (a) Chryſoſtom, and Theodoret, as "ſtupid, teachers of fables, and "blaſphemers," (b) as hath been proved: and if in theſe things the fathers were ſo eaſily impoſed on by the Jews, why might they not be impoſed on likewiſe in ſaying that the goſpel according to St Matthew was written in a language that they underſtood nothing of, and of which they could ſay nothing certain from their own knowledge?

Notwithſtanding, if any man like not this opinion, he may compound the matter with the fathers thus; that St Matthew might deliver that goſpel which he writ as well in Hebrew to the Jews who underſtood that language only, as in Greek to the Helleniſtic Jews, and to the Gentile converts. And ſince it is agreed on all hands, that he left Judea to preach to the Gentiles, what is more reaſonable than to conceive he left that goſpel he had preached to them, and writ by the aſſiſtance of the Spirit as a rule of faith to all nations, in a language which thoſe nations underſtood?

(i) *Treatiſe of traditions.* (k) *Ibid. c.* 1. *ſect.* 8.
(l) *Exhort. ad Gr. p.* 13. 14.
(m) *L.* 3. *c.* 25. (n) *Catech.* 4. *p.* 37. (o) *Apol. c.* 18. (p) *Præp. ev. l.* 8. *c.* 1.
(q) *Prol. in Pſal. p.* 635. (r) *Præf. in Pſalm.* (s) *De verbo Dei, l.* 2. *c.* 6.
(t) *Hiſt. of the canon, p.* 174. (u) *Diſq. Crit. c.* 15. *p.* 109.
(x) *Neſcio quis primus auctor ſeptuaginta cellulas mendacio ſuo extruxit.* (y) *Antiq. l.* 10. *c.* 4.
(z) *De gigant. p.* 284. 285. (a) *Vid. Grab. Spicil.* 1 *cent. p.* 347. *&c.*
(b) *Treat. of trad. part* 2. *c.* 12. § 7.

ADVER-

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DR WHITBY'S PARAPHRASE and COMMENTARY on the NEW TESTAMENT, is ſo well known, and ſo juſtly eſteemed, both in England and Scotland, that it is quite ſuperfluous to ſay any thing relating to the merit of the work. It ſhall only ſuffice to obſerve, that it is reckoned, by proper judges, the beſt commentary that has yet appeared.

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EDINBURGH, May 21.
1761.

A NEW MAP

of y^e feverall Countries Cities Towns & other Places mention'd in y^e NEW TESTAMENT

Which were in the Holy Land *and Parts adjoining*

*This Mark is to shew that y^e Names so Marked are not in y^e N. Testament.

AMAP *of such Places mentioned in the* NEW TESTAMENT *as were in* Greece, Cyprus, Asia &c.

THE EUXINE SEA

Constantinople

THRACE

PONTUS

Nicopolis

Amphipolis

Philippi

Neapolis

Thessalonica

Apollonia

MACEDO.

Dardania

Thracia

BITHYNIA

Troas

MYSIA

Assos

Adramyttium

Pergamos

PHRYGIA

GALATIA

Lesbus

Mitylene

Chius

Thyatira

Sardis

Philadelphia

Hierapolis

Laodicea

ASIA

Smyrna

Ephesus

Colosse

Miletus

PISIDIA

Antiochia

Perga

Pamphilia

Attalia

Lystra

Iconium

LYCAONIA

Derbe

CAPPADOCIA

Tarsus

Samos

Patmos

Coos

Cnidus

LYCIA

Patara

Myra

CILICIA

Alexandria

Seleucia

Antiochia

P. OF SYRIA

Rhodes

Rhodes

SEA OF PAMPHYLIA & CILICIA

Athens

Corinth

Cenchrea

Crete or Candy. I.

Candia

Phenix

Lasea

Fair Haven

Salmone Pr.

Clauda

Phenix Haven

Cyprus

Salamis

Paphos Nova

Paphos Vetus

MEDITERRANEAN SEA

P. of Canaan

P. of Palestine

Sidon

MEDITERRANEAN SEA

PART OF SYRIA

CANAAN or SYROPHENICIA

Sidon

Called in the Old Testament

Sarepta

Tyre

Abylene

ITUREA

Damascus

Galilee of the Gentiles

Cesarea Phillippi

Trachonitis

THE GREAT SEA

Cana

Co: of Gennesaret

Capernaum

Gennesaret Sea of Galilee, or Tiberias, also Lake of Gennesaret.

Bethsaida

Chorazin

Nazareth

Cesarea

GALILEE

Tiberias

Naim

Magdala

Dalmanutha

Gergesa

Gadara

Antipatris accent to some

Samaria

Salim

Jordan R.

Saron

SAMARIA

Enon

Lydda

Sychar or Sichem

Joppa

Antipatris accor. to Ptol.

Ephraim as some

Arimathea

Rama

Bethabara

Azotus

Bethlehem

Bethany

Bethphage

Ephraim

Jericho

The Mount of Olives

Brook Cedron

Jerusalem

Sodom

Emmaus

JUDEA

Gomorrha

Bethlehem as some

Gaza

Rama as some

Hill Country

IDUMEA

P. OF ARABIA

Sinai M.

Engraved by Tho. Phinn

A MAP of the several Regions mentioned in the New Testament together w^th y^e Cities & Towns most remote from y^e Holy Land

Gaul

Italy

Illyricum

Dalmatia

Greece

Adriatic

P. of SCYTHIA

THE EUXINE SEA

Part of Scythia

CASPIAN SEA

Corsica

Sardinia

Sicily

Rhegium

Adria or Adriatick Sea

Syracuse

Melita I.

Cyrene

Alexandria

Egypt

LIBYA

ETHIOPIA

THRACE

Pontus

BITHYNIA

GALATIA

ASIA

Cappadocia

LYCIA

Pamphilia

CILICIA

Cyprus

Crete

Syria

Damascus

JUDEA

Jerusalem

ARABIA

Sinai M.

ETHIOPIA ASIATICK

Ld & City of Midian.

Red Sea

Gulf of Persia

Mesopotamia

Chaldea

Ninive

Babylon

MEDIA

PARTHIA

ELAM or PERSIA

THE MEDITERRANEAN SEA

A note upon the title of the New Teſtament; Τῆς καινῆς διαθήκης ἅπαντα. See the additions at the end of this volume, N. 1.

A PARAPHRASE WITH ANNOTATIONS ON THE GOSPEL of ST. MATTHEW.

CHAP. I.

1. [a] THE book of the generation of Jeſus Chriſt, *(who was according to the fleſh,* Rom. 9. 5.) the ſon of [b] David, (*Acts* 2. 30. *and)* the ſon of Abraham, *(is on this wiſe.)*

2. Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his [c] brethren,

3. And Judas begat Phares, and [d] Zara of [e] Thamar, and Phares begat Eſrom, and Eſrom begat Aram,

4. And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon,

5. And Salmon begat Booz of [f] Rahab, *(the Harlot,)* and Booz begat Obed of Ruth, *(the Moabiteſs,)* and Obed begat Jeſſe,

6. And Jeſſe begat [g] David the King, and David the King begat Solomon of [h] her that had been the wife of Uriah,

7. And Solomon begat Roboam, and Roboam begat Abiah, and Abiah begat Aſa,

8. And Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat [i] Ozias,

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias,

11. And [k] Joſias begat Jechonias and his brethren, about the time they were carried away into Babylon;

12. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

13. And [l] Zorobabel begat Abihud, and Abihud begat Eliakim, and Eliakim begat Azor,

14. And [m] Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16. And Jacob begat [n] Joſeph, the huſband of Mary, of whom was born Jeſus, who is called Chriſt.

17. So [o] all the generations from Abraham to David are fourteen generations, and from David till the carrying away into Babylon, are *(reckoned up by me)* fourteen generations, and from the carrying away into Babylon to Chriſt *(incluſively)* are *(alſo)* fourteen generations.

18. Now the birth of Jeſus Chriſt was on this wiſe, *(or after this extraordinary manner;)* when as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child *(by the power)* of the Holy Ghoſt, *(overſhadowing her,* Luke 1. 35. *of which thing* Joſeph *knew nothing.)*

19. Then Joſeph her *(eſpouſed)* huſband being a juſt man, and *(therefore one who durſt not retain her, whom he eſteem'd an adultereſs, and yet being)* not willing to make her *(whom he loved)* a publick example, was minded to *(give her a bill of divorce, and ſo to)* [p] put her away privily.

20. But while he thought on theſe things, behold the *(an)* angel of the Lord appeared to him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy *(eſpouſed)*

wife, *(tho' found with child,)* for that which is conceived in her is *(not the fruit of whoredom or adultery, but)* of the Holy Ghoſt.

21. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus, *(i. e. the Saviour,)* for he ſhall ſave his people from their ſins.

22. Now all this was done *(by the Holy Ghoſt overſhadowing this virgin,)* that it might be fulfilled which was ſpoken of the Lord by the Prophet *(Iſaias,)* ſaying, *(Chap. 7. 14.)*

23. Behold a [q] virgin ſhall be with child, and ſhall bring forth a ſon, and [r] they ſhall call his name *(or his name ſhall be called)* Immanuel, which being interpreted, is, God with us.

24. Then Joſeph being raiſed from ſleep, *(and perceiving that the dream was from God,)* did as the angel of the Lord had bidden him, and took unto him *(Mary)* his wife.

25. And *(but he)* knew her not [s] until ſhe had brought forth her firſt-born ſon, and he called his name Jeſus.

ANNOTATIONS on Chap. I.

Ver. 1. [a] ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ, *the book of the generation,*] *i. e.* as the *Syriack* well expreſſes it, the writing, *narrative* or rehearſal of the generation or *birth*, ver. 18. of *Jeſus*; for tho' the word γένεσις is elſewhere of that latitude, as to compriſe alſo the hiſtory of our Lord's life, and death, and reſurrection, yet it is here to be reſtrained to the birth of Chriſt, as appears, 1*ſt*, From the parallel phraſe, αὕτη ἡ βίβλος γενέσεως ἀνθρώπων, *this is the book* or the rehearſal *of the generation of men from Adam to Noah*, Gen. 5. 1. 2*dly*, From the deſign of the *Apoſtle* here, which is to ſet down the deſcent of *Chriſt* from *Abraham*, and his alliance to King *David* by his father *Joſeph*: And, 3*dly*, From the 18th verſe, which, after this narrative of it, proceeds to ſhew the manner of his birth, by ſaying, *Now* ἡ γένεσις *the birth of Jeſus Chriſt was on this wiſe.*

Ibid. [b] *The ſon of David, the ſon of Abraham,*] *i. e.* the ſon of both, as *Aholibamah the daughter of Anah*, (and) *the daughter of Zibeon*, Gen. 36. 2. This ſenſe being moſt ſuitable to the deſign of the *Apoſtle*, which is to prove, *Chriſt* was the ſon of both, and that in him were fulfilled the promiſes made to both. And *David* is firſt named, *firſt*, Becauſe the promiſe to him was freſher in memory, more plain, and more explicite; God had promiſed to *Abraham*, in general words, That *in his ſeed ſhould all the families of the earth be bleſſed*, Gen. 12. 3.——22. 18. And that this Seed was *Chriſt*, we learn from the Apoſtle *Peter*, *Acts* 3. 25, 26. and from St. *Paul*, *Gal.* 3. 16. But to *David* God promiſed, That in *his ſeed would he eſtabliſh the throne of his kingdom for ever*, 2 Sam. 7. 16. that his ſeed would he eſtabliſh for ever, and *build up his throne to all generations*, Pſal. 89. 4. Now this being a promiſe, that *of the fruit of his body he would raiſe up Chriſt to ſit upon his throne*, Acts 2. 30. was more ſuitable to the notions of the *Jewiſh* nation, touching the King *Meſſiah*, and to their inclinations. The *Prophets* alſo propheſie of him, as one to *ſit upon the throne of David for ever*, Iſa. 9. 7. that he ſhall be a *righteous Branch* raiſed up to *David*, and a *King that ſhall reign and proſper, in whoſe days Judah ſhall dwell ſafely*, Jer. 23. 5, 6. that they *ſhould dwell in the land for ever*, and *David ſhall be their Prince for ever*, Ezek. 37. 24, 25. See *Iſa.* 55. 11. *Amos* 9. 11. Accordingly, the angel ſpeaketh of one who ſhould *reign on the throne of his father David, over the houſe of Jacob for ever*, Luke 1. 33. And the *Jews* pray to him thus, *Jeſus, thou Son of David, have mercy on us*, Matth. 9. 27.— 15. 22.— 20. 30. and make their acclamations to him thus, *Hoſanna to the Son of David.* Others add, that *Abraham* is put after *David*, becauſe the *Apoſtle* was to begin his catalogue from *Abraham.*

Ver. 2. [c] Καὶ τοὺς ἀδελφοὺς αὐτοῦ, *and his brethren.*] Perhaps interpreters might ſave themſelves the trouble of giving a reaſon of many things contained in this catalogue, by ſaying, St. *Matthew* here recites it, as he found it in the *authentick* copies of the *Jews*, who doubtleſs had preſerved ſome known, and approved genealogy of their deſcent from *Abraham*, the father of their nation, in whom they ſo much gloried, and from whoſe loins they expected the promiſed *Meſſiah.* Thus, for inſtance, when it is ſaid *Salathiel begat Zorobabel*, it may be ſufficient to juſtify the *Apoſtle* in this, That the *Jews* do ſtill repreſent *Zorobabel* not as the ſon of *Pedajah*, but of *Salathiel.* So we read of *Zorobabel, the ſon of Shealtiel*, Neh. 12. 1. Hag. 1. 12, 14. ch. 2. 21, 23. Ezra 3. 2, 8. and ch. 5. 2. (a) *Joſephus* likewiſe ſays, the Captain of the people was ὁ Σαλαθιήλου παῖς Ζοροβαβήλ, *Zorobabel the ſon of Shealtiel*, and with great reaſon muſt he follow the ſentiments of three perſons of ſo great authority, as *Ezra*, *Nehemiah*, and the Prophet *Haggah*, the contemporaries of *Zorobabel.* So alſo may we ſay, that the *Kings*, left out in this genealogy, were therefore

(a) *Antiq. Jud.* l. 11. c. 4. p. 363. F.

fore omitted by St. *Matthew*, becauſe he found them omitted in the *genealogy* uſed by the *Jews*, and that theſe words *and his brethren*, are added, as being alſo added in their *genealogy*. But to omit this, *his brethren* may be added to comfort the diſperſed tribes, which were not yet ſo fully returned out of captivity, as *Judah* was, in their equal intereſt in the bleſſing of the Seed of *Abraham*, they being all adopted children of God, which is not true of *Iſmael* or *Eſau*, the brethren of *Iſaac* and *Jacob*: Moreover, theſe brethren of *Judas* might well be mentioned as being *Patriarchs, heirs of the promiſe*, and heads of that people, whence the *Meſſiah* was to proceed; and therefore *Stephen* alſo ſpeaks thus of them, *Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs*, Acts 7. 8.

Ver. 3. [d] *And Zara*,] mentioned with *Phares*, as being born at the ſame time, and ſtriving with him for primogeniture, *Gen.* 38. 28, 29, 30.

Ibid. [e] *Of Thamar*.] It is obſerved here by ſome, that only four women are mentioned in this genealogy, till he comes to *Joſeph*, and all of them noted for ſome infamy, as *Thamar* for *inceſt*, *Rahab* for being an *harlot*, *Ruth* for *Heatheniſm*, *Bathſheba* for *adultery*; nor were they thus mentioned becauſe ſinners, to teach us that *Chriſt* came to ſave ſuch, or to be born of ſuch; for, why then were the three deſcents of *Ahaziah*, *Joaſh* and *Amaziah* omitted? But, becauſe in them only that law was departed from, which was given generally to the heirs of the promiſed bleſſing, that they ſhould take them wives of their neareſt kindred; and perhaps to obviate the cavils of the *Jews* againſt the mean condition of the mother of our Lord, their anceſtors being deſcended of women, whoſe qualities rendered them meaner than ſhe was.

Ver. 4. [f] *Of Rahab*.] That *Rahab* was married to ſome Prince of *Iſrael*, the tradition of the *Jews* aſſures us; but whereas, in contradiction to St. *Matthew*, they ſay, that ſhe was married to *Joſhua*; this is ſaid in flat oppoſition to their own tradition, that *Rahab* was *the mother of eight Prieſts and Prophets*; for *Joſhua* was neither of the tribe of *Judah* nor of *Levi*, but of the tribe of *Ephraim*, *Num.* 13. 8. That *Rahab* was one of the idolatrous nations with which they were forbidden to marry, *Exod.* 34. 16. *Deut.* 7. 3. hinders not this marriage of *Salmon* with *Rahab*, ſhe being firſt made a *Proſelyte* of *Juſtice*; the reaſon of that law being this, leſt they ſhould tempt them to idolatry; which reaſon ceaſed, when they once owned the God of *Iſrael*; whence we find that *Booz* married *Ruth*, *Chap.* 4. 13. and thought himſelf obliged ſo to do, and *David* married *Maachah*, the daughter of the King of *Geſhur*, 2 *Sam.* 3. 3. But here ſeems to be a great objection both againſt *Salmon* and againſt *Obed*, how it can be true, that only *Booz*, *Obed* and *Jeſſe*, ſhould intercede betwixt *Salmon* and *David*, when the time betwixt them muſt be at leaſt 300 years in the mildeſt computation; and ſo *Salmon* muſt be 100 years old when he begat *Boaz*, *Booz* as old when he begat *Obed*, and *Obed* as old when he begat *Jeſſe*; whereas it is looked upon as miraculous, that *Abraham* at 100 years ſhould beget *Iſaac*, *Gen.* 17. 17.—21. 5. To this objection it may be anſwered from the *Targum* upon *Ruth*, that theſe three were men of an extraordinary character for juſtice and piety; *Salmon* is ſtiled *Salmon the juſt*, of whom it is ſaid, that *his works and the works of his children were very excellent*; that *Booz* was *a righteous perſon, by whoſe righteouſneſs the people of Iſrael were delivered from the hands of their enemies*, and *by whoſe prayers the famine ceaſed from the land of Iſrael*; that *Obed ſerved the Lord with a perfect heart*, and that he begat *Jeſſe*, *in whom was found no iniquity or corruption for which he ſhould be delivered to the angel of death*, and *he lived many days, and only died at laſt by reaſon of the ſentence paſſed upon Adam for eating the forbidden fruit*. God therefore might vouchſafe to men of ſuch extraordinary piety, a longer life than ordinary, and ſtrength to beget children in their old age. Thus *Caleb* at 85, and *Moſes* at 120, had not their natural ſtrength abated, *Deut.* 34. 7. *Joſh.* 14. 11. whereas *Abraham*'s body was then dead, *Rom.* 4. 19. See Additions N. 2.

Ver. 6. [g] *David the King*,] to whom the promiſe was made of the *King Meſſiah* to ſtabliſh his throne for ever, *Ezek.* 37. 25. and from him the kingdom is ſtiled the *houſe of David*, and the kingly throne, *the throne of the houſe of David*, Pſal. 122. 5.

Ibid. [h] *Of her that had been the wife of Urias*,] to ſhew that that crime of *David* being repented of, was ſo far from hindring the promiſe God made to him, that it pleaſed God, by this very woman, to fulfil it.

Ver. 8. [i] *Joram begat Ozias*.] It is certain from the hiſtory of the *Kings* and *Chronicles*, that *Ozias* was the ſon of *Amaziah*, 2 Chron. 26. 1. *Amaziah* of *Joaſh*, ch. 24. 27. *Joaſh* of *Azariah*, ch. 22. 11. *Azariah* of *Joram*, ver. 1. But, according to the language of the *Hebrews*, and their maxims relating to this matter, *the children of children are reputed the children, not only of their immediate parents, but of their anceſtors*, and theſe anceſtors are ſaid to beget thoſe who are removed ſome generations from them; ſo *Iſaiah* ſaith to

Hezekiah, ch. 39. 7. *Of thy ſons which ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the King of Babylon;* which prediction was fulfilled only in the days of *Jeconias*, long after the days of *Hezekiah*. But the great queſtion here is, why *Azariah*, *Joaſh*, and *Amaziah*, are left out of the catalogue of the *Kings* of *Judah*? To this it is anſwered, 1. Negatively, that the reaſon could not be, becauſe they were great ſinners, ſince *Manaſſeh* and *Amon*, who were greater ſinners, were retained in this catalogue, *ver.* 10. It therefore may be ſaid,

1*ſt*, That the *Jews* had their *Tabulæ cenſuales*, in which the ſtems of the *Kingly* family of *David* were written; and in theſe catalogues theſe three *Kings* might be left out. That even to the time of Chriſt, they had ſuch tables even of their families and tribes, is evident from (b) *Joſephus*, who having given us the *genealogy* of his family, ſaith, Τὸν μὲν ἐν τῷ γένει ἡμῶν διαδοχὴν ὡς ἐν ταῖς δημοσίαις ἀναγραφαῖς εὗρον ὅτως ἀποτίθεμαι· *I give you this ſucceſſion of our family as I found it written in the publick tables;* and if ſo, the *Jews*, not the *Apoſtle*, are to account for this omiſſion. 2*dly*, It is no new thing to find the like omiſſions in the books of the *Old Teſtament*; thus *Cain* and his whole poſterity, are omitted in the book of *Chronicles*; *Simeon* is omitted in the bleſſing of *Moſes*, *Deut.* 33. for his cruelty at *Sychem*. The writer of the book of *Chronicles*, reckons up all the ſons of *Jacob*; but in the account of their poſterity, he omits the account of *Zebulon* and *Dan*; and when he begins with the ſons of *Judah*, he omits *Zerah*, 1 Chron. 2. 3.——ch. 4. 1. The pen-man of the books of *Samuel*, when he recounts the worthies of *David*, omits *Joab*, becauſe of his bloodineſs to *Amaſa* and *Abner*. In the book of *Ezra*, there are reckoned from *Serajah* to *Aaron*, only ſixteen generations, *ch.* 7. whereas in the book of *Chronicles*, from *Aaron* to the ſame *Serajah*, are reckoned twenty two, 1 *Chron.* 6. ſo that ſix muſt be omitted in *Ezra*: So that there is no more reaſon to ſuſpect the *Evangeliſt*, than the *Jews* have to queſtion their own *ſcriptures* on this account. But ſtill it may be enquired, why theſe three in particular are omitted? And to this it is anſwered, (1.) That the omitting theſe three, cannot in the leaſt concern the chief deſign of the *Apoſtle*, which was to ſhew, that *Jeſus* was of the lineage of *David*; ſince by paſſing from *Joram* to *Ozias*, he keeps ſtill in the ſame line, and ſo ſufficiently ſhews, that *Jeſus* was of the houſe and family of *David*. (2.) The reaſon why theſe three are paſſed by rather than others, ſeems probably to be this, That they are the poſterity of *Joram* an idolater, and one who married the daughter of *Ahab*, 2 *Kings* 8. 18. and ſo was joined to an idolatrous family, and by this provoked God to have deſtroyed his family, had he not preſerved it becauſe of the covenant made with *David*, 2 *Chron.* 21. 7. God therefore cuts off all theſe three, omitted here, by an unnatural and untimely death, to puniſh the idolatry of this *King*, and of the houſe of *Ahab* in his poſterity *to the third generation*, according to his threat in the ſecond commandment; and for this reaſon, theſe three *Kings* might be here paſſed over in ſilence. It is by others farther ſaid, That St. *Matthew* finding the generations in the firſt period exactly 14, he paſſed over ſome in his ſecond account, to make that to anſwer to the firſt; but this will by no means pleaſe Mr. *Cl.* who firſt, againſt all reaſon, talks of ten omitted out of the number of fifty, to make the diviſions into fourteens; and then adds a bold conjecture, "That St. *Matthew* met "with a genealogical book of *David*'s family "that was defective, and accidentally obſerving "there three claſſes of fourteen generations be-"tween theſe three great periods of time, *viz.* "before the ſetting up of the regal government, "during its continuance, and after its fall, was "thereby moved to make ſuch a diviſion in the "account of *Chriſt*'s lineage, which he would not "ſo much as have thought of, if he had made uſe "of an entire book; nor, ſaith he, (in the name "of his friend,) is it to be wondered, that a ge-"nealogical book ſhould be corrupted, becauſe "a very great and conſiderable error that had "perplexed the *ancients*, had crept into the 11th "verſe of St. *Matthew*'s text itſelf." Now as for his imaginary error in the 11th verſe, I ſhall account for it there; but to make a divine author, aſſiſted by the *Holy Ghoſt*, as St. *Matthew* was always eſteemed by all *Chriſtians*, in a matter of ſo great import as the true deſcent of the *Meſſiah*, take up with a defective and corrupt book, and give to all *Chriſtian* ages a *catalogue* thus liable to the exception of the *Jews*, becauſe he accidentally did light on ſuch a one, and knew not of a better, is plainly to accuſe the ignorance, ſuſpect the care, and weaken the *authority* of this great *Apoſtle*; it had therefore been better to have concealed this wild conjecture of his friend, than to have offered it to an age unhappily diſpoſed to depreciate the *ſacred writings*.

Ver. 11. [k] Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ· *And Joſias begat Jechonias and his brethren.*] Againſt this it is objected, That *Joſias* did

(b) *De Vita ſua*, p. 998. D.

did not beget *Jechonias*, who was the ſon of *Jehojakim:* And to this it is anſwered, that *Jechonias*, in the 11th verſe, is not the ſame perſon with *Jechonias* verſe 12th, but is indeed *Jehojachim*, the ſon of *Joſias*, and his firſt-born. For tho' the people of the land made *Jehoahaz*, the ſecond ſon of *Joſias*, King after his father, yet that the kingdom by birth-right belonged to *Jehojakim*, is evident, becauſe *Jehoahaz* was only 23 *years old when he began to reign*, and reigned but three *months;* whereas *Jehojakim*, who immediately ſucceeded after his depoſition, was 25 *years old when he began to reign*, 2 Kings 23. 31, 36. Hence (e) *Joſephus* ſaith of *Pharaoh Necho*, who made him *King*, and changed his name from *Eliachim* to *Jehojachim*, Πρεσβύτερῳ αὐτὸ ἀδελφῷ ὁμοπατρίῳ ὄντι ἡ Βασιλείαν ἔδωκεν *He gave the kingdom to Eliakim, his eldeſt brother by the ſame father.* Hence doth St. *Matthew* take no notice of *Jehoahaz*, becauſe he reigned only three months, and that by uſurpation of the kingdom: That this firſt *Jechonias* was indeed *Jehojakim*, is proved, (1*ſt*,) From theſe words, *Joſias* begat *Jeconias and his brethren;* now *Jehojakim* indeed had two brethren begot by *Joſias*, viz. *Jehoahaz*, who reigned before him, and *Zedekiah*, who reigned after him; and therefore being *Kings*, were fit to be thus mentioned by St. *Matthew:* But it appears not, that *Jechonias*, the father of *Shealtiel*, had any brethren; and if he had, they muſt be begotten not by *Joſias*, but by *Jehojakim* his father; nor is there any reaſon why they ſhould be thus mentioned, *ver.* 12. when then we read, that *Joſias begat Jeconias and his brethren;* this can belong to none but *Jehojakim:* And when we read that *Jeconias* begat *Salathiel*, this muſt be underſtood of *Jechonias* the ſon of *Jehojakim;* for this agrees with the *Old Teſtament*, 1 Chron. 3. 15, 16, 17. (2*dly*,) This interpretation makes up the 14 generations exactly in the ſecond and third ſeries; whereas, they who make *Jechonias*, *ver.* 11. and *ver.* 12. to be the ſame perſon, leave only 13 in the ſecond ſeries, if *Jeconias* be added to the third; or in the third, if he be reckoned to the ſecond: When therefore the *Apoſtle* ſaith by way of inference, *So all the generations from David until the carrying away into Babylon, are fourteen generations*, ver. 17. he leads us to this interpretation, becauſe this would not be true, were *Jeconias*, ver. 11. and *Jeconias*, ver. 12. one and the ſame perſon. Thus (d) *Jerom* ſaith expreſly, that *in Evangelio ſecundum Matthæum ſecunda τεσσαρες δεκαδες in Joacim deſinit filio Joſiæ, tertia incipit à Joacim filio Joachim:* And again, (e) *Sciamus Jeconiam priorem ipſum eſſe quem & Joachim, ſecundum autem filium, non patrem.*

Object. If it be here objected, that they carry both one name, and ſo muſt be one perſon.

Anſw. It is anſwered, (1*ſt*,) That the names in the original differ very little, the one being יְהוֹיָקִים, the other יְכָנְיָה; which difference is ſo little, that both are tranſlated by the *Septuagint*, Ἰωακείμ· ſo is *Jechonias* tranſlated, *Jer.* 52. 31. twice: So (f) *Joſephus* ſaith, that *Nebuchodonoſor*, Ἰωάκιμον *interfecit, &* Ἰωάχιμον ἀ ὑὸν αὐτῦ καθίστησι βασιλέα, *ſlew Joachim, and made Joachim his ſon King:* And *Clemens* of *Alexandria*, that after Ἰωακεὶμ who reigned eleven years, ὁ ὁμώνυμος αὐτῦ Ἰωακεὶμ τρεῖς μῆνας βασιλεύς, *Joachim of the ſame name, reigned three months.* To this add that of *Irenæus*, l. 3. c. 30. that in the account St. *Matthew* gives of the generation of Jeſus Chriſt, *Joſeph, Joachim & Jechoniæ filius oſtenditur.*

Object. Thro' the whole chapter, the perſon who is firſt ſaid to be begotten and then to beget is the ſame perſon, it therefore ſeemeth reaſonable to think it ſo here.

Anſw. So alſo it is here; for it is expreſly ſaid, that *Joſias* begat *Jechonias*, i. e. *Joachim and his brethren, i. e.* he begat alſo *Jehoaz*, and *Jehojakim*, named alſo *Jechonias*, and theſe three continued to reign till the captivity, at which time *Jechonias* was carried away into *Babylon;* and after they were brought to *Babylon*, *Jechonias begat Salathiel.* But here comes in a freſh *objection*, that God had ſworn *Jechonias* ſhould be childleſs, (*Heb.* ſtript or naked,) a man that ſhall not proſper in his days; for no man of his ſeed ſhall proſper ſitting on the throne of *David.* Now hence it appears, (1*ſt*,) that the *Hebrew* עֲרִירִי, from the root עָרַר or עָרָה, may as well ſignify, *ſtript, ſolitary, naked, rooted up*, as *childleſs;* and accordingly it is rendered by the LXX ἐξωσμένος, an *abject, abdicated* perſon: (2*dly*,) He might be thus childleſs, or ſtript of his offſpring, by his childrens dying before him, as well as by his having none. And, (3*dly*,) This ſenſe is certain both from the preceeding words, *He and his ſeed are caſt out into a land which they know not*, ver. 28. and from the reaſon following, *for none of his ſeed ſhall proſper:* And, *Laſtly*, From 1 *Chron.* 3. 17. where his ſons are reckoned *Aſſir* and *Salathiel.*

Object. It farther is objected, that whereas it is here ſaid, that *Salathiel* begat *Zorobabel*, he was indeed the ſon of *Pedajah*, the ſon of *Salathiel* or *Shealtiel*, 1 *Chron.* 3. 19.

Anſw. To this I have already anſwered, That St. *Matthew* here follows the ſtile of the *Old Teſtament*,

(e) *Antiq. l.* 10. *c.* 6. *p.* 336. (d) In *Dan.* 1. (e) In *Matth.* 1. (f) *Antiq. lib.* 10. *c.* 8.

Teſtament, and of the *Jewiſh* writers, in which *Zorobabel* is ſtill called the ſon of *Salathiel*. (2*dly*,) Were he not the immediate ſon of *Shealtiel*, but of *Pedajah*, yet is this ſuitable to the language of the *Jewiſh* nation, to count the grandſon the ſon of the *grandfather*: Thus *Sarah* is called the daughter of *Terah*, Gen. 20. 12. as being the daughter of *Haran*, the ſon of *Terah*; and the ſame with *Iſcah*, Gen. 11. 28, 29. Thus *Laban* is called the ſon of *Nahor*, Gen. 29. 5. as being the ſon of *Bethuel*, who was the ſon of *Nahor*, ch. 24. 47. And *Jehoram* is called the father of *Jehoaſh*, 2 Kings 12. 18. as being the father of his father *Ahaziah*; and *Maacah* the daughter of *Abiſhalom*, is ſaid to be mother of *Aſa*, 1 Kings 15. 10. becauſe ſhe was his father's mother, *ver.* 2. Conſiderable here is the obſervation of Mr. *Whiſton*, (1*ſt*,) That there is no other inſtance in this genealogy, but what ſpeaks of a truly natural generation. (2*dly*,) That in all other places of the Old Teſtament, *Salathiel* is ſaid to have begotten *Zorobabel*; and therefore we have cauſe to follow the *Alexandrian* MS. which, in the place of the *Chronicles* cited, makes not *Pedajah*, but *Salathiel* the father of *Zorobabel*; or to ſay, that *Salathiel* might have one ſon of that name, and *Pedajah* another, or laſtly, That *Pedajah* begat *Zorobabel* of the wife of *Salathiel*, and ſo he was the natural ſon of *Pedajah*, but the legal ſon of *Salathiel*. So the Biſhop of *Ely*.

Ver. 13. [l] *Zorobabel begat Abiud.*] Againſt this it is objected, That among the ſons of *Zorobabel* reckoned up, 1 *Chron.* 3. 19. there is no mention of *Abiud*.

Anſw. To this it is anſwered, (1*ſt*,) That it is not evident, that *Zorobabel* in *Matthew* and in *Chronicles* is the ſame perſon, and then he in St. *Matthew* may be the ſon of *Salathiel* the brother of *Pedajah*. (2*dly*,) That *Abiud* is mentioned in *Chronicles* under the name of *Meſhullam*, it being certain that many perſons in the *Old Teſtament*, and eſpecially about the time of their captivity, had other names in *Babylon* than what were uſed in their own land: And it is the ingenious conjecture of Dr. *Lightfoot*, that this ſon was called *Abiud*, in remembrance of his father's glory; and *Meſhullam*, either in memorial of *Solomon*, the glory of whoſe houſe was transferred to him, or from the ſignificancy of the word, which importeth *requited*: For, whereas *Jechonias* was called *Shallum*, that is, *finiſhed*, becauſe the race of *Solomon* ended in him, when a recompence of the failing of that is made, by the ſucceſſion of *Salathiel* in its ſtead, well might *Zorobabel*, in whom it firſt appeared, call his ſon *Meſhullam*, or *requited*.

Ver. 14. [m] Here it is enquired, whence St. *Matthew* had this *genealogy*, there being nothing of it to be found in *ſcripture*.

Anſw. I anſwer from the *authentick genealogical tables* kept by the *Jews*, of the line of *David*; for, it appears from the taxation mentioned, *Luke* the 2d, that they had genealogies of all their families and tribes, ſince all went to be taxed, every one to his own city, *ver.* 3. and *Joſeph went to Bethlehem the city of David, becauſe he was of the houſe and lineage of David*: And this is certain, touching the tribe of *Levi*, becauſe their whole temple ſervice, the effect of their ſacrifices, and expiations, depended on it: And therefore *Joſephus* being a Prieſt, not only confidently depends on theſe *genealogical* tables for the proof of his deſcent, ἀνωθεν ἐξ ἱερέων, *in a long ſeries from Prieſts*; but adds, that *all their Prieſts were obliged to prove* (g) ἐκ τῶν ἀρχαίων τῆς διαδοχῆς, *their ſucceſſion from an ancient line*; and if they could not do it, they were to be excluded from officiating as Prieſts, and that in whatſoever part of the world they were, they uſed this diligence: And again, Chriſt being promiſed as one who was to proceed out of the loins of *David*, and therefore called *the Son of David*, it was abſolutely neceſſary, that the *genealogy* of the houſe and lineage of *David* ſhould be preſerved, that they might know that their *Meſſiah* was of the ſeed of *David*, according to the promiſe. Hence the *Apoſtle* ſaith to *Timothy*, *Remember that Jeſus Chriſt, of the ſeed of David, was raiſed from the dead*, 2 Tim. 2. 8. And (h) *Euſebius* from *Africanus* ſaith, according to the verſion of *Ruffinus*, *Omnes Hebræorum generationes deſcriptæ in Archivis Templi ſecretioribus habebantur*, *That all the ſucceſſions of the* Hebrews *were kept in the ſecret Archives of the Temple, and thence they were deſcribed*, ἐκ τῶν βίβλων τῶν ὑπομνημάτων, *from their Ephemerides, by the kinſmen of our Saviour*. It therefore doubtleſs was from theſe *authentick* records, that St. *Matthew* had his genealogy, for otherwiſe he would have expoſed himſelf to the cavils of the *Jews*: And hence the *author* to the *Hebrews* repreſents it as a thing evident to the *Jews*, that *our Lord ſprang out of Judah*, Heb. 7. 14.

Ver. 16. [n] *Joſeph the huſband of Mary, of whom was born Jeſus.*] It was neceſſary that the *genealogy* of *Jeſus* ſhould be deduced from *Joſeph*, becauſe it was ſo generally received by the *Jews*, that *Jeſus* was the ſon of the *Carpenter*, *Matth.* 13. 55. the ſon of *Joſeph*, *John* 6. 42. ſo that if *Joſeph*

(g) *Lib.* 1 *contra Ap.* p. 1036.

(h) *Eccl. Hiſt.* l. 1. c. 6.

Joſeph had not been acknowledged to have been of the tribe of *Judah*, and of the family of *David*, they would not have failed to have objected this as a juſt prejudice againſt all *Chriſt*'s pretences to have been the *Meſſiah*; wherefore the Divine Wiſdom was pleaſed to direct this *Apoſtle*, to remove that ſtumbling block. 2*dly*, It was alſo neceſſary by reaſon of that received rule among the *Jews*, that *the family of the mother is not called a family*; and 'twas not fit that St. *Matthew* in this matter ſhould recede from the conſtant rules and cuſtoms of that nation, the families being always preſerved and continued in the males of *Iſrael*, and all their *genealogies* being reckoned from them.

Object. But ſtill it may be ſaid, that *Joſeph* being not the natural, but the *reputed* father of the Holy *Jeſus*; this cannot be ſufficient to prove, that *Jeſus* came from the loins of *David*, Acts 2. 30. or was the fruit of his body according to the promiſe, *Pſal.* 132. 11.

Anſw. To this it is anſwered, that *Joſeph* and *Mary* were of the ſame tribe and family, and therefore by giving us the genealogy of *Joſeph*, the *Apoſtle* did at the ſame time give us the genealogy of *Mary*, and conſequently of *Jeſus* the ſon of *Mary*, and ſhew that he was of the ſeed of *David*. Hence ſeveral of the *ancients* inquiring, why *Jeſus* was conceived of a virgin eſpouſed, and not of one perfectly at liberty, ſay, this was done, that *by the family of Joſeph the family of Mary might be ſhewn*; and this will be made highly probable from *ſcripture*, and from *hiſtory*. For tho' thoſe words, *Luke* 1. 27. *The Angel Gabriel was ſent to a virgin, eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgin's name was Mary*, do not prove this of themſelves, becauſe it may be *Joſeph* and not the *virgin*, who is ſaid to be *of the houſe of David*; yet may they alſo be tranſlated thus, *To a virgin of the houſe of David, eſpouſed to a man whoſe name was Joſeph, and the virgin's name was Mary*: And this tranſlation is confirmed from the following words of the angel to her, *Thou ſhalt conceive in thy womb, and bear a ſon, and the Lord God ſhall give him the throne of his father David*; ſhe therefore who conceived this ſon, muſt be *of the houſe of David*: And this is farther proved from the taxation mentioned, *Luke* 2. 3, 4, 5. Whence it appears, (1.) That all went to be taxed, women as well as men; for, *Joſeph with his eſpouſed wife Mary, went up to be taxed*; which troubleſome journey, ſhe who was ſo near the time of her travail, would not have taken, had it not been neceſſary. (2.) That every one, men and women, went up to their own city to be taxed, *ver.* 3. (3.) That *Joſeph* went up to *Bethlehem* the city of *David*, to be taxed, *becauſe he was of the houſe and lineage of David*, ver. 4. Since therefore *Mary* went up to *Bethlehem* with him to be taxed, ſhe muſt do it for the ſame reaſon, becauſe ſhe alſo *was of the ſame houſe and lineage*. Add to this, that *Domitian* having given out a command to deſtroy all that could be found of the houſe or family of *David*, ſome deſcended from *Judas* the brother of our Lord, were brought before him, (i) ὡς ἐκ γένους ὄντας Δαυὶδ, *as being of the family of David*, which they freely owned. See more upon this ſubject in the Biſhop of *Bath* and *Wells's Demonſt. of the Meſſias*, Part 2. ch. 13.

A new and ſtrange opinion is advanced by Mr. *Whiſton*, That this *genealogy* was chiefly deſigned, *to ſhew that Chriſt was born at Bethlehem*, only becauſe 'tis enquired thus by the *Jews*, John 7. 42. *Hath not the ſcripture ſaid, that Chriſt ſhould be born in the town of Bethlehem, where David was?* But,

1*ſt*, Hath not the ſame *ſcripture* as expreſly ſaid, That *he was to be of the ſeed of Abraham and David?* Can therefore any man reaſonably imagine, that a *genealogy* beginning thus, *The generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham*, ſhould not be primarily deſigned to prove he was *the ſon of David, and of Abraham?*

2*dly*, The ſecond chapters of St. *Matthew* and St. *Luke*, do indeed prove, that *Jeſus* was born in *Bethlehem*, becauſe they do expreſly ſay it; but this *genealogy* ſaith nothing of it, and therefore, abſtracted from them, it proves nothing of it: And, can it be the chief deſign of this long *genealogy*, to prove that which it doth not prove at all, and which is only proved from what follows in another *chapter*, and in another *Evangeliſt?* And,

3*dly*, The very laſt clauſe of this genealogy, That *Joſeph was the huſband of Mary, of whom was born Jeſus, who is called Chriſt*, is all that can relate to Chriſt's being born in *Bethlehem*; and all that goes before, is evidently impertinent to that matter, and therefore can have no ſubſerviency to that deſign: Whence we may reſt aſſured, that it was not intended by the *Holy Ghoſt* for ſuch an end, ſeeing he never could deſign to prove a thing by an account of any thing impertinent, and which hath no relation to it.

Ver. 17. ὁ Πᾶσαι οὖν αἱ γενεαὶ, *ſo all the generations.*] It is here obſervable, that the *Apoſtle* ſaith of the generations from *Abraham* to *David*, that they were *in all fourteen*; but when he comes to the ſecond interval, he does not ſay as before πᾶσαι

(i) *Hegeſip. apud Euſeb. Hiſt. Eccl.* l. 3. c. 19, 20.

πᾶσαι αἱ γενεαὶ· the fourteen mentioned by him, were *all the generations* of that interval, as knowing that for good reaſons, he had omitted three belonging to that interval; but only that the whole number of thoſe which he had named, was fourteen, as really they were. 2*dly*, That in every one of theſe ſeveral intervals, they were under a ſeveral and diſtinct manner of government; and the end of each interval produced ſome alteration in the ſtate; in the firſt they were under *Judges and Prophets*, in the ſecond under *Kings*, and in the third under *Haſmonæan Prieſts*: The firſt fourteen brought their ſtate to glory in the kingdom of *David*; the ſecond, to miſery in the captivity of *Babylon*; and the third, to glory again in the kingdom of *Chriſt*: The firſt begins with *Abraham* who received the promiſe, and ends in *David* who received it again more clearly: The ſecond begins with the building of the *Temple*, and ends in the deſtruction of it: The third begins with their peeping out of miſery in *Babel*, and ends in their accompliſhed delivery by *Chriſt*.

Ver. 19. Ρ Λάθρᾳ ἀπολῦσαι αὐτὴν, *to put her away privily*;] that is, to give her a bill of divorce privately into her hand, or into her boſom, before two witneſſes only; this he was minded to do, ſaith the text, *becauſe he was a juſt man*, that is, a ſtrict obſerver of the rites of his nation, ſaith (k) Mr. *Selden*, who held it infamous to retain an adultereſs; and this was all he could do, for tho' the law required, that a married woman found lying with a man, ſhould die, *i. e.* be ſtrangled, ſay the *Jews*; and an eſpouſed virgin for the ſame crime was to be ſtoned, *Deut.* 22. 22, 23, 24. yet neither was *Joſeph* certain that ſhe was guilty of this crime after the *eſpouſals*, nor had he two witneſſes of the fact, without which ſhe could not be ſubject to the puniſhment by the *Jewiſh Canons*, tho' ſhe might be divorced after eſpouſals, without proof, by witneſſes or otherwiſe, of ſuch defilement: Thus in the judgment of Dr. *Lightfoot* and Mr. *Selden*, δίκαιος ὢν, *a juſt man*, here retains its proper ſignification. See Note on *Rom.* 3. 26.

Ver. 23. ϙ Η παρθένος ἐν γαστρὶ ἕξει· *a virgin ſhall be with child, and ſhall bring forth a ſon*:] That the *Hebrew Alma* is duly rendered παρθένος, *a virgin*, we prove againſt the *Jews*, (1.) From the authority of their own *Septuagint*, who ſo rendred it above 300 years before St. *Matthew* wrote his Goſpel. (2.) From the derivation of the word *Alma* from עלם, to *hide*, or *cover*; for virgins, according to the cuſtom of the *Eaſtern* nations, were kept in ſecret apartments from the company of men as *recluſes*; whence, by the author of the books of the *Maccabees*, they are ſtiled αἱ κεκλεισμέναι τῶν παρθένων, *the virgins that were ſhut up*, 2 Macc. 3. 19. And by *Philo*, παλαμευόμεναι παρθένοι, *the virgins kept in chambers*. Orat. in Flacc. p. 757. A. And (3.) This promiſe is made as a ſign or miracle, to confirm the houſe of *David* in God's promiſe, made to him of the perpetuity of his kingdom: Now, what ſign or miracle could it be, that a woman ſhould be with child after the ordinary manner? Where is the ſign or wonder in this? Had no more been intended, what need was there of thoſe words, *the Lord himſelf ſhall give you a ſign?* What need of that ſolemn notice, *behold!* There being nothing new or ſtrange in all this?

Ibid. ʳ Καὶ καλέσουσι τὸ ὄνομα αὐτῦ Ἐμμανουήλ· *and they ſhall call his name Emmanuel.*] Here is,

1*ſt*, A verb perſonal put for an imperſonal, *i. e. they ſhall call his name*, for, *he ſhall be called*: So *Gen.* 16. 14. therefore קרא *the pit was called*, Exod. 15. 23. therefore קרא, *the name of the place was called Marah*, Iſa. 9. 6. ויקרא, *and his name ſhall be called Wonderful*. So alſo, *Jer.* 23. 6. *this is the name* אשר יקראו *by which he ſhall be called*. See *Anſw.* in *Gen.* 16. 14. and *Neh.* 2. 7. *Iſa.* 44. 7. *Mic.* 2. 4. *Amos* 4. 2, 4. ſo in the *New Teſtament*, Luke 12. 20. *Thy ſoul ſhall be required of thee*, ἀπαιτοῦσι· Chap. 16. 9. δέξωνται ὑμᾶς, *you may be received*. See Dr. *Ham.* there. Note,

2*dly*, That in ſcripture-phraſe *to be called, and to be*, is the ſame thing; ſo *my houſe ſhall be called an houſe of prayer*, Iſa. 56. 7. *i. e. is* or *ſhall be ſo*. Luke 19. 46. Iſa. 9. 6. *His name ſhall be called Wonderful*, i. e. *he ſhall be a wonderful perſon*. And *Jer.* 23. 6. *he ſhall be called the Lord our Righteouſneſs, i. e.* he ſhall be ſo. This being ſo, 'tis no objection againſt the application of theſe words to *Chriſt*, that he did not bear this name, if really he was *God with us*, which is the import of it. And (l) *Philo* having ſaid, Ἰησοῦς ὁ Σωτηρία τοῦ Κυρίου. *that the word Jeſus ſignifies the ſalvation of God*; he that is called *Jeſus*, muſt in effect be called *Emmanuel*.

Object. And whereas the *Jews* farther object, that this promiſe being made to *Ahaz* as a ſign, muſt have relation to a child born in his time, and therefore not to our *Jeſus*, born above 700 years after his death.

Anſw. This objection is founded on a miſtake, this promiſe or ſign being not given to *Ahaz*, who refuſed to ask a ſign, *Iſa.* 7. 12. but to *the houſe of David*, according to the following words, *Hear ye now, O houſe of David, the Lord himſelf will give*

(k) *Ux. Hebr.* l. 3. c. 23.

(l) *De Mut. Nom.* p. 823. E.

give you a ſign: Now the houſe of *David* being then in great danger of being cut off and extinguiſhed, *ver.* 2. becauſe the Kings of *Iſrael* and *Syria* were come againſt them; the promiſe of a *Meſſiah*, who was to be of the ſeed of *David*, and to ſit upon his throne, was a great ſecurity that the houſe of *David* ſhould not be extinguiſhed, and ſo a proper remedy againſt thoſe fears. It is enquired farther, whether this name, given to *Chriſt*, be any certain argument of his divine nature, as it ſeems to be, for *Chriſt* is called אל גבור, *the mighty God*, Iſa. 9. 6. Now he who is properly called *El*, and is alſo really *Emmanu*, *with us*, he muſt infallibly be that *Emmanuel* who is *God with us*. But to this the *Socinians* anſwer, That God is ſaid to be *a God with us*, when he gives ſome eſpecial tokens of his grace and favour to us, as *Joſh.* 1. 5. *Jer.* 1. 8. *Acts* 18. 10. *Rev.* 21. 3. Since then Chriſt came to be our *Jeſus*, to *ſave us from our ſins*, and give us life eternal, he may well on that account be called *Emmanuel*, ſeeing God by ſending him to us for theſe great ends, was in the moſt ſignal manner preſent with us, and therefore it is firſt ſaid, *His name ſhall be called Jeſus, for he ſhall ſave his people from their ſins;* and then 'tis added, that *this was done, that it might be fulfilled which was ſpoken by the Prophet, His name ſhall be called Emmanuel.*

They add, that divine names are given to things and places on the account of things done or to be done there; the place in which *Abraham* offered *Iſaac*, is called *Jehovah Jireh*, the *Lord hath ſeen*, Gen. 22. 14. the place where *Jacob* wreſtled with God, *Peniel*, *Gen.* 32. 30. the place in which God appeared to him, *Bethel*, Gen. 28. 19. the altar which *Moſes* built, *Jehovah Niſſi*, Exod. 17. 15. the city of *Jeruſalem*, *Jehovah Shammah*, *the Lord is there*, Ezek. 48. 35. This divine name therefore, ſay they, might in like manner be given to Chriſt, becauſe of the great things God deſigned to do by him for us.

Ver. 25. ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, *till ſhe had brought forth her firſt-born ſon.*] The perſon that firſt opens the womb, being in ſcripture ſtiled the firſt-born, whether any other birth did follow or not; as in thoſe words, *ſanctify to me all the firſt-born*, i. e. *whatſoever openeth the womb*, Exod. 13. 2.——34. 19. it cannot from this word be gathered, that the Bleſſed Virgin had any other offſpring.

But then it is not ſo eaſy to anſwer to the argument taken from theſe words, *He took unto him Mary his wife, but he knew her not till ſhe had brought forth her firſt-born;* for to *know his wife*, in the ſcripture-phraſe, ſtill ſignifies to *cohabit* with her as a wife. See *Gen.* 4. 1, 17, 25.——38. 26. *Judg.* 19. 25. 1 *Sam.* 1. 19. 2*dly*, *Joſeph* was a juſt man, and tenacious of the *Jewiſh* rites; wherefore it being certain, that (m) the marriage-duty was by the law, and by the *canons* of the *Jews*, to be paid by the *huſband* to the wife, *Exod.* 21. 10. and the *Angel* having commanded him to take her as his wife, without any intimation that he ſhould not perform the duty of an huſband to her, it is not eaſy to conceive he ſhould live twelve years with her he loved ſo well, and all that while deny that duty, which by the law was not to be diminiſhed, when the wife was leſs beloved: And whereas it is ſaid, that the words ἐγνω, *he knew her not until*, &c. do not imply he knew her afterwards, becauſe the like expreſſion is uſed, when it cannot be concluded that was done afterwards, which was ſaid not to be done till then; it ſeemeth evident, that ſcarce any of the places cited, ſeem truly parallel to this. For, 1. Moſt of them ſpeak of a thing not done afterwards, becauſe it could not be done, as when it is ſaid, *Micah had no child till the day of her death*, 2 Sam. 6. 23. *Samuel come not to ſee Saul till the day of his death*, 1 Sam. 15. 35. So *Job* 27. 5. *Iſa.* 22. 14. Or, becauſe the cauſe ceaſed afterwards, as when 'tis ſaid, *Gen.* 8. 7. *The crow returned not till the waters were dried up;* there was no reaſon for his returning afterwards: And when *Chriſt* ſaith, *Matth.* 28. *ult. I will be with you*, (teaching all nations,) *to the end of the world*, i. e. to the end of teaching them. So when God ſaith to *Jacob*, Gen. 28. 15. *I will be with thee, I will not leave thee till I have done that which I have ſpoken to thee of;* if that refers to the bleſſing promiſed to his ſeed, *that it ſhould inherit the land of Canaan*, he could not leave him afterwards, he being long before that with God, and ſo it is an inſtance of the firſt kind; or, if it refers to his being with him going down to *Padan Aram*, till he had brought him ſafe from thence; then the reaſon of that promiſe ceaſed after his return: Or, laſtly, becauſe the reaſon of the thing ſtill remains, as when 'tis ſaid of the ſepulchre of *Moſes*, *No man knoweth of it to this day*, Deut. 34. 6. For the ſame reaſon, no man doth, or, without a revelation, will know of it for ever; whereas, certain it is, that it was not impoſſible, in the nature of the thing, for *Joſeph* to know his wife after ſhe had brought forth her firſt-born: And, 2*dly*, The reaſon why he ſhould know her at all, being, becauſe ſhe was his wife, that reaſon ceaſed not after the birth of her firſt-born;

(m) *Vide Seld. de Uxor. Hebr.* l. 3. c. 4. G.

nor did ſhe conceive any ſecond ſon of the *Holy Ghoſt;* and ſo the reaſon why he knew her not till ſhe had brought forth her firſt-born, remained not. I therefore conclude with (n) St. *Baſil,* that till ſhe had brought forth her firſt-born, her virginity was neceſſary, that a virgin might conceive, and bear a ſon, τὸ δ ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ· μυστηρίου καλλωπίσματος· *but what ſhe was afterwards, let us leave undiſcuſſed, as being of ſmall concern to the myſtery.*

CHAP. II.

1. NOW when Jeſus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came [a] Wiſe Men from *(Arabia in)* [b] the Eaſt to Jeruſalem,

2. Saying, [c] Where is he that is born King of the Jews? for we have ſeen his Star *(being)* in the Eaſt, and [d] are come *(thence)* to worſhip him.

3. When Herod the King had heard theſe things, he *(knowing that the Jews were then expecting Meſſiah their King to rule over them, and throw down all other kingdoms,)* was troubled, and all Jeruſalem with him.

4. And when he had gathered all the chief prieſts, and ſcribes of the people together, he demanded of them where *(i. e. in what place)* Chriſt *(their expected Meſſiah, and King,)* ſhould be born.

5. And they ſaid unto him, *(he is to be born,)* in Bethlehem of Judea: for thus it is written by the Prophet *(Micah, ſaying, ch. 5. 2.)*

6. [e] And thou Bethlehem in the land of Judah, art not *(to be reputed)* the leaſt among the Princes *(or thouſands)* of Judah; for out of thee ſhall come a Governor, that ſhall rule my people Iſrael; *(and this ſhall render thee truly great.)*

7. Then Herod, when he had privily called the Wiſe Men, *(he)* enquired of them diligently, what *(was the exact)* time *(at which)* the Star appeared *(to them?)*

8. And *(having done this,)* he ſent them to Bethlehem, and ſaid *(to them,)* Go, and ſearch diligently for the young child, and when you have found him, bring me word again, *(Gr. tell me of it)* that I may come and worſhip him alſo; *(tho' his intention was not to worſhip, but to deſtroy him, ver. 16.)*

9. When they had heard the King *(ſay this,)* they departed, and [f] lo, the Star which they ſaw *(or had ſeen, being)* in the Eaſt *(of Judea,)* went before them till it came, and ſtood over *(the houſe)* where the young child was; *(i. e. till coming over the houſe where the child was, it ſtood ſtill.)*

10. *(And)* when they ſaw the Star *(again thus conducting them to, and then ſtanding over the houſe where the child was,)* they rejoiced with exceeding great joy *(for the divine conduct.)*

11. And when they were come into the houſe, they ſaw the young child with Mary his mother, and *(they)* [g] fell down, and worſhipped him: And when they had opened their treaſures, they preſented to him gifts, *(viz.)* gold, and frankincenſe, and myrrh.

12. And being warned of God in a dream, that they ſhould not return to Herod, they *(in obedience to the divine command,)* departed into their own country, another *(and more private)* way.

13. And when *(or after)* they were departed, behold, the Angel of the Lord appeareth to Joſeph in a dream, ſaying *(to him,)* Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word *(that thou with ſafety mayeſt return:)* for Herod will ſeek *(after)* the young child to deſtroy him.

14. And when he aroſe *(from his bed,)* he took the young child and his mother by night, and departed into Egypt:

15. And was there until the death of Herod, that *(by his abode there,)* it might be fulfilled which was ſpoken of the Lord by the Prophet *(Hoſea, ch. 11. 1.)* ſaying, [h] Out of Egypt have I called my ſon.

16. Then [i] Herod, when he ſaw that he was mocked of the Wiſe Men, was exceeding wroth, and ſent forth *(his officers,)* and *(they having received commiſſion from him ſo to do,)* ſlew all the children that were in Bethlehem, and *(in)* all the coaſts thereof, from two years old and under, according *(or even)* to the time which he had diligently enquired of the Wiſe Men.

17. Then was [k] fulfilled *(by another more eminent completion,)* that which was ſpoken by Jeremy the Prophet, ſaying, *(ch. 31. 15.)*

18. In Ramah *(near to Bethlehem,)* was there a voice heard *(of)* lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not; *(i. e. becauſe they were dead.)*

19. But when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joſeph, *(being then)* in Egypt,

20. Saying *(to him,)* Ariſe, and take the young child, and his mother, and go *(back)* into the land

(n) *To.* 1. p. 509.

land of Iſrael: for they are *(he is)* dead which ſought the young child's life.

21. And he *(accordingly)* aroſe, and took the young child and his mother, and came into the land of Iſrael.

22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithſtanding, *(Gr. but)* being warned of God in a dream *(ſo to do,)* he turned aſide into the parts of Galilee, *(where Herod Antipas was ſeated, from whom there was leſs apprehenſion of danger.)*

23. And he came and dwelt in a city called Nazareth, that it might be [1] fulfilled which was ſpoken by the Prophet, He ſhall be called *(by way of reproach,)* a Nazarene.

ANNOTATIONS on Chap. II.

Ver. 1. [a] ΜΑ'ΓΟΙ, *Wiſe Men.*] Tho' the *Greek* word ſignifies *Magicians*, yet ſeeing in the *ancient* times, that word was not appropriated to that evil ſenſe which now it bears, but generally ſignified men of wiſdom and learning, ſkilled in the knowledge of things natural and divine; and more eſpecially, in that ſort of learning which relates to the ſun, moon, and ſtars, as we learn from (a) *Porphyry*, (b) *Apuleius*, (c) *Dio Chryſoſtomus*, and others: And, ſeeing the *Evangeliſt* ſeems to have given them that name, not as a note of infamy, but as an honourable title; therefore doth our tranſlation ſtile them *Wiſe Men*, ſuch as the old *Greeks* named σοφοὶ, the *Sages* of their time. The *Arabians* of the *Eaſt*, eſpecially the ſons of *Teman* being renowned for wiſdom, 1 *Kings* 4. 30. *Jer.* 49. 7.

As for the dignity and number of theſe men, the tradition of the *Roman* church ſaith, that for number they were *three*, and all of *Royal* dignity: Hence in their office for *Epiphany*, they apply that of the *Pſalmiſt* to them, *The Kings of Arabia and Saba ſhall bring gifts:* But had they been of ſo great quality, we cannot reaſonably think the *Evangeliſt* would have omitted a circumſtance of ſo great moment, both for their honour and our Lord's; we alſo ſhould in likelihood, have had ſome mention of their *Royal* train and equipage, and all *Jeruſalem* would have been moved as much to ſee them come, as they were at the hearing their queſtion: *Herod* would likely have received them with more reſpect, and not have let them go alone to *Bethlehem;* much leſs would he have laid upon them his commands to return back, and give him an account of the child found. This therefore is an inſtance of the uncertainty and vanity of the traditions of that *church.*

Ibid. [b] Ἀπὸ ἀνατολῶν, *from the Eaſt.*] Hence the opinion of ſome, that the Wiſe Men came from *Chaldea*, a country renowned for *Magicians* and *Aſtrologers*, may be confuted, becauſe the *ancient Prophets*, who foretold the deſtruction of *Jeruſalem* by the *Chaldeans*, tell us, that they lay not *Eaſt*, but *North* of *Jewry*, and came from thence upon them. Hence they are called, *the families of the North*, and *an evil breaking out of the North*, Jer. 1. 14, 15. *A people coming out of the North-country*, Jer. 6. 22. See *Joel* 2. 20. It is therefore more probable they came from *Arabia*, which was, ſaith (d) *Tacitus*, *the bound of Judea Eaſtward:* And hence, in the *Scripture*, the *Arabians* are ſometimes called *the men of the Eaſt.* So *Judg.* 6. 3. *The children of the Eaſt came up againſt them*, that is, the *Arabians.* Job 1. 3. *This man was the greateſt of all the men of the Eaſt.* Moreover, the gifts which theſe men offered, were the native commodities of *Arabia; the gold of Sheba in Arabia*, Pſal. 72. 15. Frankincenſe and myrrh of the ſame place, according to that of the poet, *Molles ſua thura Sabai.* Add to this, that much of *Arabia* was in the land of *Canaan;* whence *David* and *Solomon*, to whom the promiſe of having the land of *Canaan* was made good in its full extent, dilated their dominions over theſe countries, even to *Euphrates;* and they who lived there, were of the ſeed of *Abraham.* Now it is more likely, theſe firſt-fruits of the *Gentiles*, ſhould be brought to do homage to the King of the *Jews*, from a country which did as much to *David* and *Solomon*, the types of *Chriſt*, than from a foreign nation, and to conceive, that they were of the ſeed of *Abraham* rather than of another race. Nor is it to be wondred, that the *Magi* ſhould be ſaid to come from the *Eaſt*, ſince (e) *Porphyry* informs us, that *Pythagoras* went into *Arabia* to acquire wiſdom: And *Grotius* here cites *Ptolemy*, ſaying, That *Arabia* was Magorum

 ſinus,

(a) Παρὰ μὲν τοῖς Πέρσαις οἱ περὶ τὰ θεῖον σοφοὶ—καὶ τοῦτο θεραπεύοντες Μάγοι μὲν προσαγορεύονται. *Porphyr. de abſt. l.* 4. § 16.

(b) Μαγίαν—ἣν ἐγὼ τοῦτο θεῶν θεραπείαν. *Plato apud Apul. Apol. p.* 290.

(c) Μάγος ἦν ὁ θεραπευτὴς τῶν θεῶν, ἢ ὁ τί ἐστιν ἄλλο. *Dio Orat.* 36. *F.* 449. *Vide Briſſon. de Regno Perſarum, l.* 2. *à p.* 178, *ad* 186. *Laert. in Proœm.*

(d) *Terra fineſque quæ ad Orientem vergunt Arabiâ terminantur. Hiſt. l.* 5. *Ed. Lipſ. p.* 617.

(e) *In vita Pythag. p.* 185, *Cyril. contr. Julian. l.* 10.

ſinus, *the receptacle of the Magi:* And (f) *Pliny* ſaith, *This art,* toto terrarum orbe plurimiſque ſæculis valuit, *obtained thro' many ages in the whole world; that it prevailed in moſt nations,* & in oriente regnum (l. regum) regibus imperet, *and in the Eaſt ruled over Kings of Kings.* See *Examen Millii* here.

Ver. 2. [c] Πῦ ἐστὶν ὁ τεχθεὶς Βασιλεὺς τῶν Ἰουδαίων. εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα; *Where is he that is born King of the Jews, for we have ſeen his Star?*] Here the enquiry is, How theſe men could know this was *his Star,* or that it ſignified the birth of a King? Moſt of the (g) *ancients* anſwer, That they learned this from theſe words of *Balaam,* Numb. 24. 17. *There ſhall come a Star out of Jacob, and a Scepter ſhall ariſe out of Iſrael, and ſhall ſmite thro' the Princes of Moab, and deſtroy all the children of Seth; and Edom ſhall be a poſſeſſion to him:* But evident it is, that theſe words ſpeak not of a Star that ſhould ariſe at any *Prince*'s birth; but of a *King,* which ſhould be glorious and ſplendent in his dominions, as ſtars are in the firmament, and who ſhould vanquiſh and poſſeſs thoſe three nations as *David* did. Moreover, from this text, they might have as rationally expected to have ſeen a *Scepter* as a *Star;* it being as expreſly ſaid, *A Scepter ſhall ariſe out of Iſrael,* as that a *Star ſhall come out of Jacob.* Add to this, that we know of no record in which this *prophecy* was preſerved, but the books of *Moſes,* which theſe nations neither read nor believed: Others do therefore ſay, theſe Wiſe Men were by a revelation, or by an *Angel,* told the meaning of this *Star:* And one among the *ancients* cites an *Apocryphal* hiſtory, ſaying, (h) *This Star appeared in the form of a child, holding a croſs in his hand; and telling them, that Chriſt was born, and that they ſhould go to Jeruſalem to worſhip him.* But theſe conjectures are all ſufficiently confuted by this one conſideration, That the *Wiſe Men* give not this as the reaſon of their coming, that *they had ſeen an Angel, a viſion,* or had *a revelation* of this matter, but that *they had ſeen a Star.* For the true reſolution therefore of this queſtion, let it be conſidered, That (i) *Tacitus* and (k) *Suetonius* inform us, That *thro' the whole Eaſt it was expected, that about that time a King was to ariſe out of Judea, who ſhould rule over all the world.* Nor could it well be otherwiſe, ſince, from the time of the *Babylonian captivity,* we find the *Jews* diſperſed throughout all the *provinces* of the *Perſian* Monarchy, *Eſth.* 3. 8. and that in numbers ſufficient to gather themſelves together, and to defend themſelves againſt their enemies in thoſe provinces, *Eſth.* 9. 2, 16. and many of the people of the land became *Jews, Eſth.* 8. 17. And after their return into their land, they increaſed ſo mightily, as that they were diſperſed throughout *Africa, Aſia,* and many *cities* and *iſlands* of *Europe;* and as *Joſephus* ſaith, whereever they dwelt, they made many *proſelytes* to their religion. See the note on *Jam.* 1. 1. and on 1 *Pet.* 1. 1. Theſe *Wiſe Men* therefore living ſo near to *Judea,* the ſeat of this prophecy, and converſing with the *Jews, i. e.* among them who were every where expecting the completion of it at that time; they being alſo ſkilled in *Aſtrology,* and ſeeing this Star or light appearing in *Judea,* might reaſonably conjecture, that it ſignified the completion of that celebrated *prophecy* touching the King of *Jewry;* over the center of which land, they being in the *Eaſt,* then ſaw it hang. And ſure it was a better way to read this leſſon to them, by ſetting this light upon the very place where the *King* that it betokened was born, rather than in the *Eaſt* part of heaven, where it might ſeem to denote ſomething among the *Indians,* or other *Eaſtern* nations, rather than among the *Jews.* See additions N. 3. What this Star was, ſee note on *ver.* 9, 10.

Ibid. [d] Καὶ ἤλθομεν προσκυνῆσαι αὐτῷ, *and are come to worſhip him.*] Here the enquiry is, when they came to *Jeruſalem?* whether within *thirteen days* after the birth of *Chriſt,* as the received time of celebrating the *Epiphany* imports, and as moſt *Chriſtians* have from the 5th *century* ſuppoſed; or, whether they came only in the ſecond year of *Chriſt*'s age, as ſome conjecture from theſe words, *ver.* 16. *Herod ſent forth, and ſlew all the children that were in Bethlehem, and all the coaſts thereof from two years old, and under, according to the time that he had diligently enquired of the Wiſe Men.* For reſolution of this queſtion, obſerve, That it ſeems evident from comparing St. *Matthew* and St. *Luke,* that the *Wiſe Men* came within forty days after our *Saviour*'s birth; for St. *Matthew* expreſly ſaith, they found Chriſt at *Bethlehem;*

(f) *l.* 30. *c.* 1.
(g) *Orig. Hom.* 13. *in Numb. lit. M. Ambr. l.* 2. *c.* 15. *Iren. l.* 3. *c.* 9. *Tertul. adv. Marc. c.* 28.
(h) *Auctor operis imperfecti in Matthæum.*
(i) *Pluribus perſuaſio inerat, antiquis ſacerdotum literis contineri, eo ipſo tempore fore ut valeſceret Oriens, profectique Judeâ rerum potirentur. Tacit. Hiſt. l.* 5. *p.* 621.
(k) *Percreburerat Oriente toto, vetus & conſtans opinio, eſſe in fatis, ut eo tempore Judeâ profecti rerum potirentur. Suet. in vita Veſp. c.* 4.

lehem; whereas St. *Luke* informs us, that *when the forty days of his mother's purification were accomplished, they brought the child to Jerusalem to present him to the Lord;* and after that, we never read of their return with him to *Bethlehem,* and therefore have no reason to presume they did so, *Luke* 2. 22. But on the contrary, we are told, that *when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth,* ver. 39. *Arabia* then being so near unto *Judea,* that much of it belonged to the land of *Canaan,* the *Wise Men* having also their swift *dromedaries* to ride upon, and the same cause to say, as did the *Shepherds,* when the light shone from heaven upon them, *Let us now go and see this thing which is come to pass,* Luke 2. 15. I see no reason why these *Wise Men* might not come within the compass of these days to *Jerusalem,* and so no certain ground to think this *festival* hath been misplaced by the *church.*

Object. Against this it is said, That *immediately after these Wise Mens departure, the Angel appeared to Joseph,* ver. 13. *and dispatched them to Egypt;* which could not be before the time of *Mary's* purification, for then they went up to *Jerusalem,* Luke 2. 22. and so not to *Egypt;* nor after their return from *Egypt,* could they go up to *Jerusalem* for this end; for the text saith expressly, that *Joseph* then was *afraid to go into Judea,* and therefore receded to *Nazareth;* nor could they go up to *Jerusalem* after the departure of the *Magi,* for that had been to cast themselves into *Herod's* hands at *Jerusalem.*

Answ. But (*1st,*) the text doth not say, that the *Angel* appeared to *Joseph immediately after the departure of the Wise Men,* but only that ἀναχωρησάντων αὐτῶν, he did so, *they being returned,* leaving the time indefinite: Seeing therefore there is a necessity of saying, the *Angel* appeared a considerable time after their departure, I therefore conjecture, that he appeared to *Joseph* with this message, being not at *Bethlehem,* but at *Jerusalem* or at *Nazareth,* and that thence he fled into *Egypt.*

(*2dly,*) I add, That going to *Jerusalem* after the *Magi* were departed, when the days for the purification of his mother came, could not be casting themselves into the hands of *Herod,* because he knew nothing of this being the child they came to worship; and so they staying there so little time, might be as safe there as elsewhere. Nay, had *Herod* known which personally was the child they worshipped, why should he slay all the young children at *Bethlehem* without distinction? As to the second objection from *ver.* 16. see what may be answered to it in the note there.

But after all, I confess, there is one circumstance that seems to make it probable, that the *Angel* spake to *Joseph* to depart from *Bethlehem* into *Egypt;* whence it must follow, that after the purification of the *virgin mother,* they returned to *Bethlehem,* viz. that *Herod's* seeking to destroy the child, is assigned as the cause of this flight: Now we find not, that he ever made or designed any other attempt to destroy him, than by slaying the young children at *Bethlehem.* But to this the answer is easy; That *Simeon* having made such an honourable mention of this child at his appearance in the *Temple,* as of the *Lord's Christ,* ver. 26. And *Anna* the *Prophetess* speaking of him as such, *to all that looked for redemption in Jerusalem,* ver. 38. where perhaps *Herod* staid for the answer of the *Wise Men;* this must render *Christ's* stay at *Jerusalem,* or in *Herod's* jurisdiction, very dangerous; and so might give occasion to the message of the *Angel* to *Joseph,* to depart thence quickly with him into *Egypt,* lest *Herod,* hearing this fame of him, should attempt to slay him. Moreover, *Herod* might have enquired, what children might have been born in *Bethlehem* in the time of the *enrolment,* whose parents lived elsewhere, and so might have come to the knowledge of this supposed son of *Joseph;* and this might make it necessary that he should flee with him into *Egypt.*

Ver. 6. ε Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· *And thou Bethlehem, in the land of Judah, art not the least among the Princes of Judah.*] These words are cited from *Micah* 5. 2. where, according to the original, they run thus, *Thou Bethlehem Ephratah, tho' thou art little among the thousands of Judah.* And to make them agree perfectly with St. *Matthew's* version, observe,

1*st,* That *Bethlehem Ephratah* and *Bethlehem Judah,* are both names of the same town, as appears from these words, *And Rachel died, and was buried in the way to Ephrath, which is Bethlehem;* and it is called *Bethlehem Judah,* Judg. 17. 7.—— 19. 2. in these words, *And the husband of Naomi was a man of Bethlehem Judah,* Ruth 1. 1. Yet of *Booz,* who married *Ruth* to raise up seed unto him, it is said, *Do thou worthily in the house of Ephratah,* Ruth 4. 11. and it was so named to distinguish it from another *Bethlehem* in the tribe of *Zabulon,* mentioned, *Josh.* 19. 15. Here also *David's* father lived, and he himself was born, 1 *Sam.* 17. 12. *John* 7. 42. Note,

2*dly,* That *the thousands of Judah,* and the *Princes* or *Governors* of *Judah* are in sense the same; for *thousands* are mentioned in allusion to the custom of the *Israelites,* of dividing their tribes

tribes into *thouſands*, over every one of which *thouſands* was a *Prince*, or Chief, *Exod.* 18. 25. 1 *Sam.* 10. 19. So that to ſay, *among the thouſands* or *Princes* is all one. Note,

3*dly*, That the *Hebrew* word צָעִיר, which is rendered *little*, *Micah* 5. 2. ſignifies alſo *great*, or of great note and eſteem. Hence *R. Tanchum* renders the place thus, *Thou ſhalt be Chief, Prince* or *Ruler* among the thouſands of *Judah*: So קֶרֶן מְצֻעֶרֶת, *the little horn*, Dan. 8. 9. is rendered by the LXX. κέρας ἰσχυρόν, and by the *Arabick*, Cornu forte, *a ſtrong horn*. So *Jer.* 48. 4. צְעִוריה, *his little ones*, is in the *Chaldee*, Sultanun, *his rulers*: And, *Zech.* 13. 7. הַצְּעִירִים, is rendered by the LXX. ποίμνες· See MSS. *Alex.* by the *Syriack*, *Superiours*.

Ver. 9. [f] Καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς· *And behold, the Star which they ſaw in the Eaſt went before them, till coming over the place where the child was, it ſtood.*] Hence it is evident, this Star could not be one of the heavenly orb, but only ſome new and extraordinary appearance, ſeated only in the air: (1*ſt*,) Becauſe it actually did, and was deſigned to ſhew the place of *Chriſt*'s nativity, the very houſe of his abode, which no celeſtial ſtar could do, becauſe they never hang over one country more than another, and much leſs over any certain place. (2*dly*,) Becauſe it moved ſo as they do not, by intervals, moving ſometimes, and ſometimes ſtanding ſtill; whereas they move perpetually, their motion alſo is from *Eaſt* to *Weſt*, whereas the motion of this Star was from *North* to *South*. It therefore ſeems probable this ſeeming Star appearing to the *Wiſe Men* in the *Eaſt*, might only be that *glorious light* which ſhone upon the *Bethlehem ſhepherds* when the *Angel* came to impart unto them the tidings of our *Saviour*'s birth; for that this light was exceeding great, is clear from that expreſſion which ſtiles it *the glory of the Lord*; that it was a light from heaven hanging over their heads, the *Greek* aſſures us; that immicuit ex alto, *It ſhone upon them from on high*, the *Latin* ſaith. Now we know that ſuch a light at a great diſtance appeareth like a ſtar, or at leaſt after it had thus ſhone about the *ſhepherds*, it might be lifted up on high, and then formed into the likeneſs of a *Star*. This body of light, or another like it, when they journeyed to *Jeruſalem*, was formed into the likeneſs of that *Star* they had formerly ſeen, and went before them in the *air* to *Bethlehem*, and then ſunk down ſo low as to point out the very houſe where the babe lay. And if this ſhould be ſo, the Star the *Wiſe Men* ſaw muſt have appeared to them the very day of *Chriſt*'s nativity; for of the light appearing to the *ſhepherds*, St. *Luke* informs us, *Chap.* 2. 8, 11. that it was ſeen the very day and night of Chriſt's nativity.

Ver. 11. [g] Καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ προσενέγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν. *and falling down they worſhipped him, and when they had opened their treaſures, they preſented to him gifts, gold, frankincenſe, and myrrh.*] Of the import of the word προσκυνῶν, *to worſhip*, and that it doth as well ſignify civil, as religious worſhip, even when it is performed by proſtration, ſee the notes on *Matth.* 8. 2. But tho' this word will do us no ſervice againſt the *Socinians*, it is worthy our obſervation, that the *Chriſtians* from the beginning, either from this adoration, or the gifts offered, did collect even then that *Chriſt* was God, or at the leaſt that both were fitly given to him, as being truly God, whatever the *Wiſe Men* might think of him. Thus (l) *Juſtin M.* teacheth that Chriſt being God, could not receive the *Holy Ghoſt* as wanting him, or his aſſiſtance; and ſaith, of this we have a teſtimony from the *Magi* of *Arabia*, who, *as ſoon as the child was born, came and worſhipped him.* (m) *Ireneus* ſaith, the *Wiſe Men*, by the gifts they offered, *ſhewed who he was that was worſhipped; they offering myrrh, becauſe he was to die for mankind; gold, becauſe he was a King, whoſe kingdom ſhould have no end; and frankincenſe, becauſe he was God.* (n) *Tertullian* ſaith, they honoured him with theſe gifts, quaſi Deum & Regem, *as a God and King*: And when *Celſus* laughed at the Wiſe Men as προσκυνοῦντες ἔτι ἡτιοι, ὡς Θεὸν, *worſhipping Chriſt whilſt an infant, as God*; (o) *Origen* anſwers, *that they brought gifts to him compounded, as it were of God and Man; gold, as an enſign of his Kingly power; myrrh, as to one that was to die; and frankincenſe, as to a God.* It alſo may deſerve to be obſerved, that *Kimchi* on thoſe words of *Eſaiah* 60. 6. *All they of Sheba ſhall come, they ſhall bring gold and incenſe*, &c. ſaith, *They ſhall bring*

(l) Ἀπὸ τ Ἀραβίας Μάγοι οἵτινες ἅμα τῷ γενηθῆναι τὸ παιδίον ἐλθόντες προσεκύνησαν αὐτῷ. *Dial. cum Tryph. p.* 315. C.

(m) *Per ea quæ obtulerunt munera oſtendiſſe quis erat qui adorabatur; Myrrha, quidem quod ipſe erat qui pro mortali humano genere moreretur; Aurum vero, quoniam Rex cujus Regni finis non eſt; Thus vero, quoniam Deus, l.* 3. *c.* 10.

(n) *Adv. Marcion. l* 3. *c.* 12. *Adv. Jud. c.* 9. *p.* 196.

(o) *Orig. contra Celſ. p.* 45. Φέρονται μὲ δῶρα ἃ συνθετὸν τίνι ἐκ Θεῦ καὶ ἀνθρώπου ὡς Βασιλεῖ μ Χρυσον, ὡς γενησομένῳ μ σμύρναν, ὡς ὑ Θεῷ μ λίβανον. *p.* 46. See *Caten. in Matth. p.* 18.

bring them for an offering to the King Messiah.

Ver. 15. [h] Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου *out of Egypt have I called my son.*] This is cited from *Hosea* 11. 1. and not from *Numbers* 24. 8. for the words in *Numbers* are the words of *Balaam*, whom the *Evangelist* would not cite by the honourable name of a *Prophet*, without any distinction from the *Prophets* sent by God to the *Jews*; nor doth he say as *Hosea* doth, word for word, *I have called my son out of Egypt.*

2*dly*, Note that it cannot be truly said, that these words are by St. *Matthew* mentioned as belonging to *Christ* only by way of application, or accommodation, tho' the *Holy Ghost*, who spake them by the *Prophet*, intended not they should be again fulfilled in him; for this cannot answer what is here said by St. *Matthew*, that Christ was called out of *Egypt*, *that it might be fulfilled which was spoken of the Lord by the Prophet*; for certainly these words can import no less than that the calling of Christ out of *Egypt*, was by God intended as a completion of these words, and that till he was called thence, they had not their full and ultimate completion. Note,

3*dly*, That *Israel* was a type of *Christ*, as being by God called *his son*, *his first-born*, Exod. 4. 22, and God bearing the relation of a *father* to *Israel*, Jer. 31. 9. hence *Israel* is put for *Christ*, Isa. 49. 3. in these words, *Thou art my servant, O Israel, in whom I will be glorified*; and what is in the *Hebrew*, *Behold my servant whom I uphold, mine elect in whom my soul delighteth*, Isa. 42. 1. is in the *Chaldee*, *My servant the Messiah*, and in the *Greek*, *Jacob my servant, and Israel mine elect*: Now as a *prophetical* prediction is then fulfilled when what was foretold is come to pass; so a *type* is then fulfilled, when that is done in the *antitype*, which was done in the *type* before. Note,

4*thly*, That the words run in the time past, *out of Egypt have I called*; and that not only because this is the way of *prophetical* predictions, to speak of those things as already done, which shall be as certainly accomplished as if they were already done, but because they had already been fulfilled in the *type*. Note,

5*thly*, That St. *Matthew* cites only these words of *Hosea*, *Out of Egypt have I called my son*, as words to be fulfilled in *Christ*, and not any more, making *Israel* a type of *Christ* only in this regard, that they were called out of *Egypt*, as he was to be so; so that it doth not hence follow that any other words in this *prophecy* are to be referred to *Christ*, and so no argument taken from the following words, which do not belong to him, can be of any validity to prove that these do not, which here the *Holy Ghost* applieth to him. Nor is it any objection against what hath been said, that the *Jews* could not understand this intendment of these words, for they were not concerned to understand it till the completion of these words in *Christ*; and then sure they who abounded with *mystical* interpretations of the law and the *Prophets*, could not reasonably object against this application of these words to God's calling his own son out of *Egypt*. See additions N. 4.

Ver. 16. [i] *Then Herod — sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof,* ἀπὸ διετοῦς καὶ κατωτέρω κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν Μάγων, *from two years old and under, according* (or even) *to the time that he had diligently enquired of the Wise Men.*] Hence some infer that it must have been above a year after our *Saviour*'s birth, that the *Wise Men* came to *Jerusalem*, or that they gave an account to *Herod* of the appearance of the Star; for why else should *Herod* slay the children *from two years old and under?* And why is he said to have done this *according to the time that he had learnt exactly from the Wise Men?* But this seems not certain from these words; for (1*st*,) διετὴς ζῶν is only to *live a year*; thus of some *wasps* (p) *Aristotle* says διετίζουσι *they live not a whole year*, but all die in the winter, and the like he saith of the fish *Polypus*; and in *Hesychius* and *Phavorinus*, he is διετὴς *who lives* διὰ ὅλου τοῦ ἔτους *a whole year*; and if so, these words may be rendered *from a year old and under*; even so much under as κατὰ τὸν χρόνον *even to the time of the appearance of the Star*, of which time he had diligently enquired; and if the words will admit of this construction, it is evident they afford no semblance of an argument, that the *Wise Men* came above a year after our *Saviour*'s birth. But let διετὴς signify two years, yet if κατὰ τὸν χρόνον refer not to it, but only to the word κατωτέρω *under, even so far under as to*, or *according to the time of the Star's appearing*, we cannot from these words collect, how long it was after *Christ*'s birth before these *Wise Men* came to *Jerusalem*. There is little account to be given of the actions of a tyrant, who slew three of his own sons, and it is reasonable to conceive he would endeavour to make sure work, and so might be induced to slay all born in *Bethlehem*, a year and more, even to the time of the Star's appearing to declare the birth of this King; thus tho' the *Jews* had told him from the Oracle, that *Christ* was to be born in *Bethlehem*, he is not content to slay the infants there, but shed their blood *in all the coasts thereof.*

It is much admired why *Josephus* who relates his

(p) *Hist. Anim. l. 9. c. 41. c. 37.*

his murder of ſome youths, when he was only Governor of *Galilee*, and the cry of their mothers for Juſtice againſt him for it, ſhould yet ſay nothing of the ſlaughter of theſe infants. But (q) *Joſephus* being only born in the firſt year of *Caius*, and the thirty eighth of *Chriſt*, and writing his hiſtory of the *Jewiſh* wars in the (r) fifty ſixth year of his age, and this ſlaughter of theſe infants being not likely to be preſerved in the *Jewiſh* records, it is not ſo much wonderful that he, who wrote ninety four years after the fact was done, ſhould make no mention of it. It is ſufficient, that it is preſerved in (ſ) *Macrobius*, who ſaith, that *when Auguſtus had heard, that among the children which under two years old Herod the King had ſlain in Syria, his own ſon was one, he paſſed this joke upon him, It is better to be Herod's hog than his ſon;* tho' it muſt alſo be confeſſed that *Macrobius* is miſtaken in the circumſtances of this ſtory.

Ver. 17. [k] Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ Προφήτου, λέγοντος, 18. Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, *then was fulfilled that which was ſpoken by the Prophet Jeremiah, ſaying, A voice was heard in Rama, Rachel weeping for her children, and would not be comforted, becauſe they were not.*] Here note (*1ſt*,) that it is not here ſaid as v. 15. ἵνα πληρωθῇ *this was done that it might be fulfilled, but* τότε ἐπληρώθη i. e. *then that happened which gave a more full completion to thoſe words of Jeremy*, and ſo a greater occaſion to *Rachel* to weep for her children than before, which the providence of God foreſeeing, his *Spirit* might have a reference to it in theſe words. For, (1.) *Rachel* being dead ſo long before the captivity, ſhe may as well be introduced weeping here, as there. (2.) The ſlaughter of the *Bethlemites* might well be ſtiled, the ſlaughter of *her children*, ſhe being buried there, *Gen.* 35. 19. and the *Bethlemites* being deſcended from her huſband and her own ſiſter. (3.) The ſlaughter of the innocents being not reſtrained to *Bethlehem*, but extended *to all the coaſts round about*, and *Ramah* being in the tribe of *Benjamin*, which ſprang from *Rachel*, and not far from *Bethlehem*, the voice of her weeping may be well ſaid to be heard in *Rama*.

2dly, Note, that this weeping for her children was, ſaith the *Prophet*, *chi ainnu, becauſe they were not*, Jer. 31. 15. Now the import of this phraſe is this, *they were dead*, or taken away from the land of the living, *Gen.* 5. 24.——42. 13. *Pſal.* 39. 13.——104. 35. *Jer.* 10. 20.——49. 10. *Lam.* 5. 7. Accordingly tho' the *Jews* then undoubtedly had embraced the doctrine of the *immortality* of the ſoul, yet, ſaith the ſon of *Sirac*, Chap. 17. 28. *Praiſe periſheth,* ἀπὸ νεκροῦ, ὡς μηδὲ ὄντος, *from the dead as not being;* and in that very *Chapter* in which (t) *Joſephus* aſſerts the perpetual duration of the ſoul, he ſaith, we have received from God our being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνῳ ἀποδώσομεν, *and to him we render again our not being*, that is, as the context ſhews, we return that ſoul which he hath given us; and this being not literally true of her own children gone into *captivity*, from which, ſaith God, they ſhall come again to their own borders, *v.* 16, 17. why ſhould it be thought ſtrange that ſo literal a completion of theſe words ſhould alſo be referred to by the *Holy Ghoſt?*

Ver. 23. [l] Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν Προφητῶν, ὅτι Ναζωραῖος κληθήσεται, *he dwelt in his own city Nazareth, that it might be fulfilled which was ſpoken by the Prophets, he ſhall be called a Nazarene.*] Here note,

1ſt, That becauſe that is here ſaid to be fulfilled which was ſpoken by the *Prophets*, τὸ ῥηθὲν, not that which was written; ſome here think it enough to ſay, there was among the *ancient Prophets* a belief that the *Meſſiah* ſhould be a *Nazarene*, and that this was delivered down by tradition. But I cannot acquieſce in this; for (1.) the foundation of this criticiſm is falſe, the phraſe τὸ ῥηθὲν being uſed thirteen times in this *Goſpel*, and but once elſewhere in the *New Teſtament;* and it is always uſed of that which is written. It is twice ſo uſed in this chapter, *v.* 15, 17. once *Chap.* 1. 22. See *Chap.* 4. 14.——8. 17.——12. 17.——13. 35.——21. 4.——22. 31.——24. 15.——27. 9. and *Mark* 13. 14. (2.) How comes any one to know that any ſuch tradition was delivered by the *ancient Prophets* to the *Jews*, when they themſelves know nothing of it, and therefore, upon this account accuſe St. *Matthew* as citing what was no where to be found? Nor find I any of the *ancient Chriſtians* who mention this ſuppoſed tradition, but either ſay the *Apoſtle* refers to ſome writings of the *Prophets*, which were then extant, but are now loſt, or to ſome writings not put into the *Canon*, or ſome interpretations of their writings. Let it be therefore noted from St. *Jerom*,

2dly, That St. *Matthew* doth not cite any particular *Prophet* for theſe words, as he had done, *Chap.* 1. 22. and here *v.* 15. 17. and in the other places above cited, but only ſaith, this was ſpoken by the *Prophets* in general, (u) pluraliter autem Prophetas

(q) *De Vita ſua ab initio.* (r) *Antiq. l.* 20. *cap. ult.*

(ſ) *Cum audiviſſet inter pueros quos in Syria Herodes Rex Judæorum infra bimatum juſſit interfici, filium quoque ejus occiſum, ait, Melius eſt Herodis porcum eſſe, quam filium. Saturn. l.* 2. *cap.* 4. *p.* 279.

(t) *De bell. Jud. l.* 3. *c.* 25. *p.* 852. (u) *Hieron. in locum.*

Prophetas vocans oſtendit, ſe non verba de Scripturis ſumpſiſſe, ſed ſenſum, *and thereby ſhews he took not the words from the Prophets, but the ſenſe only.* Note,

3*dly*, That all the interpretations which refer this to *Chriſt*'s being called Netzer, *the Branch*, *Iſa.* 11. 1. *Jer.* 23. 5. or the *Holy one*, or one *ſeparated from the faults of mankind*, fail in this, that they give no account how this was fulfilled by Chriſt's being at *Nazareth*; he being as much the Branch, the Holy one, when he was born at *Bethlehem*, and before he went to *Nazareth*, as after.

4*thly*, Note therefore, that ὁ Ναζαρῆνος, *the Nazarite*, was a name of infamy put upon *Chriſt* and *Chriſtians*, both by the unbelieving *Jews* and *Gentiles*. There was among the (x) *Jews* a celebrated thief, called *Ben Nezer*, and in alluſion to him they gave this name to *Chriſt*. So *Abarbinel* ſaith, the little horn mentioned, *Dan.* 7. 8. is *Ben Nezer*, that is, *Jeſus of Nazareth*. And this title of *Nazaræan*, both the *Jews*, and the enemies of *Chriſtianity*, gave always by way of contempt to our *Jeſus*, and that becauſe he was ſuppoſed to come out of this very city; yea, his very going to dwell there, was one occaſion of his being contemned, deſpiſed, and rejected by the *Jews*. Thus when *Philip* ſaith to *Nathaniel*, *We have found Jeſus of Nazareth of whom Moſes ſpake; Nathaniel* anſwers, *Can any good thing come out of Nazareth?* John 1. 47. and when *Nicodemus* ſeemed to favour him, the *Sanhedrim* ſpake thus to him, *Search and look, for out of Galilee ariſeth no Prophet*, John 7. 52. Note,

5*thly*, That moſt of the *Prophets* ſpeak of *Chriſt* as of a perſon that was to be reputed vile and abject, deſpiſed and rejected of men. Thus the *Pſalmiſt* ſaith of him, *For thy ſake have I ſuffered reproach, ſhame hath covered my face,* מזר הייתי *I was an alien to my brethren, and a foreigner to my mother's ſons, for the zeal of thine houſe hath eaten me, and the reproaches of them that reproached thee fell on me*, Pſal. 69. 9, 10. *Iſaiah* ſaith of him, *Chap.* 53. 3. *He was deſpiſed and rejected of men, he was deſpiſed, and we eſteemed him not.* Here then is a plain ſenſe of theſe words; the *Angel* ſent him to this contemptible place, that he might thence have a name of *infamy* and contempt put upon him, according to the frequent intimations of the *Prophets*.

At the cloſe of this chapter, I think it proper to conſider two new opinions of Mr. *Whiſton*, who in his harmony of the Goſpels aſſerts,

1*ſt*, That *Herod ſlew the infants at Bethlehem the ſame day that he cut off his ſon Antipater*; that is, ſaith *Joſephus*, but five days before his death.

2*dly*, That *Joſeph fled into Egypt, and returned thence before the purification of the Virgin Mary in the temple at Jeruſalem.* Now the ſecond opinion is demonſtratively falſe; for the *Virgin Mother*, coming to *Jeruſalem* with her offering *when the days of her purification were accompliſhed*, Luke 2. 22,——34. muſt come thither before her flight into *Egypt*, or not at all, ſeeing, at their return from *Egypt* into the land of *Iſrael*, St. *Matthew* hath expreſly told us, that *Joſeph was afraid to go into Judea*, Chap. 2. 22. and that by a Divine admonition, he was diverted from any thoughts of doing ſo, and ἀνεχώρησε returned, or went back into *Galilee, to his own city Nazareth*; and how abſurd is it to imagine, that, after his own fears, and the divine admonition to the contrary, he ſhould go on, not only into *Judea*, where *Archelaus* then reigned, *ver.* 24. but even to *Jeruſalem*, where he continued till he took his journey to *Rome?* Nor is *Joſeph* bid to return back into the land of *Judea*, but into *the land of Iſrael*, Matth. 2. 20. that is, as that meſſage is farther explained, *ver.* 22, 23. *into Galilee, to his own city Nazareth.*

Object. But it is ſaid, that he could not paſs from *Egypt* to *Nazareth* but thro' the land of *Judah*.

Anſw. The way from *Peluſium* to *Nazareth* was by *Gaza*, *Azotus*, *Joppa*, and ſo on by the ſea-ſide till you turn up to *Nazareth*. Now though, in the diviſion of the tribes, *Gaza* was added to the tribe of *Judah*, they did not long poſſeſs it, but it was in *Samuel*'s time a city of the *Philiſtines*, 1 Sam. 6. 17. and was afterwards by (a) *Pompey* made a free city, and annexed to *Syria*; and tho' he in his journey might paſs thro' either the city or the deſart, he might not hear that *Archelaus* reigned till he got to *Azotus* in the tribe of *Dan*, and ſo might fear to go into *Judea*.

Object. St. *Luke* ſaith, *Chap.* 2. 39. That *when they had performed all things according to the law of the Lord, they returned into Galilee into their own city Nazareth.*

Anſw. 1*ſt*, This place ſeems rather to confute than to eſtabliſh this aſſertion, as ſhewing that, when the days of her purification were accompliſhed, they brought him not out of *Egypt*, but from *Bethlehem* to preſent him to the Lord; for, *ver.* 15. the Shepherds go to *Bethlehem* to ſee him; and *ver.* 21. he is circumciſed ſtill at *Bethlehem*; and then immediately it follows, *ver.* 22. that *they brought him to Jeruſalem to preſent him to the Lord*; *i. e.* they brought him from *Bethlehem* to *Jeruſalem*; no other place of his abode,

C nor

(x) *Buxt. Lex. p.* 1383.

(a) *Joſeph. Antiq.* l. 14. c. 8. p. 475.

nor any intimation of his removal thence before, being mentioned.

Anſw. 2*dly*, St. *Luke* having brought them up from *Nazareth* to *Bethlehem* to be enrolled, he here informs us, that after this purification they returned not to *Bethlehem*, as ſome have imagined, to abide there, but that their future abode was their own city, in which they formerly had dwelt, but that nothing happened between this purification and their ſettled abode there, or that they fled not after from thence into *Egypt*, he ſaith not. All therefore that St. *Luke* ſaith may be true, tho' *Joſeph* fled after this *purification* from *Jeruſalem*, or from *Nazareth* into *Egypt*; but what St. *Matthew* ſaith cannot be true, if *Joſeph* came with them from *Egypt* to *Jeruſalem* before he went to *Nazareth*. In fine, as St. *Luke* ſaith nothing of their going any whither after the purification of the Virgin, but to *Galilee*, ſo he ſays nothing of their going any whither after Chriſt's circumciſion, but to the *temple* at *Jeruſalem* at the purification; ſo that the argument from St. *Luke*'s ſilence can be no ſtronger for their flight into *Egypt* before, than after the purification.

Object. 3. Had this flight and ſlaughter been deferred till after the purification, that was a thing ſo publick, and attended with ſuch publick circumſtances in the temple, that it was not poſſible for *Herod* to be ignorant of it.

Anſw. 1*ſt*, He who makes this objection ſhould have conſidered, That he earneſtly contends that *Herod* was not then at *Jeruſalem*, but at *Jericho*, under the extremity of his numerous diſtempers, and ſo there was no fear of his being inſtantly advertiſed there of what was done in the temple; but to wave this, I anſwer, That *Herod*, tho' he was then at *Jeruſalem*, neither repaired to the temple, into which he could have no admittance, nor troubled himſelf with any thing done there, unleſs it were done in a riotous, ſeditious manner, and much leſs with the talk of one old man and woman, not regarded, that we read of, by any but *Joſeph* and the *Virgin Mother*. We find another ſtory publiſhed by the Shepherds of the appearance of Angels, declaring that *one Chriſt the Lord was born in that very city of David*, which made all the people *wonder at the things which they had ſpoken*, and yet *Herod* takes no notice of it.

Anſw. 2*dly*, *Herod* knew nothing either before or after, that this was the child the *Magi* came to worſhip; for then, why ſhould he ſlay all the young children about *Bethlehem* without diſtinction, and ſo they ſtaying there ſo little time, might be as ſafe there as elſewhere; tho', laſtly, the poſſibility that theſe things might come to his ear, or that his curioſity might move him to enquire what children were born at *Bethlehem* during the time of the taxation, and removed thence to other places, was perhaps the occaſion of the Angel's being ſent to *Joſeph* to haſten his flight from *Jeruſalem*, or *Nazareth*, into *Egypt*. For whereas ſome imagine, that the text of St. *Matthew* ſeemeth to imply, that the Angel appeared to *Joſeph* immediately after the departure of the Wiſe Men; and therefore whilſt he was at *Bethlehem*, the text doth not enforce this inference; for it ſaith only that ἀναχωρησάντων αὐτῶν, *they being returned*, he did ſo, leaving the time indefinite. See *Woltzogenius* on *Matth.* 2. p. 105, 106, 107.

Arg. 2. Moreover, (b) *Joſephus* ſaith expreſly, That *Herod* had ſent meſſengers to *Rome* concerning the conſpiracy of *Antipater* before the diſciples of *Judas* and *Matthias* attempted to pull down his Eagle; for which, after examination, and impriſonment for ſome time at *Jericho*, they ſuffer death upon the third of *March*, *Old Style*, and that theſe meſſengers returned with letters from the *Emperor* but five days before his death. Now can any man imagine, they ſhould ſpend nine months in ſuch a journey to *Rome* and back again, which even in winter might be performed in leſs than two? And yet this evidently muſt be done, if *Herod* died not till the 25th of *November* following, and yet died in five days after their return.

It therefore is highly probable, and will appear ſo to any one who reads *Joſephus* carefully, that *Herod* died ſome time before the Paſſover, which that year happened on the 5th of *April*, in which interval *Archelaus* might do all that was requiſite to celebrate his father's funeral, and yet come to *Jeruſalem*, as (c) *Joſephus* ſaith he did, a little before the Paſſover; now, if his father died the 25th of *November*, he muſt ſpend four full months in celebrating his funeral; which ſure muſt ſeem incredible to any who conſiders that he was ἦγον τάχος, *intent upon the quickeſt performance* of his journey to *Rome*, for confirmation of his royal dignity. For tho' in hereditary kingdoms, where the ſucceſſor is proclaimed the ſame day that the King dies, and hath no competitor, theſe funeral ſolemnities may be deferred for ſome conſiderable time; yet, ſeeing the validity of that will which made *Archelaus* King, depended abſolutely upon the pleaſure of the *Emperor*, and a competitor was ready, and appeared as quick as he at *Rome*, to conteſt the matter with him, by virtue of a former will, it cannot reaſonably be thought that

(b) *Antiq.* l. 17. c. 8.

(c) *Antiq.* l. 17. c. 11.

that *Archelaus* would make so long a stay before he took his journey to *Rome*.

Object. Against this argument it is objected, That the funeral could not be performed in so short a time, because the very journey from *Jericho* to *Herodion* was, saith *Josephus*, 200 *stadia*, that is 25 miles; and, saith the same *Josephus*, they went only eight *stadia*, i. e. one mile *per diem*, and so must be 25 days in going to *Herodion*.

Answ. 1*st*, This objection is upon this account highly improbable, that it must either find them a town at every mile's end, sufficient to contain so great a concourse as then attended on the corps of *Herod*, or make them lodge many days in the open field, or wilderness, in the winter-time, provided *Herod* died on the 25th of *November*.

Answ. 2. 2*dly*, It is built upon a false foundation; for tho' (d) *Josephus* doth expressly say, that *Herodion* was 200 *stadia* distant from *Jericho*, *i. e.* the castle of *Herodion* was at that distance from it; he doth not say they went but one mile a day, but only that (e) ἦσαν ἢ ἐπὶ Ἡρωδίου σταδία ὀκτώ, *they came* (*viz.* the first day) *within eight stadia of Herodion*; *i. e.* they came to the town there built by *Herod*, which was eight *stadia* from the castle; it being, saith he, a large town like a city, from which there was an ascent of 200 marble steps to the *Mammea*, or place of his interment. This being so, I am of the opinion of (f) *Kepler*, Dr. *Allix*, and *Langius*, that all that *Josephus* mentions after the eclipse, till the death of *Herod*, may be comprised within 20 or 22 days, which is the interval betwixt the 13th of *March* and the 5th of *April*, *New Style*, especially if we consider, that (g) *Eusebius* saith, that what was done after the 13th of *March*, was done παραυτίκα θείᾳ πληγῇ, by the Divine vengeance very suddenly, till the time of his death.

Arg. 3. 3*dly*, We are assured from (h) *Josephus*, that it was after the disease of *Herod* had been some time upon him, that *Judas* and *Matthias* moved their scholars to cut down the Eagle *Herod* had placed upon the great porch of the temple, as being contrary to their laws, judging this time of *Herod*'s distemper καιρὸν ἐπιτηδειότατον, *the fittest time* for the enterprise; and that they moved this the more confidently, upon a report that *the King was dying*; that when he sent to the principal men of the *Jews* to assemble about this matter, he was carried to them in a bed, ἀδυνατία τοῦ στῆναι, *being so weak that he was not able to stand*; that instantly after the 13th of *March*, he lay under such a complex of diseases, that all men thought he could not live long, a violent inward fever burning up his bowels, attended with a *boulimia*, or perpetual voracity, which must needs feed his fever, ulcers in his bowels, cholick passions, an asthma, convulsions in all parts, a putrefaction in his *scrotum* breeding worms, so that he stank alive; and when presently he went to the hot baths at *Callirrhoe*, he had there a *deliquium*, and was for some time dead, and had no hopes left of life, and was, saith *Josephus*, ἀπιὼν τὸν βίον, even *departing* when he shut up the *Jews* in the *hippodromium* at *Jericho*. Now can any man think he should live above eight months after this, and keep the *Jews* shut up there all that time, as he must have done if he lived till the 25th of *November* following? especially if we consider, that the next thing *Josephus* mentions of him, is that he endeavoured to stab himself with a knife; and then kills *Antipater*, (who hearing this, had attempted to escape from prison,) and in five days after dies. Now is it reasonable to conceive, that an Angel should be sent to command *Joseph* to flee into *Egypt* but seven days, as Mr. *Whiston*'s computation hath it, before the death of *Herod*, (when his whole body was full of torment, and his heart of grief, and his head full of other employments,) to avoid *Herod*'s future attempts to slay the child, when he might have been as secure any where in the land of *Israel* for so short a time, and could scarce get thither before his death?

Mr. *Whiston* indeed saith in answer to this, that there is no time set for the duration of the disease of *Herod*; but in opposition to this, (i) *Josephus* expressly affirms, that he did εἰς νόσον ἐμπεσεῖν, *fall into his disease* after the time that he had sent his messengers with letters to *Rome* concerning the condemnation of *Antipater*; and that upon the receipt of an answer to them, he killed (k) *Antipater*, and five days after died: Allowing then two months for the going and return of his messenger, he must die within two months and five days after he fell sick, and so could not live from the 13th of *March*, when his disease increased, till the 25th of *November*.

Arg. 4. 4*thly*, According to Mr. *Whiston*'s opinion, *Herod* must be near eight months at *Jericho* before he died; for he went thither, saith *Josephus*, soon after the slaughter of *Judas* and *Matthias*, with their disciples, and there continued till his death; and yet the history of St. *Matthew*,

(d) *De B. Jud.* l. 1. c. 21. p. 774. E. (e) *Antiq.* l. 17. c. 10. p. 600. E.

(f) *Omnia illa quæ Josephus de morbo Herodis ab illa Eclipsi usque ad mortem ejus recensèt, commodissime intra* 20 *dies, etiam itinere ad Thermas simul incluso, fieri potuerunt.* Kepl.

(g) *Hist. Eccl.* l. 1. c. 8. (h) *Antiq.* l. 17. c. 8. (i) *Antiq.* l. 17. c. 8. (k) *Ib.* c. 9.

eſpecially according to his ſuppoſition, that it relates to what happened only two weeks and a few days before the death of *Herod*, plainly proves the contrary; for he informs us, that *the Wiſe Men came to Jeruſalem*, adding, that at their coming thither, *Herod was troubled, and all Jeruſalem with him*; that he enquired *of the chief prieſts and ſcribes*, whoſe reſidence was there, *where Chriſt ſhould be born*; and of the *Wiſe Men*, then at *Jeruſalem, what time the ſtar appeared to them*; and this, ſaith Mr. *Whiſton* in his Harmony, *p.* 159. *was a conſultation at Jeruſalem.* From thence therefore he ſends them to *Bethlehem*, when therefore he bids them bring *him word again when they had found the child*, muſt he not bid them bring him word to *Jeruſalem*, the place where he conſulted with them? Muſt he not there expect them? When therefore being fruſtrated of his expectation of their return thither, Χαπίσηλεν, *he ſends forth* his officers to ſlay the infants of *Bethlehem*; muſt he not ſend them from *Jeruſalem?* And is not all this ſufficiently intimated in their Divine warning, μὴ ἀνακάμψαι not *to return back* to the place from whence they came to *Bethlehem?* How therefore could it be, that the *Wiſe Men* ſhould come to him at *Jeruſalem*, but two or three weeks before he died? Or, Why doth he now deny that *Herod* was then at *Jeruſalem*, when he ſent forth to ſlay the infants? Why alſo doth he ſay in contradiction to his former ſelf, *I believe the famous and unexampled ſummons of all the chief of the Jews a little before* Herod *died, in* Joſephus, *was the very ſame ſummons mentioned in St.* Matthew, *for the enquiry of the place where the King of the Jews was to be born, upon the coming of the* Magi, *and that by conſequence the ſummons was to* Jericho, *and not to* Jeruſalem? Which is as great an inſtance of a man reſolved to ſay any thing, tho' never ſo improbable, πάλιν ὑποθέσεως to ſerve an *hypotheſis*, which otherwiſe muſt fall, as can be offered: He is the firſt, and I believe will be the laſt, who ever entertained ſuch a vain imagination. For, (1*ſt*,) That the *Wiſe Men* came to *Jeruſalem*, and that at their coming thither *Herod was troubled, and all Jeruſalem with him*, the text ſaith expreſly: And can it then be reaſonably ſaid, that *Herod* was not then at *Jeruſalem?* (2.) The men ſhut up in the *Hippodromium* were the ὀνομαστοὶ καὶ ἀξιόλογοι ἀφ' ἑκάστης κώμης, *the nobles of every village*, (who were then at court;) nor was there one word ſaid unto them when they were thus ſhut up. The men conveened in St. *Matthew* were only *High Prieſts* and *Scribes*, whoſe reſidence was at *Jeruſalem*, and enquiry is made of them where *Chriſt ſhould be born.* (2*dly*,) When (l) *Herod* was dead, *Salome* and *Alexas* ſent theſe men home, ὀπὶ τὰς ἀγρὰς *into the fields* or *villages, to mind their own buſineſs*, whereas the *High Prieſts* had no buſineſs to do there. And, (3*dly*,) *Herod* ſhut them up, ἤδη τελευτῶν, καὶ ἀπιέναι μέλλων, *when he was a dying, and ready to depart this life*, ſaith *Joſephus*: And was this a time for him to ſay to the Wiſe Men, *Bring me word of the child, that I may come and worſhip him?* In a word, there is not one word of St. *Matthew*'s ſtory in *Joſephus*, or of the ſtory of *Joſephus* in St. *Matthew*; and can it then be reaſonable to think they relate to the ſame thing? To conclude, this new opinion confounds the general doctrine of the fathers from *Origen* to *Theophylact*, that *Herod* fell into that diſeaſe, which ſo tormented him *ob cædem infantum, for the ſlaughter of the infants*, ſeeing, according to this opinion, he muſt have lain long under theſe torments, and been ready to expire with them, before he did this fact, it being done, ſaith this opinion, but five days before his death. To come now to conſider what Mr. *Whiſton* offers to confirm his opinion:

1*ſt*, He ſaith, that in the ancient account of the *Jewiſh* feaſts and faſts, *viz.* in the *Megillah Taanitz*, we find the ſeventh day of the month *Chiſleu*, which anſwers to our 25th of *November*, recorded for an anniverſary holy-day, becauſe *Herod the King*, who hated the *Wiſe Men, died on that day.*

Anſw. Dr. *Allix*, in his anſwer to Biſhop *Uſher* concerning the true date of the death of *Herod*, ſaith, That *had Biſhop* Uſher *ſeen this book, he would never have cited it; for it is not the* Megillah Taanitz *mentioned by the* Miſnah, *but a late fabulous, ignorant author, not known to, and much leſs credited by the Jews, who do not follow, or agree with him in this matter, and who mentions a feaſt in the month* Chiſleu *not known to the Jews, not extant in their kalendar publiſhed by Mr.* Selden, *nor by* Buxtorf, *among their occaſional feaſts; and which would never have been permitted by* Herod's *family, who governed till the deſtruction of* Jeruſalem.

Mr. *Whiſton* ſaith farther, That this is wonderfully confirmed by the circumſtances of *Herod* juſt before his death; and *by the words of* Auguſtus *concerning his barbarity to his children, recorded by* Macrobius, it appearing by *Joſephus*, that *Herod was in a ſtrange fury and rage but a few days before his death.*

Anſw. Here the point in diſpute is ſo plainly, and ſo fully given up, that if Mr. *Whiſton* will abide by his own words, it muſt be at an end: for it is evident from the words of *Joſephus*, that he

(l) *Joſeph. Antiq.* l. 17. c. 10. p. 600. B.

he fell into this rage, or Ἠγριώσην ἀκέστω τῇ ὀργῇ, *was exasperated to the utmost rage, upon suspicion of the contempt of the Jews; and that he was confirmed in this suspicion by the following attempt of the disciples of* Judas *and* Matthias; who thereupon are taken by one of (m) *Herod*'s Captains, examined by *Herod*, then sent to *Jericho*, and after consultation with the chief men of the *Jews*, they are slain on the 13th of *March*. If therefore *Herod* fell into this rage but *a few days*, yea even *just* before his death, 'tis certain that he must die soon after this 13th of *March*, as indeed he did, and therefore could not live till the 25th of *November*, that is, eight months after. He therefore elsewhere contradicts himself, *i. e.* saith, *p.* 154. That *Herod burnt these men alive some considerable time before his death*; tho' it is plain from *Josephus*, that he did it *after that rage*, which, saith he, happened *just* or a *few days* before it.

2*dly*, To proceed to the words of (n) *Macrobius*, they run thus, *When* Augustus *had heard that among the children within two years old, which* Herod *King of the* Jews *had commanded to be slain in* Syria, *his own son was killed:* he said, *It is better to be* Herod's *hog than his son.* It is observable here:

1*st*, That as *Strauchius* saith, There are not wanting men who look upon this story of *Macrobius* as a *mere fiction*; as also doth *Grenobius* in his notes upon these words; (1*st*,) Because no *R. historian* whatsoever, before *Macrobius*, who lived almost 400 years after *Augustus*, nor any Christian writer, tho' both *historians*, *commentators*, and *homelists*, speak largely of the cruelty of *Herod* towards the infants of *Bethlehem*, make any mention of this jest, which gives just reason to suspect it is a fiction; like to that other in *Philo*'s book of *chronology*, that *Herod had then a son of two years old begot by one* Salome *of the line of* David, *whom he then slew*. Or, 2*dly*, We may say with (o) *Grotius*, That *Macrobius* finding that the *Christians* kept the solemnity of *Innocents day*, when, saith *Origen*, *Horum memoria, ut dignum est, in Ecclesia celebratur, the memory of these infants is deservedly celebrated in the church*, he out of error applied the jest of *Augustus* to it.

2*dly*, These words contain no testimony of *Augustus* about this matter; he only says, *It is better to be* Herod's *hog than his son*; and this he might say rather upon occasion of *Herod*'s slaying his two sons, *Alexander* and *Aristobulus*, against his advice, to which Dr. *Allix* refers this speech, than his slaying *Antipater*; which being done with his permission, he had no just occasion to pass this jest upon him, for doing that which he himself allowed. Moreover, *Antipater* being slain by *Herod* but five days before his death, *Augustus* could not hear of it till he heard also of his death, and then it seems too late to pass this jest upon him; whereas *Alexander* and *Aristobulus* being slain long before, might give a just occasion for it. And he who contradicts the full assertion of so many fathers of the second and third century, saying, That our Saviour was baptized *when he began to be* 30 *years old*, as St. *Luke* also doth; may permit us to question the authority of *Macrobius* as to the occasion of a jest made 400 years before, and mentioned by him alone.

3*dly*, It is evident, that if any son of *Herod*'s was slain *inter pueros, among the infants of Bethlehem*, it could not be *Antipater*, he being neither slain among them, nor near *Bethlehem*, but alone at a castle far distant from it. Nor, 2*dly*, could he be slain at the same time with these infants; for it plainly appears from *Josephus*, that *Antipater* was slain soon after the eclipse, which happened on *March* 13. the infants, saith Mr. *Whiston*, were slain *Nov.* 20. *Antipater* was slain not long before the return of *Archelaus* to *Jerusalem*, the five days of his father's life, and his funeral solemnity only intervening; and yet we learn from (p) *Josephus*, that *Archelaus* came thither, ἐσταίας ἤδη τῆς ἀζύμων ἑορτῆς, *the Passover being then at hand*. Lastly, The infants were slain whilst *Herod* was at *Jerusalem*; for thence he sent forth to slay the children at *Bethlehem*, whereas he had left *Jerusalem*, and was gone to *Jericho* before he slew *Antipater*; tho' therefore it might so happen, that *Augustus* might hear of the relation, or discourse of both these acts of cruelty at the same time; it is impossible that they should happen both at the same time.

CHAP. III.

1. IN those days *(viz. in the fifteenth year of Tiberius, Luke* 3. 1.) came John the Baptist preaching, in the [a] wilderness of Judea, *(and about Jordan, Luke* 3. 3.

2. And

(m) *Antiq.* l. 17. c. 8.

(n) *Cum audivisset Augustus inter pueros quos in Syria Herodes Rex Judæorum infra bimatum jussit interfici, Filium quoque ejus occisum; ait melius est Herodis porcum esse quàm Filium.* Saturnal. l. 2. c. 4.

(o) *Videtur Macrobius errore quodam duas Historias ejusdem temporis miscuisse.* Grot.

(p) *De Bello Jud.* l. 2. c. 2.

2. And ſaying, [b] Repent ye, *(and amend your lives,)* for the kingdom of heaven *(i. e. of the Meſſiah)* is at hand; *(that ſo ye may be prepared to receive the bleſſings of that kingdom.)*

3. *(And this he did, according to what was foretold of him;)* for this *(John)* is he that was ſpoken of by the Prophet Iſaias, ſaying, *(Chap.* 40. 3.*)* The voice of one crying in the wilderneſs *(ſhall be this,)* [c] Prepare ye the way of the Lord, make his paths ſtraight; *(and of whom God by Malachi had ſaid,* Chap. 3. 1. *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me,* Mark 1. 2.*)*

4. And the ſame John, *(who thus cried,)* had his [d] raiment of camel's hair, and a leathern girdle about his loins, *(as Elias, whom he repreſented, had,)* and his [e] meat was locuſts and wild honey.

5. Then *(after notice of his proclaiming the approach of the Meſſiah,)* went out to him Jeruſalem, and all Judea, and all the region round about Jordan,

6. And were baptized of him, [f] confeſſing their ſins, *(and promiſing the reformation of their lives.)*

7. But, when he ſaw many of the [g] Phariſees, and Sadducees, come to his baptiſm, he ſaid unto them, Oh! generation of vipers, [h] who hath warned you to *(make uſe of this means, to)* flee from the wrath to come, *(if indeed you would eſcape it?)*

8. [i] Bring forth therefore *(then)* fruits meet for repentance.

9. And [k] think *(it)* not *(ſufficient)* to ſay within your ſelves, We have Abraham to our father; for, I ſay to you, that God *(rejecting you,)* is able of theſe [l] ſtones *(before your eyes,)* to raiſe up *(ſuch, who believing as he did, ſhall be accounted by him)* children unto Abraham.

10. And *(to engage you ſo to do, conſider that)* now alſo is the ax laid to the root of the tree; therefore every tree that bringeth not forth good fruit, is *(to be)* hewn down, and caſt into the fire.

11. I indeed baptize you *(only)* with [m] water, *(calling you by this rite)* to repentance; but he that cometh after me is mightier than I, *(being one)* whoſe [n] ſhoes I am not worthy to bear, *(i. e. whoſe ſervant I am not worthy to be)* he ſhall baptize you *(who believe in him)* with the Holy Ghoſt, and with fire, *(i. e. appearing in the emblem of fire.)*

12. *(And he is one,)* whoſe [o] fan is in his hand; and he will throughly purge his floor, and will gather the wheat, *(the ſincerely penitent,)* into his garner, but the chaff, *(the wicked, and the unbelievers,)* he will burn with unquenchable fire.

13. Then *(while John was thus preaching and baptizing,)* cometh Jeſus from *(Nazareth of)* Galilee to Jordan, unto John, to be baptized of him.

14. But John, *(being a Prophet full of the Spirit from his mother's womb,* Luke 1. 15. *and by the afflatus of that Spirit knowing who he was,)* [p] forbad *(or would have hindered)* him, ſaying, I have need to be baptized of thee *(with the Holy Ghoſt,)* and comeſt thou to me *(to receive my water baptiſm?)*

15. And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now, for thus it [q] behoveth us to fulfil all righteouſneſs, *(i. e. to own every righteous inſtitution of God;)* then he ſuffered him.

16. And Jeſus when he was [r] baptized, went up ſtraightway out of the water, and lo the heavens were opened to him, and *(both)* he *(and John Baptiſt,* John 1. 32.*)* [s] ſaw the ſpirit deſcending like *(as)* a dove *(deſcends,)* and [t] lighting upon him.

17. And lo a voice *(was heard)* from heaven, ſaying, [v] This is my beloved ſon, in whom I am well pleaſed.

ANNOTATIONS on Chap. III.

Ver. 1. [a] Ἐν τῇ ἐρήμῳ τ Ἰυδαίας, *preaching in the wilderneſs of Judea.*] Ἔρημος, *a wilderneſs,* among the *Jews,* did not ſignify a place wholly void of inhabitants, but a place in which they were fewer, and their habitations more diſperſed, than in villages and cities; hence we read of ſix *cities* with their villages in the *wilderneſs,* Joſh. 15. 61, 62. that *Nabal* dwelt in the wilderneſs of *Paran,* 1 Sam. 25. 1, 2. and *Joab* had his houſe in the *wilderneſs,* 1 Kings 2. 34.

Ver. 2. [b] Μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τ̃ ϑεῦ, *Repent ye, for the kingdom of heaven is at hand.*] Of the repentance here mentioned, ſee *ver.* 8. But to treat here more largely of the *kingdom of heaven* mentioned here, and elſewhere frequently in the *Goſpels,* let it be noted,

Firſt, That the kingdom *of heaven* and the kingdom *of God* ſignify the ſame thing, as will be evident from the variation of the word: *Bleſſed are ye poor, for yours is the kingdom of heaven,* Matth. 5. 3. *The kingdom of God,* Luke 6. 20. *The kingdom of heaven is at hand,* Matth. 4. 17. *The kingdom of God,* Mar. 1. 15. *The leaſt in the kingdom of heaven is greater than John,* Matth. 11. 11. *In the kingdom of God,* Luke 7. 28. To you it is given *to know the myſteries of the kingdom of heaven,* Matth. 13. 11. *Of the kingdom of God,* Mark 4. 11. So *Matth.* 19. 14. and *Mar.* 10. 14. The reaſon ſeems to be, becauſe this kingdom is erected by the *God of heaven;* and

and in *scripture* phrase it is the same to be from God and to be *from heaven*, Matth. 21. 25. Luke 15. 18. And שמים *Heaven* is the name of God, *Dan.* 4. 26. and among the *Rabinical* writers frequently. See *Buxt. Lex. Talmud. in Voce.* Note,

2*dly*, That the kingdom of heaven in the Gospels sometimes unquestionably signifies *that heavenly kingdom in which all pious persons shall enjoy endless felicity* with God, as their reward in heaven: As when it is said, *Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven;* Matth. 5. 10. i. e. *Great is their reward in heaven*, v. 12. *Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father*, Matth. 7. 21. To the rest I will say *in that day, I know you not*, &c. v. 22. 23. *It is better to enter into the kingdom of heaven with one eye, than having two eyes to be cast into hell*, Mark 9. 46, 47. See *Matth.* 13. 40, 43.——25. 34, 46. *Luke* 12. 32, 33. Note,

3*dly*, That it very frequently in the Gospels signifies *the coming of the Messiah to erect his spiritual kingdom*, or that *evangelical state and government of the church he was to set up, with the benefits belonging to them, who should by faith in him become members of this kingdom, and would be governed by his laws;* this is undoubtedly the import of the *phrase*, (1*st*,) when the kingdom of God is said to be *at hand*, as here and *Matth.* 4. 17.——10. 7. *Luke* 10. 9. that the *kingdom of God is near*, Luke 21. 31. that it was *presently to be manifested*, Luke 19. 11. that it was *among the Jews*, Luke 17. 21. that it was *come to them*, Matth. 12. 28. that devout men expected it, *Mark* 15. 43. that the *Pharisees* asked *when the kingdom of God would come*, Luke 17. 20. and when *Christ* said, *There are some standing here, who shall not taste of death till they see the kingdom of God come with power*, Matth. 16. 28. Mark 9. 1. Luke 9. 27. (2*dly*,) When it is said that *Jesus preached the Gospel of the kingdom of God*, Mark 1. 14. that from the *days of John the Baptist the kingdom of God was preached*, Luke 16. 16. that *Christ preached the Gospel of the kingdom*, Matth. 4. 23.——9. 35. that he preached *the kingdom of God*, Luke 4. 43. and spake to them *of the kingdom of God*, Luke 9. 11. that he sent his *Apostles to preach the kingdom of God*, v. 2. and told the *Jews* the *kingdom of God should be taken from them*, Matth. 21. 43. (3*dly*,) This sense it also bears in almost all the *parables* which speak of the *kingdom of God*, as *Matth.* 13. 11, 31, 33, 44, 45, 47. *Chap.* 18. 1, 3, 4.——20. 1.——22. 2.——25. 1. (4*thly*,) It seems to bear this sense when it is said, *the least in the kingdom of heaven is greater than John the Baptist*, Matth. 11. 11. that the *kingdom of heaven suffers violence, and the violent take it by force*, ibid. v. 12. that *to the disciples was given to know the mysteries of the kingdom of heaven*, Matth. 13. 11. see *v.* 19, 52. to thee will I *give the keys of the kingdom of heaven*, Matth. 16. 19. when *Zebedee* asks for her two sons that they might *sit on his right and left hand in his kingdom*, Matth. 20. 21. This is that kingdom which the *Scribes* shut men out from, *Matth.* 23. 13. which the *Scribe* was not *far from*, Mark 12. 34. and of which it is said, *Blessed is he who shall eat bread in the kingdom of God*, Luke 14. 15.

4*thly*, In other places I am yet doubtful whether it refer to the times of the preaching of the Gospel, and the erecting of *Christ*'s kingdom, or to the first and higher sense of the kingdom of heaven, as it imports the kingdom into which the righteous shall enter at the great day of recompence, *viz. Matth.* 5. 3, 19, 20.——6. 33.——8. 11.——19. 12, 24. *Mark* 10. 14, 15, 23, 24, 25. *Luke* 18. 29.——22. 29, 30.

Ver. 3. [c] Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, *Prepare ye the way of the Lord, make his paths straight.*] From these words compared with *Mark* 1. 2. *Matth.* 3. 1. some prove that Christ is God, even the same in essence with the God of *Israel*, because the way of which *Isaias* speaks, *Chap.* 40. 3. is דרך יהוה or *the way of Jehovah*, the path which he requires to be made straight is the path τοῦ Θεοῦ ἡμῶν, *of our God.* And it is the God of *Israel* who saith, Behold *I send my messenger before my face*, or before me, *Mal.* 3. 1. Now this messenger is by *Christ* himself declared to be *John* the *Baptist*, Matth. 11. 10. and he is said to be sent πρὸ προσώπου σου, *before the face of Christ to prepare his way*, ibid. and *Luke* 7. 27. *Mark* 1. 2. this therefore, say some, is an evident proof that *Christ* is one God with the Father, and that in *Christ* God came, and was manifested in the flesh. But to this the *Socinians* answer two things, which seem to lessen the force of this Argument, *viz.*

1*st*, That the *Baptist* was sent before the face of God, but not of God only, but of *Christ* also, for he was sent to call the people to *repentance towards God*, and so he went before God *to turn many of the people to the Lord their God*, Luke 1. 16, 17. He was also sent to bear witness to *Christ, that all men might believe on him*, John 1. 7. and so *he went before the face of Christ to prepare his way.*

2*dly*, They add, that this *messenger* may well be said to go before the face of God, as being sent before the face of this great *Prophet*, and Ambassador of God, who therefore sustained his person, and was his image, and representative in a more excellent manner than any *Prophet*, or any *Angel* mentioned

mentioned in the *Old Teſtament*; yea, ſay they, *God was in Chriſt reconciling the world to himſelf*, 2 Cor. 5. 19. which ſhews that *Chriſt* in a moſt perfect manner repreſented him, ſo that the meſſenger ſent before *Chriſt*'s face, might well be ſaid to be ſent *before the face of God*. For if he who perſecutes the members of *Chriſt* perſecutes *Chriſt* himſelf, *Acts* 9. 4. he that *deſpiſeth Chriſt's meſſengers*, deſpiſeth him, and he that deſpiſeth him, deſpiſeth alſo him that ſent him, *Luke* 10. 16. and he that lied to the *Apoſtles* lied to God, *Acts* 5. 4. and if he that received them received him, *Matth.* 10. 40. and he that ſhews an act of charity to his members, ſhews it to him, *Matth.* 25. 40. then in like manner he that goes before God's great *Prophet* and *Ambaſſador*, may be ſaid to go before God alſo. Theſe anſwers muſt be confuted before we can depend upon the ſtrength of this argument. See alſo Note on *Luke* 3. 4, 5.

Ver. 4. [d] Εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, &c. *And this John had his raiment of camels hair, and a leathern girdle about his loins.*] It is very true, as *Cteſias*, (a) *Apollonius*, and (b) *Ælian*, declare, that ſome garments made of *camels hair* were very ſoft and fine, and therefore worn by *Prieſts* and *Noblemen*; theſe, ſaith *Paulus Venetus*, in *Tartary* are called *Zambilottes*, *lib.* 1. *cap.* 63. and by us *Chamblets*, but doubtleſs the garment of the *Baptiſt* was made ex villis, *of the long and coarſe hair* of *camels*, that he might in habit, as well as in ſpirit and office, reſemble *Elijah*, who was an *hairy man*, and *girded with a girdle of leather about his loins*, 2 Kings 1. 8.

Ibid. [e] Ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον, *and his meat was locuſts and wild honey.*] That ſome locuſts were clean meat we learn from theſe words, *Lev.* 11. 22. of *theſe ye may eat, the bald locuſt after his kind.* That *locuſts* were a common meat, not only in the *Eaſtern* and the *Southern* parts, but even in *Paleſtine* it ſelf, is fully proved by *Bochartus Hieroz.* part 2. lib. 4. c. 7. *Euſtath. in Dionyſ. p.* 37. and by *Ludolphus* in his *Æthiopick hiſtory*, and in his diſſertation *de locuſtis*: ſo that vain are all the *criticiſms* to change the word ἀκρίδες.

Ver. 6. [f] Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. *And were baptized of him in Jordan, confeſſing their ſins.*] In the river *Jordan*, *Mark* 1. 5. ſee Note on *v.* 16. Of this confeſſion of ſins *Maldonate* owns it could not be *auricular* confeſſion, becauſe that was not yet inſtituted: Moreover it was a confeſſion of them not to *John*, but unto God, much leſs was it a confeſſion of all their offences made ſecretly in the ears of *John*; for how could one man have ſufficed for that work, when all *Judea and Jeruſalem went out unto him?* But only a general confeſſion that they were ſenſible of their ſins, and ſo repaired to his *baptiſm*, profeſſing their repentance for them; and ſuch were the confeſſions we meet with in the *Old Teſtament*, *Ezra* 9. *Neh.* 9. *Dan.* 9. and that made by the *High Prieſt*, on the day of *atonement*, *of all the iniquities of the children of Iſrael*, Lev. 16. 21. it was a confeſſion not of thoſe who had been *baptized* concerning ſins committed after *baptiſm*, but of thoſe who were to be baptized: And laſtly, it was not a confeſſion required of them by the *Baptiſt*, but made freely of their own accord; in all which circumſtances it differs from the *auricular confeſſion* of the *church* of *Rome*.

Ver. 7. [g] Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ. *And ſeeing many of the Phariſees and Sadducees coming to his baptiſm*, &c.] That theſe *Phariſees* and *Sadducees* not only came to the place of *baptiſm*, but alſo actually were baptized by *John* is proved. (1.) Becauſe as much is ſaid of them here, as of the *multitude*, Luke 3. 7. *they came to be baptized*, and of the *Publicans*, v. 12. ἦλθον βαπτισθῆναι, *they came to be baptized.* And the ſame admonitions and words are ſpoken to the multitude there, *v.* 7, 8. as to the *Phariſees* and *Sadducees* here. Now the multitude and *Publicans* were actually baptized; only obſerve that many of them are ſaid to come to his *baptiſm* not comparatively, as if but few refuſed, for St. *Luke* ſaith *Chap.* 7. 30. that *the Phariſees and Lawyers rejected the counſel of God towards them, being not baptized of John*; but abſolutely, they being not a few who were baptized. Now from this example of the *Baptiſt* admitting this generation of vipers to his *baptiſm*, upon their profeſſion of repentance, and a deſire to eſcape the wrath to come, we may learn that ſuch profeſſors may be admitted to the *Sacrament*, as have been very bad, upon the like profeſſion, provided we do warn them as the *Baptiſt* did theſe men, that as they do make profeſſion of repentance and amendment, ſo they would be as careful to *bring forth fruits worthy of repentance*.

Ibid. [h] Τίς ὑπέδειξεν ὑμῖν, *who hath warned you to flee from the wrath to come?*] This is not, as Mr. *Cler.* conceives, a negative, or declaration that *none had warned them to do this*, for doubtleſs the *Prophets* of the *Old Teſtament*, and their own conſciences muſt warn them to avoid impendent wrath: But it is a *who, of admiration*, like that of St. *Paul* to the *Galatians*, *Who hath bewitched*

(a) *Mirab.* cap. 20.

(b) *Hiſt. Animal.* l. 17. cap. 34.

witched you! Chap. 3. 1. where sure he did not intend to say *that no man had done it.* See the like, *Isa.* 42. 19.——49. 21.——53. 1.——60. 8. ——63. 1. *Matth.* 21. 10. *Luke* 5. 21.——9. 9. *Rev.* 13. 4. and is as if he should have said, *How wonderful is it that such men should do things so alien from their temper and inclinations!*

Ver. 8. [i] Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· *Bring forth therefore fruits worthy of repentance.*] *i. e.* A change of the mind from the approbation or good-liking of sin, as seeing in it something we conceive desirable, to the aversion and alienation of the mind from it, as being convinced of the vileness and the destructive nature of it; and this is properly μεταμέλεια repentance, and to be thus affected is ἀνανεῦσθαι τῷ πνεύματι τοῦ νοὸς ὑμῶν, *to be renewed in the spirit of our mind,* Eph. 4. 23. and because hence naturally follows a change of the will, and the affections, from love, to the hatred of sin, and so from chusing, to the refusal of it: Hence is it well defined by *Phavorinus,* ἡ μετὰ τοῦ κρείττονος ὁπισχνουμένη γνώμη ἀπὸ πλημμελημάτων ἐπὶ τὸ ἐναντίον ἐπανόρθωσιν, *a conversion from our evil ways to the contrary good, or to that which is better:* and because where these ruling faculties are truly thus affected, we shall *cease to do evil,* and *learn to do well, Isa.* 1. 16, 17. so that *if we have done iniquity, we will do it no more,* Job 34. 32. therefore it is stiled μετάνοια ἀπὸ νεκρῶν ἔργων, *repentance from dead works,* Heb. 6. 1. and *repentance to salvation* is stiled ἀμεταμέλητος, 2 *Cor.* 7. 10. i. e. *such as is not reversed* by any voluntary returning to, or *relapsing* into our former sins. And seeing God is unchangeably holy and righteous, and must for ever hate iniquity with a perfect hatred; it is certain from his very nature, that he cannot be reconciled to, or have communion with the sinner, till he cease from sin, and a change is wrought in his conversation from sin to righteousness; for a change there must be, either in God or man: Now since God's nature is *immutable,* it cannot be in him, and so of necessity must be in man. Now it is evident, both from reason and experience, that confession of sins, a present sorrow for them, and displeasure against them, and a warm resolution to forsake them is neither necessarily, nor always attended with this change, and so that these alone cannot be *fruits meet for repentance;* and oh! how necessary was this admonition for the men of that age, who, as Dr. *Lightfoot* notes, placed their repentance in a meer *oral confession of their sins,* as the *Schoolmen* and some *Latin Fathers* did in a meer groan; saying, *Si ingemueris, salvaberis.* And I wish this note were not as necessary for too many of our own age.

Ver. 9. [k] Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς πατέρα ἔχομεν τὸν Ἀβραάμ· *And begin not to say within yourselves, we have Abraham to our father.*] There seems no necessity of making δόξητε here, or ἄρχομαι, *Luke* 3. 8. an *expletive;* for the sense runs clearly thus, when you are called to *bring forth fruits meet for repentance,* begin not to obstruct the efficacy of this admonition with those thoughts so common among you, that you are secure from wrath, by being the *children of Abraham.* How prone they were to such vain imaginations you may learn, Note on *Rom.* 2. 13. and from these words of (a) *Justin Martyr,* calling the *Jews* to repentance, and desiring them not to be deluded by their *rabbins* and *masters,* who told them, that tho' they continued in their sins, yet if they knew God τὸ μὴ λογίζεσθαι αὐτοῖς ὁ κύριος ἁμαρτίαν, *God would not impute their sin to them.* And conceiving that *being Abraham's seed, though they continued in their disobedience to God, and in infidelity, the kingdom of heaven should be given to them.*

Ibid. [l] Ὅτι δυνατός ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ, *for God is able out of these stones to raise up children to Abraham.*] I see no reason for the interpretation of (b) *Clemens Alexandrinus* here, *out of these stones,* that is, ἐκ τῶν λίθοις παρεικασθέντων εἰδώλων, *out of the Gentiles who worshipped stones,* or that of *Jerom* on the place, Lapides Ethnicos vocat propter cordis duritiem, *He calls the heathens stones, for the hardness of their hearts,* though almost all the *ancients* concur with them; unless perhaps it might be thought he pointed to the *heathen soldiers* standing there; the sense seems rather to be this, that God, who raised *Adam* from the earth, and children to *Abraham* from the *dead womb of Sarah,* can from these *stones* create such persons whose faith shall render them more truly and acceptably, *the sons of faithful Abraham,* than you are. See the Note on *Luke* 19. 40.

Ver. 11. [m] Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν, *I indeed baptize you with water to repentance,* &c.] They seem to be much mistaken who think the *baptism of John* was for substance the same with that which afterwards *Christ* did institute, to admit *disciples* into the *Christian church;* for (1.) *John* neither did nor could baptize disciples *in the name of the Holy Ghost,* as the *Apostles* did, because *the Holy Ghost was not yet,* John 7. 39. and much less could he baptize them *with the Holy*

D *Ghost,*

(a) Τρυφὰμ ἐλέγχουσε ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς, τῆς κατὰ σάρκα, τοῦ Ἀβραὰμ ὄντι, κἂν ἀμαθέσι ὦσι, καὶ ἀσεβέσι καὶ ἀπειθέσι περὶ τὸν Θεὸν, ἡ βασιλεία τῶν οὐρανῶν δοθήσεται. Dial. cum Tryph. p. 369. c. 370. D.

(b) *Protrept.* p. 3.

Ghoſt, as here he ſaith *Chriſt* would, and yet *Chriſt* makes both theſe *baptiſms* neceſſary to our entrance into the kingdom of God, *John* 3. 5. (2.) *John* did not baptize in the name of *Chriſt*, for had he done ſo, there could have been no doubt, *whether he himſelf were the Chriſt*, or not, *Luke* 3. 15. nor any occaſion for that queſtion, *Why baptizeſt thou, if thou be not the Chriſt?* John 1. 25. He only admoniſhed thoſe he baptized in general, that *they ſhould believe in him that was coming after him.* So that he baptized only thoſe who as yet believed not in *Chriſt*; whereas the *baptiſm* inſtituted by *Chriſt* was in his name, and belonged only to them who believed in him: And laſtly, St. *Paul* baptizes them again, who had before received the baptiſm of *John*, to fit them for the reception of the *Holy Ghoſt*, Acts 19. 6, 7.

Ibid. [n] Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, *whoſe ſhoes I am not worthy to carry*;] *i. e.* whoſe ſervant I am not worthy to be. See Note on *John* 1. 27. and *Grotius* here.

Ver. 12. [o] Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ· *Whoſe fan is in his hand, and he will throughly purge his floor, and burn the chaff with unquenchable fire.*] That which we render here *a fan* from *vannus*, is, ſays *Heſychius* and *Phavorinus*, a *ſieve*, in which they ſeparate the wheat from the chaff. It is, ſays *Didymus* and *Euſtathius*, [*in Iliad.* V.] τὸ λικμητικὸν, *a winnowing inſtrument*, by which they ſhake the grains together, ἀναχωρίζοντες τὸ ἄχυρα, *ſeparating them from the chaff.* Now the wheat or other grain thus cleanſed, was put into the granary, to the chaff they put fire, to prevent the winds blowing it back into the threſhing floor, and that fire burnt on till it had conſumed it, without being quenched; and to this practice do theſe words refer.

Ver. 14. [p] Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν· *But John forbad him*, &c.] To the queſtion how the *Baptiſt* knew him to be the *Chriſt* before the *Spirit* deſcended on him, it is anſwered by almoſt all the *commentators* on the Goſpel of St. *Matthew*, that *John* the *Baptiſt* being a *Prophet filled with the Holy Ghoſt from his mother's womb*, Luke 1. 15. knew by the *afflatus* of that *Holy Spirit*, that he who then came to him was the perſon on whom the *Holy Ghoſt* ſhould deſcend ſo plentifully, and on whom he ſhould abide, that he might impart him to others, ſuch matters being frequently imparted to *Prophets*, by an immediate intimation of the *Holy Spirit*. So *Simeon*, being told that *he ſhould not die till he had ſeen the Lord's Chriſt*, Luke 2. 26. had an *afflatus* declaring to him, that our Lord was that *Chriſt*, v. 27, 32. So *Anna* the *Propheteſs*, being one of them who expected his coming, by a like *afflatus*, was moved *to ſpeak of him* as the promiſed *Meſſiah*, *v.* 38. So *Samuel*, being told by God, that *on the morrow a man ſhould come to him, to be the Captain over his people Iſrael*, 1 Sam. 9. 15. when *Saul* appears, hath another *afflatus*, reſembling that of the *Baptiſt*'s here, *viz. Behold the man of whom I ſpake to thee*, *v.* 17. and on whom thou may'ſt expect to ſee the ſignal promiſed. Thus tho' *Moſes* knew before from the mouth of God, and many other antecedent evidences, that he was by him deſigned to bring his people out of *Egypt*, yet God ſpeaks thus to him, *This ſhall be a ſign to thee, that I have ſent thee, when thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain*, Exod. 3. 12. In a word, the *Baptiſt* being to preach, when he baptized with water, that another ſhould baptize them with the *Holy Ghoſt*, God tells him, that of this he ſhould ſee an evidence, by the viſible deſcent of the *Holy Ghoſt* upon him, who from his fullneſs was to impart this Spirit to all true believers; and when our *Saviour* came to be baptized, tells him again, this was that very perſon.

Ver. 15. [q] Οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην, *for ſo it becomes us to fulfil all righteouſneſs.*] *i. e.* to own every divine inſtitution, and ſo to ſhew my readineſs to comply with all God's righteous precepts, and to juſtify God, and approve his counſel, *Luke* 7. 29. and celebrate his wiſdom, in ſending thee to prepare his, and my way, by calling men to repentance, and by ſo doing to fit them for the bleſſings of my kingdom, and the avoiding of the wrath to come. So the *Apoſtolical Conſtitutions* (l. 7. c. 22.) ſay, that *Chriſt* was baptized, *not that he needed any purgation*, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀληθῆναι προσωμολογήσῃ, καὶ ἡμῖν ὑποδείγματον ἀφήσῃ, *but to teſtify the truth of St. John's baptiſm, and to be an example to us.*

Ver. 16. [r] Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· *And Jeſus being baptized came up ſtraightway out of the water.*] The obſervation of the *Greek church* is this, that he who aſcended out of the water, muſt firſt deſcend down into it: (c) *Baptiſm therefore is to be performed not by ſprinkling but by waſhing the body*; and indeed it can be only from ignorance of the *Jewiſh rites* in *baptiſm* that this is queſtioned, for they, to the due performance of this *rite*, ſo ſuperſtitiouſly required the *immerſion of the whole body in the water*, that if any dirt hindred the water from coming to any part of it, the *baptiſm* was not right, and if one held the baptized by the arm when he was let down

(c) Ἀνέβη ἀπὸ τοῦ ὕδατος, δῆλον ὅτι καθίσει, ἵνα ἐν καταδύσει, καὶ τὸ βαπτίσματος. Hieron. Patriarch. cap. περὶ μυστηρίων.

down into the water, another must after dip him, holding him by the other arm that was washed before, because his hand would not suffer the water to come to his whole body. See *Lightfoot* here on *v.* 6. and *Selden de jure Nat. & Gent.* l. 2. c. 2. p. 14. Note also, that the *Divines* hence infer, that *baptism* may rightly be received by, and administred to, a subject uncapable of many of the chief ends of it, provided he be capable of some other end for which it also was designed. For *Christ* being *without sin*, could neither repent nor promise amendment of life; being *the wisdom of the Father*, he could be taught nothing; being the *Christ*, he could not profess he would *believe in him that should come after him*, that is, in himself: He therefore was baptized, to testify that he owned the *Baptist* as one commissionated by God to do this office; and, (2*dly*,) that by this *rite* he might profess his willingness *to fulfil all righteousness*; and, (3*dly*,) that by this *rite* he might be initiated to his *prophetical office*, and consecrated to the service of God; tho' therefore, say they, *infants* can neither be taught, nor believe, nor give *the answer of a good conscience at baptism*, yet may they be baptized. (1.) That they may by this ceremony be obliged to observe the laws of that *Jesus* into whose name they are baptized, even as the circumcised infant, by virtue of that rite, became *a debtor to observe the whole law of Moses*, Acts 15. 5. Gal. 5. 3. (2.) That by this *rite* they might enter into covenant with God, and become *fœderate* children of God, of which they are declared capable by *Moses*, Deut. 29. 11. And so when by their parents that *circumcision* was neglected, they are said to have *broken God's covenant*, Gen. 17. 14. And seeing *parents* might consecrate their children to God's service from the womb, as in the case of *Samson*, *Judg.* 13. 5. and of *Samuel*, 1 *Sam.* 1. 11, 22, 28. why might not God appoint this might be done to children, by that only rite which he instituted under the *old* and the *new covenant*, for entering any into the number of his *fœderal servants?* And, (3.) By this rite to consign unto them a *right to the kingdom of heaven*, and to a *blessed resurrection*; of which, if *infants* of believing parents are not capable, when dying in their infancy, they are lost for ever. Now they all being the offspring of *Adam*, and therefore all obnoxious to death, by reason of his sin, *Rom.* 5. 12. they cannot be delivered from this death but by the grace of God, which *Christ* hath purchased, and promised to them only, who are made some way members of his body, and children of God; why therefore should we not conceive they should obtain this favour by that baptism, which is alone appointed by *Christ* for making any one a *member of his body*, 1 Cor. 12. 13. and entering any one into the *kingdom of God?* John 3. 5.

Ibid. [s] Καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, *and he saw the Spirit of God descending as a dove.*] See the Note on *Luke* 3. 22.

Ibid. [t] Καὶ ἐρχόμενον ἐπ' αὐτὸν, *and lighting upon him.*] Here the *Socinians* object thus:

Object. If Christ had been God as well as man, he could not have needed this descent of the *Holy Spirit* upon him, as being able, by the *divinity* residing in him, to do all those things for which the *Holy Ghost* can be supposed to descend upon him: "What is it, saith *Crellius*, that the *high* "*God* could not do himself? Or, What help could "the *Holy Spirit* give unto him? If you say, his "human nature needed the assistance of this *Ho*"*ly Spirit*, how can that be, seeing it is supposed "to be personally united to the divinity, and to "have the whole *fulness of the Godhead dwelling* "*in it?* Or, Why should *Christ* be rather said to "cast out devils *by this Spirit of God*, than by his "divine nature; or to be *endowed with wisdom*, "*counsel, knowledge, fortitude, and the fear of the* "*Lord, by the Spirit*, and not by his *divine nature?*" *Woltzogen.* upon the place, and *Crellius de uno Deo Pat.* B. 1. § 2. cap. 33.

Answ. In answer to this objection it is to be observed, *first*, that the most *ancient fathers* have taken notice of it, as a specious objection against the received doctrine of the *divinity* of *Christ*, and have attempted to return divers answers to it; which is a demonstration, that the doctrine that *Christ* was truly God, was then received by the *church of Christ*. *Trypho* in his *dialogue* with *Justin M.* asks this very question of the *Socinians*, *Why Jesus Christ, whom* Justin *owned to be God, should have the Spirit resting on him,* ὡς ἐνδεὴς τούτων ὑπάρχων, *as needing his assistance?* (e) *Justin M.* replies, That he accurately and prudently made this inquiry; this being a just cause of doubting in this case; and then he tells him, That *the graces of the Holy Spirit*, mentioned, *Isa.* 11. 2. *did not descend upon him as if he needed them, but to testify they were to rest upon him, and be accompanied in him; so that these prophetical graces should no longer be in the Jewish church.* (f) *Irenæus* speaking of the same thing, saith, As

(e) Τούτας τὰς καλουμένας τοῦ πνεύματος δυνάμεις ἐκ τῶν εἰδότων αὐτὸ τίνων ἦν ὁ λόγος, ἐπιχωρεῖν ἐπ' αὐτὸν ἀλλ' ὡς ἐπ' ἐκείνου ἀναπαυσιν μελλόντων ποιεῖσθαι τούτοις, ἐπ' αὐτὸ τοῦτο ποιεῖσθαι τοῦ μηκέτι ἐν τῷ γένει ὑμῶν καὶ τὸ παλαιὸν ἦθος προφήτας γενήσεσθαι. Dial. cum Tryph. p. 314. B. C.

(f) Lib. 3. c. 10. p. 254.

to *that nature* by which *Chriſt, the Word of God, was man, the ſpirit reſted on him, and he was anointed to preach the Goſpel*; ſecnndum autem quod Deus erat, *but as he was God, he knew all men, and what was in man*, John 2. 24, 25. Now hence the anſwer to this argument is this, That *Chriſt* as *God* could not need this unction of the *Holy Spirit*, but as he was to execute the *prophetick office*, it was needful for him; becauſe a *Prophet* being not to ſpeak *in his own name*, but *in the name of God*, and what he had ſuggeſted to him by *the ſpirit of God*, this *prophetick office* was to be performed, not by the divine nature of our Lord, but by the *afflatus* of the Holy Spirit. See to this effect the diſcourſe in the preface to St. *John*. It was alſo needful for the execution of his *prieſtly office*, that he, by the ſpirit ſanctifying him from the womb, might offer himſelf a lamb without ſpot to God, *Heb.* 9. 14. So that in all the actions relating to his *prophetick office*, the *divinity* of *Chriſt* muſt be ſuppoſed *quieſcent*, and *Chriſt* muſt be ſaid to perform his miracles, to confirm the doctrine which he delivered, *by the Spirit of God*, by which alſo he was aſſiſted to *ſpeak the words of God*, John 3. 34. And ſeeing all the *orthodox* allow, That the *divinity* was *quieſcent* in *Chriſt* till he was 30 years old, why may they not allow it was *quieſcent* alſo after, in all the actions relating to the execution of his *prophetical office*, here on earth?

(g) *Dioditius* indeed exclaims not againſt this *hypotheſis*, but againſt the words of *Irenæus*, That Chriſt ſuffered ἡσυχάζοντος τῆς θεότητος, *the divine nature being quieſcent*, as if the θεότης or divine nature muſt be then *a deſerter of the human nature*, as not aſſiſting it in his agonies, calling this, a *portentous and impious opinion*. But this is only a vain exclamation; for that *Chriſt* did not ſuffer becauſe he wanted power to repel his enemies, or to deliver himſelf from death, but becauſe he was willing to give up his life an offering for ſin, and to obey his Father's command, *to lay down his life for the ſheep*, John 10. 18. and ſhed his blood for the redemption of mankind, is evident from this, That he who, by a *word ſtruck back his adverſaries to the earth*, and by *a touch, healed the ear of Malchus*, John 18. 6. Luke 22. 51. He that had power to *reaſſume his life when he had laid it down*, John 10. 18. muſt ſure have power to preſerve his life, if it had pleaſed him ſo to do: Shall we then ſay, *Chriſt* was a deſerter of himſelf, becauſe he was not pleaſed to do this? Does he not ſay, *he could call for twelve legions of Angels to deliver him?* Matth. 26. 53. Muſt we then call him a deſerter of himſelf, becauſe he did not do it? Is it not plainly ſaid, *he had the Father dwelling in him*, John 14. 10. and had *the Spirit without meaſure?* John 3. 34. Shall we then ſay, the *Father* and the *Spirit* deſerted him, becauſe they, after all his cries, permitted him to ſuffer on the croſs? If not, why ſhould we ſay, the *divine nature* did deſert him, becauſe it permitted him, according to the predictions of the *Prophets*, and the counſel and decree of the *Father*, to ſuffer for the ſalvation of mankind, and would not reſcue him from that death on which depended our redemption, ſanctification, and ſalvation, *Heb.* 9. 13.——10. 9.

Ver. 17. ᵛ Οὗτός ἐστιν ὁ ὑὸς μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα· *This is my beloved ſon in whom I am well pleaſed.*] Here note, (1*ſt*,) That this is introduced with an ἰδοὺ, *behold!* as being ſpoken in the audience of the *Baptiſt*, that he might teſtify this of him, that he was the Son of God. Note, (2*dly*,) That this voice was directed to *Chriſt* himſelf; and therefore, *Mark* 1. 11. *Luke* 3. 22. the words run thus: *Thou art my beloved ſon, in thee I am well pleaſed*; i. e. thou art the perſon ſanctified by this deſcent of the *Holy Ghoſt* upon thee, to declare my will to the world, according to the propheey concerning him, *Iſa.* 42. 1. and whoſe words and doctrine it therefore concerns all men to hear and obey, *Matth.* 17. 5. as a perſon highly favoured by me, and commiſſioned to teach what he delivers in my name.

CHAP. IV.

1. THen was Jeſus led up of the [a] ſpirit, *(with which he was filled*, Luke 4. 1. *farther)* into the wilderneſs, to be tempted of the Devil; *(that we by his example might learn how to reſiſt temptation.)*

2. And when he had *(by a miraculous aſſiſtance)* faſted forty days and forty nights, *(and was, during that time, inviſibly tempted of the Devil*, Mark 1. 13. Luke 4. 2.) he was [b] afterwards an hungred.

3. And when the [c] tempter came unto him, he ſaid, (Gr. *and the tempter coming (then viſibly) to him, ſaid,*) If thou beeſt (*indeed*) the Son of God, command that theſe ſtones be made bread, *(to ſatisfy thy preſent hunger.)*

4. But he anſwered and ſaid, It is written, (*Deut.* 8. 3. *that*) Man ſhall not live by bread alone, but

(g) Inter Epiſt. Socin. p. 512.

but by every word which proceedeth out of the mouth of God; *(i. e. by any other thing which he shall appoint for his nourishment.)*

5. Then *(when his temptation succeeded not,)* the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, *(Psal. 91. 11.)* He shall give his angels charge concerning thee, *(to keep thee,)* and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone, *(incur any damage.)*

7. Jesus said unto him, It is written again, *(Gr. again it is written,)* Thou shall not [d] tempt, *(i. e. distrust,)* the Lord thy God, *(as I must do, if after a voice from Heaven, saying to me, Thou art my beloved Son,* Mark 1. 11. *I should require any farther experiment of that matter.)*

8. [e] Again the Devil *(being baffled in this second assault,)* taketh him up into an exceeding high mountain, and *(there)* sheweth him *(in a landskip)* all the kingdoms of the world, and the glory of them, *(in a moment of time,* Luke 4. 5.*)*

9. And *(he)* saith unto him, All these things will I give thee, if thou wilt fall down, and worship me, *(for they are given to me, &c.* Luke 4. 6, 7.*)*

10. Then said Jesus unto him, Get thee hence, Satan; for it is written, *(Deut. 6. 13.)* Thou shalt [f] worship the Lord thy God, and him only shalt thou serve.

11. Then the Devil *(having ended all his temptations,)* leaveth him *(for a season,* Luke 4. 13.*)* and behold angels came and ministred to him *(Food.)*

12. Now when Jesus heard that John was cast into prison, he departed *(from Judea)* into Galilee, *(to avoid the envy of the Pharisees,* John 4. 3. *and to continue the preaching interrupted by John's confinement.*

13. And leaving Nazareth, *(by reason of their infidelity,* Luke 4. 29.*)* he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthali:

14. That it might be [g] fulfilled, which was spoken by Isaias the Prophet, saying, *(Chap. 9. 1, 2.)*

15. The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, *(which is called)* Galilee of the Gentiles,

16. *(Are)* the people which sat in darkness, *(but afterwards)* saw great light; and to them which sat in the region and shadow of death, light is sprung up.

17. From that time Jesus began to preach, and to say, *(to the people)* Repent *(ye,)* for the kingdom of heaven is at hand; *(i. e. from the time of John's imprisonment, he began to preach upon that subject,* ver. 23.*)*

18. And Jesus, walking by the Sea of Galilee, [h] saw two brethren, Simon, *(afterwards)* called Peter, and Andrew his brother, casting a net into the sea *(to wash it,* Luke 5. 2. *for they were fishers.)*

19. And he saith unto them, Follow me, and I will make you *(to become)* fishers of men, *(by gaining them to the faith, or bringing them within the net of the gospel.)*

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, *(viz.)* James the son of Zebedee, and John his brother *(returned now to, and)* in a ship with Zebedee their father, mending their nets, and he called them.

22. And they *(also)* immediately left the ship, and their father, and followed him.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, *(shortly to be erected,)* and healing all manner of sickness *(es,)* and all manner of disease *(s, which were)* among the people.

24. And his fame went throughout all Syria; and they brought to him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsie, and he healed them.

25. And there followed him great multitudes of people, from Galilee and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

ANNOTATIONS on Chap. IV.

Ver. 1. [a] Τοτε ὁ Ιησους ανηχθη εις το πνευμα κατα τ διαβλου. *Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil.*] By the spirit, *i. e.* by that *holy spirit,* with which he was filled, *Luke* 4. 1. Now doubtless, there must be some very great and good ends, why the *holy spirit* should thus move our Lord to repair into the wilderness for that end, amongst which, saith *Theophylact,* this was one, *To teach us, that when by baptism we have consecrated ourselves to God's service, we must expect temptations:* And, *(2dly,)* To teach us in our Lord's example, how we may best and most effectually resist them, even by an unshaken faith, 1 *Pet.* 5. 9. and *by the sword of the spirit, which is the word of God,* Eph. 6. 17.

Ver.

Ver. 2. [b] Τεσσερακοντα ἡμερας, *And when he had faſted forty days and forty nights, he was afterwards an hungred.*] Hence we may learn, how vain a thing it is to inſtitute, or pretend to keep a faſt of forty days in imitation of this example of our Lord; for it is certain, that ſo great and ſo long abſtinence is inconſiſtent with the frailty of our natures, and ſo can be no duty; it is alſo certain, that our *Saviour* felt no hunger all this while; for *he was* only *hungry afterwards*, ſaith St. *Matthew*, and ſo his faſting was miraculous. Moreover, his faſt was not intended to chaſtiſe, or to ſubdue that body which never was irregular, or to prepare him for thoſe ſpiritual duties, which, *by the unction of the Holy Ghoſt* he was abundantly fitted for; and upon theſe accounts, can give no *precedent* to our faſts, which ſhould afflict the body, and are intended for the ends afore-mentioned. To conclude hence, our obligation to a more than ordinary temperance for forty days, is to place *morality in numbers*, and introduce an endleſs heap of *ſuperſtitious follies*; for by like reaſon, we muſt deem ourſelves obliged to ride upon an *aſs*, in token of our *humility*, or to renounce our title to our temporal *eſtates*, and throw away our money, to be like him, who had not where to lay his head, nor could procure ſixpence without a miracle. Better here is the note of *Theophylact*, and others, that *we are then eſpecially to expect temptations when we are alone, and when we are in ſtreights and exigencies, from which we ſee no ordinary way of deliverance*; which was the caſe of *Chriſt*, he being hungry in the wilderneſs, and fed at laſt only by *angels* miniſtring to him.

Ver. 3. [c] Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν· *And the tempter coming to him, ſaid*, &c.] From this, and the firſt verſe, where *Chriſt* is ſaid *to be led into the wilderneſs, to be tempted of the Devil*; the *Socinians* raiſe two objections againſt the *divinity* of *Chriſt*.

Object. 1. If *Chriſt* were God, why ſhould he be thus tempted? Was it to ſhew, that God was able to ſuſtain and overcome the temptations of the *Devil?* Could there be any doubt of this? If it be here ſaid, that he was only tempted as he was man; they ſtill reply, that ſeeing his *human nature* was perſonally united to the *divine*, it muſt be ſtill ſuperfluous to ſhew, that even his *human nature*, thus ſtrengthened and aſſiſted, ſhould be able to reſiſt and baffle the aſſaults of *Satan*; nor will his doing this by a *divine aſſiſtance*, afford us any comfort, who can expect no like aſſiſtance, when we do grapple with the *tempter*.

Anſw. To this I anſwer, that the *ancient fathers* were not ignorant of this objection, made, as it ſeemeth, by the *Ebionites*, the *elder brethren* of the *Photinians* and *Socinians*. And therefore (a) *Irenæus* in anſwer to them, lays this for the foundation, That never any of the ſons of *Adam* were ever, in the *ſcriptures* called *God* or *Lord*, but he who, præter omnes, qui tunc fuerunt homines, Deus & Dominus & Rex æternus & unigenitus, & Verbum incarnatum prædicatum & a Prophetis & Apoſtolis, adeſt videre omnibus qui vel modicum veritatis attigerint, *of all men then in being, was only by the Prophets and Apoſtles declared to be God and Lord, and the eternal King, and the only begotten, and the Word made fleſh, as they who have little inſight into the truth may eaſily perceive: And theſe things*, ſaith he, *the ſcriptures would not teſtify of him*, ſi ſimiliter ut omnes, homo tantum fuiſſet, *had he been only a man, as others were, but becauſe he had an excellent generation from God the Father, and another in the womb of the Virgin*; the *Scriptures* teſtify of him both, *that he was one without form, and ſubject to ſufferings, one that rid upon the foal of an aſs, had gall and vinegar given him to drink, was deſpiſed of the people, and humbled himſelf to the death*; and alſo, *that he was the holy Lord, the wonderful, counſellor, the mighty God*, Iſa. 9. 6. *coming upon the clouds to be judge of all men.* And having premiſed theſe things, he anſwers thus to the objection of the *Ebionites*: That (b) *as he was man, that he might be tempted, ſo he was the Word, that he might be glorified; the Word being quieſcent, that he might be tempted, crucified, and die.* Which words being preſerved and cited by *Theodoret*, ſhew, That the latter *fathers* approved of this ſolution of this difficulty. Among the reaſons aſſigned of our Lord's temptation, this is one, *viz.* the conſolation of his members conflicting with the adverſary of their ſouls, and that upon theſe two accounts. (1) That he *ſuffered being tempted, that he might afford ſuitable help to us when we are tempted*, Heb. 2. 17, 18.—4. 15, 16. And, (2.) That we have the ſame Spirit in us which was in him, and who *is greater than he that was in the world*, 1 John 2. 14.—4. 4. and ſo may combat him with the ſame weapons, and overcome him with the ſame aſſiſtance, by which he in his human nature did it: Now this ground of comfort will be wholly taken

(a) L. 3. c. 21. p. 287.

(b) Ὥσπερ γὰρ διὰ ἄνθρωπον ἵνα πειρασθῇ, οὕτω καὶ λόγος ἵνα δοξάσθη, ἡσυχάζοντος μὲν λόγου ἐν τῷ πειράζεσθαι, καὶ τραυᾶσθαι, καὶ ἀποθνήσκειν.

taken from us, if *Chriſt* did only overcome him by virtue of that nature, by which he was ἀπείρασ⊙ κακῶν, *uncapable of being vincible by temptation.* But if, with *Irenaus*, we affirm, That the divinity was then *quieſcent*, and that he overcame him by virtue of the Spirit given to him, we, who have the ſame *Unction from the Holy One*, may alſo hope to do it by his aid: And ſince even the moſt *Orthodox* do grant, that the divinity in *Chriſt* was ſo *quieſcent* for the ſpace of thirty years, as to afford no *ſpecimen* of its reſidence in him, why might it not be *quieſcent* alſo in theſe things, which did particularly relate to his *prophetick* office here on earth, and to that *grand exemplar*, in which we ſtand obliged to follow his ſteps. In a word, That our Lord could not be overcome of *Satan*, was the reſult of the union of the *human nature* to the *divinity*; that he repelled all his aſſaults might be, becauſe he was anointed, and *filled with the Holy Ghoſt.*

Object. 2. But the *Socinians* do ſtill enquire, how a ſpirit ſo wiſe and ſubtle as the *Devil* is, ſhould venture to aſſault, and ſhould aſſay to tempt the *Great God*, eſpecially to ſo vile an action as to fall down and worſhip him, ſeeing it is ſcarce imaginable, he ſhould not know it was impoſſible to ſucceed in this temptation, or that he ſhould attempt a thing he before-hand diſcerned impoſſible to be effected?

Anſw. To this, after a *jocular reply*, that this argument depends upon the *modeſty* and *other virtues of the Devil*, *Biſterfield* ſaith thus, That the malice of the Devil hath oft prevailed upon him, to attempt things very fooliſh and impoſſible; for what could be more ſo, than for a creature to attempt to be *like God*, or to annul the truth of the *prophecies* concerning *Chriſt*? What could be more pernicious to him than the death of *Chriſt* for the redemption of mankind, which yet he by all means did attempt, though it was *impoſſible he ſhould be held under the power of death*? Acts 2. 24, 25. And hence *Petavius* retorts this argument upon the head of *Crellius* thus: Whatſoever *Satan* might conceive of *Chriſt*, he could not but certainly know from the *Scriptures* he was to be *the redeemer of mankind*, and the author of ſalvation to them, that he ſhould *bruiſe his head*, that he ſhould *ſit upon the throne of David, to rule there for ever*; and knowing this, he could not hope to prevail in his temptations of *Chriſt*, unleſs he could believe that he was able to reverſe both the *decrees* and *oath* of God: To this the *fathers* add, (2) That the *Devil* was ignorant of this myſtery, when he tempted *Chriſt*. Thus *Ignatius* ſaith, that the *virginity of Mary*, (c) καὶ ὁ τοκετὸς αὐτῆς and he *that was born of her*, and *the death of our Lord*, *were three myſteries concealed from Satan*, where, by ὁ τοκετὸς he cannot underſtand our Lord's nativity of the bleſſed Virgin, ſince, in that very ſection, he ſtiles him, Θεὸν ἀνθρωπίνως φανερούμενον, *a God appearing after the manner of a man*: And (d) *Origen* obſerves, *that* cum ab ipſo Diabolo tentaretur, nuſquam confeſſus eſt Dei ſe eſſe filium, *when he was tempted of the Devil he never did confeſs himſelf to be the Son of God.* And ſince this was ſo great a myſtery, that even *angels deſired to look into it*, 1 Pet. 1. 12. and learned ſomewhat of it from the *Church*, Eph. 3. 10. what wonder is it the *Devil* either ſhould not know, or ſhould doubt of it? All his temptations ſhew he looked upon our *Saviour*, not as a God, but only as one who might be dear unto him; whence he aſſays to tempt him *with the glories of the world.* This argument doth therefore prove, not that our *Saviour* was not truly God, but only that the *Devil* did not know him ſo to be.

Ver. 7. d Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. *Thou ſhalt not tempt the Lord thy God.*] It is here well noted by Dr. *Hammond*, that to tempt the Lord doth not, in Scripture-language, ſignify, to *preſume too much on the divine goodneſs*, but rather to *diſtruſt his power, truth, or providence, after ſufficient demonſtrations and reaſons given for our encouragement to depend upon them*, and conſequently *to tempt God*, here muſt be, as it relates to *Chriſt*, *to doubt whether he was the Son of God, after the voice from heaven had ſaid unto him*, chap. 3. 17. *Thou art my beloved Son*: So the phraſe ſignifies throughout the *Old Teſtament.* Thus when the *Jews murmur againſt Moſes for the want of water*, ſaying, *Thou haſt brought us out of Egypt to kill us and our children, and our cattle with thirſt*; *Moſes* replies, *Why do you tempt the Lord?* Exod. 17. 2, 3. and calls the name of the place *Maſſah*, i. e. *Temptation*, becauſe *they tempted the Lord*, *ſaying*, (after he had dried up the Red-ſea, and provided *Manna* for them, and gone before them in the cloud, the ſymbol of his preſence) *Is the Lord among us, or not?* doubting of his goodneſs to, protection over them, and preſence with them, after ſo many ſignal evidences of theſe things; and to this relate the words, here cited by our Lord from *Deut.* 6. 16. *Thou ſhalt not tempt the Lord thy God*, i. e. Thou ſhalt not queſtion his preſence with thee, or diſtruſt his providence, *as ye tempted him in Maſſah.* So again God ſaith, *becauſe* theſe-

(c) Ep. ad Magn. § 19.

(d) Hom. 6. in Lucam.

theſe men which have ſeen my glory (in the cloud) *and the miracles which I did in Egypt, and in the wilderneſs*, (after all theſe demonſtrations of my preſence with them, and of my power and readineſs to reſcue them from the hands of their enemies) *have tempted me now theſe ten times, therefore they ſhall not* (perſonally) *enter into the land of promiſe*, Num. 14. 22. Now thus they tempted him, by not believing God could, and would make good his promiſe of bringing them into that land, but thinking they ſhould die by the ſword of thoſe *giants* which were in that land, *v.* 2, 3. and therefore God ſpeaks thus: *How long will this people provoke me? How long will it be ere they believe me, after all the ſigns which I have ſhewed among them?* *v.* 2, 3. And to ſuch inſtances of their diſtruſt as theſe, refer thoſe paſſages of the *Pſalmiſt: They tempted God, and limited the Holy One of Iſrael, not believing*, that his power was ſufficient to do thoſe things which he had promiſed, and ſhewed that he was able to perform, *Pſal.* 78. 41. for they thus limited and tempted him, becauſe *they remembred not his hand, nor the day when he delivered them from the enemy. How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan*, *v.* 42, 43. See alſo *v.* 18, 19, 20. and this being ſpoken of them when *they turned back into Egypt*, *v.* 41. relates to the tempting of God, mentioned *Numb.* 14. to the temptation mentioned *Exod.* 17. relate theſe words, Pſal 106. 14, 15. *Tho' he had dried up the Red ſea for them, and ſaved them from the hand of their enemies, they ſoon forgat his works, and luſting in the wilderneſs, they tempted God in the deſart.* And thoſe in Pſal. 95. 8, 9. *Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs, when your fathers tempted me, and proved me*, Gam Rahu, *tho' they ſaw my works*, i. e. How I delivered them at the *Red ſea*, made bitter waters ſweet, and ſent them bread from heaven. Whence the *Apoſtle*'s inference is this, Heb. 3. 12. *Take heed there be not in you an evil heart of unbelief.* So *Judith*, 8. 12. *who are you that* ἐκπειράσατε τὸν Θεὸν, *ye tempt God*, by limiting him to ſuch a time as *five days*, as if he could not help you, if he did it not within that time, *v.* 15. This alſo is the import of theſe words of *Ahaz*, Iſa. 7. 12. *I will not aſk a ſign, neither will I tempt the Lord*; as may be gathered by comparing them with the like words of *Gideon*, aſking a ſign of the fleece, *Let not thy anger be hot againſt me* (for being thus ſlow of belief) πειράσω δὲ ἔτι ἅπαξ, *let me try, or tempt thee yet once more*, i. e. Let me have this farther ſign for confirmation of my weak faith, *Judg.* 6. 39. This alſo is the conſtant import of this phraſe in the New Teſtament. So *Acts* 15. 10. *Now therefore* (after God hath given ſo full a diſcovery of his receiving the uncircumciſed *Gentiles*, upon their faith, into his grace and favour as the effuſion of the *Holy Ghoſt* upon them, *v.* 8.) *why tempt you God* (by diſtruſting this teſtimony of his favour to them, and deſiring ſtill) *to put this yoke* (of circumciſion) *on their necks?* 1 Cor. 10. 9. *Neither tempt ye Chriſt the Lord*, (by diſtruſting his readineſs to ſupport you under, and give an happy iſſue from your temptations, *v.* 13.) *as ſome of them* (i. e. the *Jews*) *tempted him*, (by ſaying, God had brought them out of *Egypt* to die in the wilderneſs, becauſe they wanted bread and water, *Numb.* 21. 5.) *and* (therefore) *were deſtroyed of ſerpents*, (v. 6.) thus to *tempt the ſpirit of the Lord*, Acts 5. 9. is to queſtion, or diſtruſt his wiſdom, to diſcover what *Ananias* and *Sapphira* had concealed.

Ver. 8. † Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. *Again the Devil taketh him up into an exceeding high mountain, and ſhews him all the kingdoms of the world, and the glory of them.*] Mr. *Clere*, in his note on the firſt verſe, ſaith, "What is here relat-
" ed may more ſafely be conceived to have hap-
" pened to *Chriſt* in a viſion or dream, than really;
" it looks, methinks, very odd, *ſaith he*, that an
" evil ſpirit ſhould be permitted to have ſuch a
" power over our moſt holy *Saviour*, as to carry
" him through the air; and then, this proſpect *of*
" *the kingdoms of the whole world*, could no more
" be ſhewed from a *mountain* than from a plain;
" for what can be ſeen from a mountain beſides
" woods, fields, rivers, villages and towns, which
" are not uſed in any language to ſignify *the king-*
" *doms of the world*, and *the glory of them?* This
" glory conſiſting rather in their ſplendid attire,
" guards and attendants, and their coſtly edifices."
But this is a vain dream, and a viſion of his own brain, and that which robs us of all the practical improvement of our Lord's temptation; for why ſhould *Chriſt* be led into the wilderneſs to have this dream or viſion? Did he faſt only in a viſion forty days and forty nights? That ſure was a long dream or viſion: or why is it ſaid, that he *afterwards was hungry*? Why is it ſaid, *the Devil ſaid to him, the Devil ſet him upon a pinnacle*, and *upon an high mountain*? Luke 4. 13. that *when the Devil had ended all his temptations, he departed from him for a ſeaſon*? Muſt not theſe words unavoidably import, that either the *Devil* did really thus tempt him, or elſe did frame this viſion in his brain? and looks it not far more odd to give the *Devil* power over the *phanſie* of our Lord, to raiſe ſuch imaginations in him, and ſuggeſt ſuch dreams to him, than barely to give him that power over our Lord's body, which neither did, nor could do him any hurt?

2*dly*,

2*dly*, As God caused *Moses* to see the whole land of promise from the top of *Nebo*, either by strengthning his eyes to see it thence, or else by representing it to him, as it were in a large plan or *map*, in all the valleys round about him, so might the *Devil* in the valleys round about that *high mountain*, upon which *Christ* stood, make a large draught of the stately edifices, the guards and attendants of *Kings*, appearing in their splendor, visible to the eyes of *Christ*, which appearance could not be so well made unto him, or advantageously seen, had he been in a plain.

Ver. 10. [f] Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις *Thou shalt worship the Lord thy God, and him only shalt thou serve.*] From these words compared with other like *scriptures*, it appears, that *Christ* is not a creature, because the worship and service due to God alone cannot be duly given to a creature, that being to own him equal in dignity with God; and the sin of *idolatry* chiefly consisting in giving that worship to a creature which is due only to the God of heaven; and therefore *religious adoration* and service being here said to be due to God alone, cannot be given duly, or without *idolatry*, to *Christ*, provided that he be only a creature. Seeing then God doth require, *That all men should worship the Son, even as they worship the Father*, John 5. 23. and, *when he brought the First-born into the world, said, Let all the angels of God worship him*, Heb. 1. 6. and seeing this is the *character* of *Christians*, that *they serve the Lord Christ*, Colos. 3. 24. it is certain that he cannot be a creature only, but must be truly God.

To this the *Socinians* answer, That God alone is to be worshipped as the first and supreme cause of all things, and the chief cause of our salvation, but yet *religious worship* and service may be paid to *Christ* as the *intermediate* cause of that salvation, which God intended by him to procure, and bring to pass for us. But as there are no footsteps of this distinction in the *holy scripture*, so there are many things contained in it which seem to contradict it. And it is plain the *Devil* here doth not require to be thus worshipped as the first and supreme cause of all things, for he frankly owns, that all the power he had over the kingdoms of the earth *was given to him*, and yet our Lord rejecteth his temptation, not by saying, as the *Socinians* do, that he was an *impudent liar*, no such power being given to him, but by opposing to him this command, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Again, all the *angels* are ministring spirits *sent forth to minister to them who shall be heirs of salvation*, Heb. 1. 14. and the *Papists*, who worship them with *religious adoration*, do it doubtless, as they conceive it is to the glory of that God whose ministers they are, and notwithstanding must we not condemn that *worship* in them? *Moses* and *Aaron* were intermediate causes of the preservation and happiness of the *Jews*, whom God by them brought out of *Egypt*; they, by their supplications and intercessions preserved them many times from present death; and might they therefore pay *religious worship* to them, provided it was directed to the glory of God, whose ministers they were? Might they do this to *Joshua*, who carried salvation in his very name? The *Apostles* are stiled Σωτῆρες Θεοῦ, *Workers together with God* for our salvation, 1 *Cor.* 3. 9. their doctrine is called *the savour of life unto life.* 2 Cor. 2. 16. and they are said to *save those that hear them*, 1 Tim. 4. 16. Must we therefore pay *religious adoration* to them as the *Papists* do? Vain therefore is this subterfuge, by which the *Socinians* endeavour to justify their *religious adoration* of that *Jesus*, whom they maintain to be a creature only, and whose *divinity* they deny.

Ver. 14. [g] Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου *That it might be fulfilled which was spoken by Isaias, saying, The land of Zabulon and Nephthali.*] I see here no reason for saying, with some learned men, that this whole passage of *Isaiah* is by the Evangelist applied to *Christ*'s preaching in the borders of *Zabulon* and *Nephthali*, *only by way of accommodation*, and not in any mystical sense intended by the *Holy Ghost*; for it is very easy to discern, that upon occasion of our Lord's leaving *Nazareth*, a town in the Lower *Galilee*, in the tribe of *Zabulon*, and going to *Capernaum*, in the Higher *Galilee*, in the tribe of *Nephthali*, which was called *Galilee of the Gentiles*, as being partly inhabited, saith (e) *Strabo*, by *Egyptians*, *Arabians* and *Phœnicians*, he only takes the names of these places from *Isa.* 9. 1. having no farther consideration of the place, than to shew they are the people of whom the *Prophet* said, *the people that sat in darkness hath seen a great light*; let this now be understood in the *prophetick* stile, representing things surely to be accomplished in their season, as done already, of which we have an instance, *v.* 6. in these words, *for unto us a Child is born, to us a Son is given*; and then the prediction will run thus: the people sitting in darkness shall see great light, and to those who sit in the region and shadow of death shall the light arise, as we know it did, it being in *Chorazin* and *Bethsaida*, situated in *Lower Galilee*, that *Christ* did his mighty works mentioned *Matth.* 11.

(e) Lib. 16. p. 523.

21. and it being *Capernaum* that was *exalted up to Heaven* by his dwelling there, and preaching in their *ſynagogues*, v. 23.

Ver. 18, 21. [h] Εἶδε δύο ἀδελφοὺς, Σίμωνα καὶ Ἀνδρέαν. *He ſaw two brethren, Simon, ſirnamed Peter, and Andrew, his brother, caſting their nets into the ſea*, v. 21. Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον, &c. *Going thence, he ſaw two other brethren, James the ſon of Zebedee, and John his brother, with Zebedee their father, mending their nets, and he calleth them.*] So alſo we read *Mark* 1. from *v.* 16 to *v.* 21. The hiſtory of *Simon* and *Andrew*'s coming, mentioned *John* 1. 41, 42, 43. is plainly different from that of St. *Matthew* and St. *Mark*, and ſo cannot be ſaid to contradict what is here ſaid. For, (1.) here *Chriſt* ſees them, and calls them both together, there they hear *Chriſt*, and follow him home, and *Andrew*, after finding *Peter*, leads him to *Chriſt*, from *v.* 37. to 42. (2.) Here it is noted that *Simon* was already ſirnamed *Peter*, there it is ſaid thou ſhalt be called *Peter*, *v.* 43. there they abide with *Chriſt* only one night, *v.* 40. and that uncalled; here they are called, and follow him as his *Apoſtles*, being always with him, *John* 15. 27. As for the hiſtory, *Luke* 5. from *v.* 1. to 11th, I conceive it to be the ſame with this in St. *Matthew* and St. *Mark*, becauſe it happened at the ſame place, at the *lake of Genneſareth*, Luke 5. 1. i. e. at *the ſea of Galilee*, Matth. 4. 18. The ſame perſons being preſent, and following him, having left all to do it, *v.* 10, 11. *Matth.* 4. 20, 22. But then I place the ſtory thus: *He ſaw theſe fiſhermen*, two of them, *viz. Simon* and *Andrew*, *waſhing their nets*, Luke 5. 2. i. e. *caſting them into the ſea to waſh them*, Matth. 4. 18. and the other two mending their nets where they were broken, *v.* 21. and then he ſpake to them both to follow him. And preſently the multitude reſorting to him to hear the word of God, *Luke* 5. 1. he enters into the ſhip of *Simon*, and when *Simon*, at his requeſt, *thruſt it a little from the land, he ſat down and taught them*; then ſpeaks he to *Peter* to *let down his net into the ſea for* that draught which filled both the ſhips of *Simon*, and the ſons of *Zebedee*, and ſtruck them all with great amazement, in ſo much that *Peter* was afraid to follow him, or to be with him; but *Chriſt* bidding him not to fear, they drew their ſhips to land, and leaving both ſhips and fiſhes with *Zebedee*, and others that were with them, *Mark* 1. 20. forſaking them all they follow him, *Luke* 5. 11. It is no objection againſt what is ſaid, that in St. *Luke* we find no mention of St. *Andrew*, it being certain from St. *Matthew* and St. *Mark*, that *Andrew* was then with *Peter*, though *Simon* only be named by St. *Luke*, becauſe *Chriſt* ſpake only to him: Thus is it eaſy to remove thoſe manifold diſagreements, which ſome mention, betwixt the *hiſtory* of this matter in St. *Luke*, and in St. *Matthew* and in St. *Mark*. For, according to the ſeries of the ſtory thus placed, St. *Luke* being to ſupply what was not told by St. *Matthew* and St. *Mark*, begins where they ended, and St. *Mark* having only ſaid in the general, that *Chriſt* came thither *preaching the Goſpel of the kingdom*, St. *Luke* ſhews how he went on with the work: And this puts an end to Mr. *Whiſton*'s four firſt differences. His fifth is grounded on an evident miſtake; for, in St. *Luke*, he doth not aſſure them, that from henceforth they ſhould catch men, but ſaid this only to *Simon*, aſtoniſhed at the miracle, and deſiring *Chriſt to depart from him*, repeating to him in particular, what he had ſaid more generally to all, that he might remove his fears. The laſt is indeed no difference, it being the ſame thing to leave all that were then with them, and all they had there, and follow him, as St. *Luke* ſays they did; and to leave nets, ſhip, father, and hired ſervants, to follow him, as in St. *Matthew* and St. *Mark* they did. See Additions, N°. 5.

CHAP. V.

1. AND [a] ſeeing the multitudes, he went up into a mountain, and when he was ſet (*down, as the Jewiſh doctors did when they taught*, ſee *Luke* 4. 16, 20.) his diſciples came unto him.

2. And he opened his mouth, and taught them, ſaying,

3. Bleſſed are [b] the poor in ſpirit, (i. e. *the humble and lowly minded*) for theirs is the kingdom of heaven; (*they are fitted to enter into it here, and to enjoy it hereafter.*)

4. Bleſſed are [c] they that mourn, (*for their ſins, with that godly ſorrow which works repentance not repented of*, 2 Cor. 7. 10.) for they ſhall be comforted; (*with the aſſurance of the pardon of their ſins, and with the hope of future happineſs.*)

5. Bleſſed are the [d] meek (i. e. *the men of a ſweet, quiet, affable and courteous diſpoſition*) for they ſhall inherit the earth; (*enjoying what is needful for them, with the greateſt quiet and tranquillity, and with moſt comfort, ſatisfaction, and contentedneſs of mind.*)

6. Bleſſed are they who do [e] hunger and thirſt after

after righteousness, (i. e. *are as concerned to be righteous before God, walking in all the commandments of the Lord blameless, as is the hungry person to have meat, or the thirsty to have drink)* for they shall be filled; (i. e. *be satisfied with the enjoyment of it here, and the completion and reward of it hereafter.)*

7. Blessed are [f] the merciful, *(who out of pity to others under all their infirmities, wants, miseries, indispositions of soul or body, are ready, not only to forgive and bear with their infirmities, but to their power to relieve, instruct, support, comfort, and reclaim them from their evil ways)* for they shall obtain mercy *(at the great day of their accounts.)*

8. Blessed are [g] the pure in heart, *(they whose hearts are cleansed from evil thoughts, evil concupiscence, and evil passions)* for they shall see *(and enjoy)* God *(here and hereafter.)*

9. Blessed are [h] the peace-makers, *(who, being themselves of a peaceable temper, endeavour to promote peace among others)* for they shall be called (i. e. *shall be,* see Note on *Chap.* 1. 23. *and shall be owned as)* the children of God, *(and as such rewarded.)*

10. Blessed are they which are [i] persecuted for righteousness sake, for theirs is the kingdom of heaven.

11. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake.

12. Rejoice and be exceeding glad, for great is your reward in heaven; *(who do thus patiently suffer for my name's sake upon earth, your case being like that of the holy Prophets, who are now in Abraham's bosom, and sat down with him in the kingdom of heaven,* Luke 13. 28.) for so persecuted they *(of this nation)* the Prophets which were before you.

13. Ye are *(designed by me to be, as)* [k] the salt of the earth; *(to preserve mens manners from corruption, and give a good savour to their actions)* but if the salt have lost its savour, wherewith shall it be salted? *(if you in example and conversation should become unsavoury, there would be no recovering of you, and so it would be with you, as)* it is *(with unsavoury salt, which is)* thenceforth good for nothing but to be cast out and troden under foot of men; *(and so you must expect to be cast out by me into outer darkness.)*

14. [l] Ye are (*appointed to be*) the light of the world, (*and as*) a city that is set on a hill cannot be hid; *(so neither in this eminent station in which you are placed, can the light of your doctrine or manners be concealed.)*

15. Neither *(should you endeavour to conceal them, for)* do men light a candle, and put it under a bushel? *(surely no)* but on a candlestick, and *(then)* it giveth light to all that are in the house.

16. (*Accordingly*) [m] Let your light so shine before men, that they may see your good works, and (*on the account of them may have cause to*) glorify your Father, which is in heaven.

17. (*And tho' I preach a more spiritual doctrine, than is contained in the letter even of the moral law, yet*) [n] Think not that I am come to destroy (i. e. *to dissolve or loose you from the obligation of*) the law and the Prophets; (*for*) I am not come to destroy, but to fulfil (*them, to give you the full sense and the spiritual import of the moral law, and also to fulfil the types and the predictions of the law, and the Prophets.*)

18. For verily I say unto you, till heaven and earth pass (*away*) one jot, or one tittle, shall in no wise pass from the law, (*or the Prophets*) till all be fulfilled (*which was both typified in the law, and foretold by the Prophets.*)

19. Whosoever therefore [o] shall break one of these least (Gr. *the least of these*) commandments, and shall teach men so (*to do,*) he shall be called the least in the kingdom of heaven; (i. e. *he shall not be admitted as a true member of my kingdom*) but whosoever shall do and teach them, the same shall be called great (i. e. *he shall be an eminent person*) in the kingdom of heaven.

20. (*And let it not be thought a sufficient excuse that your Scribes and Pharisees thus teach;*) For [p] I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, (*who by their traditions exempt themselves and others, in many cases, from the observation of this law,* Mark 7. 8, 9.) ye shall in no wise enter into the kingdom of heaven.

21. [q] Ye have heard that it was said by them of old time, (Gr. *to them of old*) Thou shalt not kill, (*Exod.* 20. 13.) and whosoever shall kill, shall be in danger of the judgment, (*Gen.* 9. 6. *Numb.* 35. 31. *and are taught by your Scribes, that by this precept you are not obnoxious to guilt for any thing but murder.*)

22. But I say unto you, That [r] whosoever is angry with his brother without a cause, shall be in danger of the judgment; *(or anger of God)* and whosoever shall say unto his brother, Racha, (i. e. *thou art an empty worthless fellow, fit to be whipped, or punished, as an idle drone,*) shall be in danger of the council; (i. e. *of being punished by them, for vilifying and reviling one of the seed of Abraham*) but whosoever (*from the like rancour of*

ſpirit againſt his brother) ſhall ſay *(to him)* thou Fool, (i. e. *ſhall cenſure him as a profane perſon, or an hell-hound)* ſhall be in danger of hell-fire; *(the portion he aſſigneth to his brother.)*

23. [s] Therefore if thou bring thy gift to the altar, *(to make atonement for thy ſin)* and there remembreſt that thy brother hath ought againſt thee; (i. e. *hath received from thee any injury of this, or any other kind;)*

24. Leave there thy gift before the altar, and go thy way, *(and)* firſt *(uſe thy endeavour to)* be reconciled to thy brother, and then come and offer thy gift; *(it being not acceptable for the atonement of thy ſins committed againſt God, till thou haſt thus endeavoured to make ſatisfaction for thy faults committed againſt thy brother.)*

25. *(And if there be any perſon to whom thou art indebted, and who upon that account may implead thee before the judge)* [t] agree with thine adverſary quickly, whilſt thou art in the way *(to the judge)* with him, leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, *(appointed for that purpoſe)* and *(ſo)* thou be caſt into priſon.

26. Verily I ſay unto thee *(if thou permit things to go ſo far)* thou ſhalt by no means come out thence till thou haſt paid the uttermoſt farthing; *(and ſo will it alſo be, if thou neglecteſt to be reconciled to God, and ſo he caſt thee into the infernal priſon.)*

27. [v] Ye have heard that it was ſaid by (Gr. *to*) them of old time, Thou ſhalt not commit adultery; (*Exod.* 20. 14.)

28. But *(Know this is not all which is forbidden by that precept, for)* I ſay unto you, Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29. And *(if then)* thy right eye offend thee, *(by thus luſting)* pluck it out, and caſt it from thee; (i. e. *ſuppreſs all ſuch impure luſtings)* for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell; (i. e. *it is better for thee to want theſe delights at preſent, than by enjoying them, to plunge both ſoul and body into hell.)*

30. And if thy right hand offend thee, *(by miniſtring to this, or any other ſin)* cut it off, and caſt it from thee; for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31. [w] It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement, *(and this being permitted for the hardneſs of your hearts, you think may lawfully be done for any cauſe,* Matth 19. 3.)

32. But I ſay unto you, That *(according to the primitive inſtitution of marriage)* whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery; *(by giving her this occaſion to go and be married to another)* and whoſoever ſhall marry her that is *(thus)* divorced, committeth adultery *(with her.)*

33. Again, [x] ye have heard that it hath been ſaid by (Gr. *to*) them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths; (*Exod.* 20. 7. *Lev.* 19. 12. *and this you think is all that is criminal in oaths,* (viz.) *to ſwear falſly by the name of the great Jehovah.*)

34. But I ſay unto you, Swear not at all; *(in your common converſation)* [y] neither by heaven, for it is God's throne; *(and ſo by ſwearing by it, thou ſweareſt by him who ſits upon it,* Matth. 23. 22.)

35. Neither by the earth, for it is his footſtool, *(and he that ſweareth by it, ſweareth alſo by him whoſe footſtool it is)* neither by Jeruſalem, for it is the city of the great King, *(and he that ſweareth by it, ſweareth alſo by him that dwelleth in it.)*

36. Neither ſhalt thou ſwear [z] by thy head, becauſe thou canſt not make one hair white or black; *(for the preſervation of that life, of which the head is the fountain, is not in thy power, but depends on him by whom we live; and therefore to ſwear by it, is in effect to ſwear by him who hath the power of life and death in his hands.)*

37. But let your communication be [aa] yea, yea, nay, nay, *(an ordinary, or at the moſt a redoubled affirmation or negation)* for whatſoever is more than theſe cometh of evil; (i. e. *from ſome evil principle, as want of reverence of the great name of God, or from that evil one who is the enemy to God, and to his honour.)*

38. [bb] Ye have heard that it hath been ſaid, *(that he who maimeth any body ſhall reſtore)* an eye for an eye, and a tooth for a tooth; (*Exod.* 21. 24. *If the maimed perſon ſhall require the judge to execute this puniſhment on the offender, and will not admit a pecuniary compenſation.)*

39. But I ſay unto you, That you reſiſt not evil, (i. e. *oppoſe not violence to violence)* but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo; (i. e. *bear rather that diſgrace redoubled patiently, than give him ſtroke for ſtroke;)*

40. And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo; (i. e. *ſuffer one ſmall and reparable wrong after another, rather than contend by law with him.)*

41. And

41. And whoſoever ſhall compel thee to go a mile, go with him twain; (*rather than maintain thy liberty by forcibly oppoſing his compulſion.*)

42. (*And if men do not uſe force, but only aſk, or deſire to borrow of thee,*) [cc] give to him that aſketh of thee, (*what thou haſt to ſpare,*) and from him that would borrow of thee, turn not thou away.

43. [dd] Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and (*this, by the Scribes and Phariſees, is interpreted as a permiſſion, to*) hate thine enemy.

44. [ee] But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you, (i. e. *be kindly affected towards your enemies, and ready to do good to them for evil, and the good you cannot do yourſelves, pray that God would do for them.*)

45. That (*ſo*) you may (*appear to*) be the children of your Father which is in heaven, (*by your likeneſs to him*) for he maketh his ſun to riſe on the evil and the good, and ſendeth rain on the juſt, and on the unjuſt.

46. For if you (*reſtrain your*) love (*to*) them (*only*) which love you, what reward have you? (i. e. *what reaſon to expect any reward from God for ſo doing? for*) do not even the Publicans (*whom you look upon as men deſerted by God, do*) the ſame?

47. And if ye ſalute (*or kindly treat*) your brethren only, what do you more than others? do not even the Publicans ſo (*alſo?*)

48. Be ye therefore perfect, (*in your charity and mercy to others,*) even as your Father which is in heaven is perfect; (*and then your eminent good works will eminently be rewarded by him.*)

ANNOTATIONS on Chap. V.

Ver. 1. [a] ΙΔΩΝ ὃ τὸς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθισαντος αὐτῦ· *And ſeeing the multitude, he went up into a mountain, and ſitting down, his diſciples came to him.*] Here note (1.) That *Chriſt* ſeeing the multitude, taught them; for tho' his *diſciples* may be eſpecially concerned in ſome few verſes of this fifth *chapter*, yet it is certain from theſe words in the cloſe of this ſermon, (*the multitudes were aſtoniſhed at his doctrine, for he taught them as one that had authority;*) that the multitude not only heard, but were taught, the things contained in this ſermon, according to thoſe words of *Chryſoſtom*, μὴ τοῖς μαθηταῖς μόνον αὐτὸν νόμιζε διαλέγεσθαι, ἀλλὰ καὶ δι' ἐκείνων ἅπασιν.

Moreover it deſerveth to be noted, that the whole multitude of them who attended on his doctrine, and thought well of him, are called his *diſciples*, and not the twelve *Apoſtles* only; ſo doth St. *Luke* inform us, by ſaying, *He called to him his diſciples, and out of them he choſe the twelve*, Luke 6. 13. and *v.* 17. *that the whole multitude of his diſciples* were then with him. So *John* 6. 66. *From that time many of his diſciples went back, and followed no more after him;* and *v.* 67. he ſaid *to the twelve, Will ye alſo go away?* What therefore was here ſpoken to his *diſciples*, might alſo be ſpoken to the multitude. (2.) This ſermon was ſpoken upon the mount, which he made choice of, ſaith Dr. *Hammond*, that as the law had been delivered from mount *Sinai*, ſo might the preaching of the Goſpel begin from a mountain: Say others, that he might be the better heard by his auditors, inſtructing us by his example ſo to perform this ſervice, as may be moſt conducing to the advantage of the hearers.

The queſtion here raiſed by *interpreters*, whether this ſermon be the ſame with that which we find mentioned *Luke* the ſixth, or only a like ſermon ſpoken at another time and place, is of ſome concern for the right underſtanding of the words; for if the ſermon be the ſame in both, and it were ſpoken only once by Chriſt, tho' it be ſet down twice by the *Evangeliſts*, the words of one *Evangeliſt* muſt be interpreted in a ſenſe agreeable to the other, or elſe they cannot both be true. Whereas, if our Lord ſpake the words recorded by St. *Luke* at any other time and place, than the diſcourſe related by St. *Matthew* was delivered at, we may give different interpretations to their words; and that this was ſo ſeems highly probable.

1ſt, Becauſe St. *Luke* omits ſo many things recorded by St. *Matthew* as parts of this diſcourſe, *viz.* all the *fifth chapter*, from *v.* 13. to 39. the whole *ſixth chapter*, and *chap. ſeventh*, from *ver.* 6. to 16. that is, he omits the greateſt part of this ſermon, and therefore it is probable he did not intend to ſet down the ſame ſermon; ſince otherwiſe it muſt be granted, that he hath performed what he intended very imperfectly; and alſo added many woes, of which St. *Matthew* makes no mention.

2dly, As for the time, St. *Matthew* doth ſufficiently inform us, that his ſermon was delivered before the healing of the *leper*, for *as Chriſt came down from the mount, the leper came to him*, Chap. 8.

8. 2. whereas St. *Luke*, tho' he promiſeth to diſcourſe in order of what Chriſt did, gives us the ſtory of the *leper*, Chap. 5. 12. and the hiſtory of *Chriſt*'s ſermon after, *Chap.* 6. 17. Again, St. *Luke* reckons *Matthew* among thoſe whom Chriſt had choſen to be of the twelve, and *ver.* 17. he adds, that *Chriſt* went down with them, and preached the following ſermon, whereas the ſermon mentioned by St. *Matthew* was preached long before his calling to be one of Chriſt's diſciples; for after Chriſt was come down from the mount, had healed the *leper* and the *Centurion*'s ſervant, and had done many other things, *He ſaw a man ſitting at the receipt of cuſtom, named Matthew, and ſaid unto him, Follow me*, Chap. 9. 9. Whence it appears, that he was called long after the preaching of this ſermon on the mount, and yet before the preaching of the ſermon mentioned by St. *Luke*. Laſtly, St. *Matthew*'s ſermon was preached on the mount by our Lord, calling his diſciples up to him; whereas St. *Luke* informs us, *v.* 17. that our Lord *came down with his diſciples from a mount*, and ſtood in the plain, and from thence preached what he recorded; wherefore the difference of theſe ſermons being ſo great, both as to matter, and to circumſtance of time and place, it ſeems moſt reaſonable to conceive, that they were ſeverally ſpoken, and therefore may admit of divers ſenſes: Yet ſeeing ſoon after both theſe ſermons we find him entering into *Capernaum*, and healing the *Centurion*'s ſervant, *Matth.* 8. 5, *Luke* 7. 1. it may be probably conjectured, that he ſpake the ſermon in St. *Matthew*, whilſt he was *ſitting on the mount*, to his *diſciples*, and that in St. *Luke*, when he afterwards *came down into the plain with them*, Luke 6. 17. *in the audience of all the people*, Luke 7. 1.

Ver. 3. [b] Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· *Bleſſed are the poor in ſpirit.*] Here note,

1*ſt*, That by the poor in ſpirit we are not to underſtand, as many *R. commentators* do, ſuch perſons as having riches, and plentiful poſſeſſions, do voluntarily quit them, and chuſe a ſtate of poverty, as moſt conducing to the free exerciſe of religion, as did ſome *Eremites*, and *Monks* of old, and as the *Mendicants* or *begging Friars* of that church pretend now to do; for it is aſſuredly the duty of all men, who would obtain this bliſs, to be *poor in ſpirit*; whereas it cannot be the duty of all *Chriſtians* to turn *Monks* and *Friars Mendicant*, to this end, for then all other *R. Catholicks* muſt be excluded from the kingdom of heaven. Nor,

2*dly*, Doth our Lord here pronounce this bleſſing on the poor properly ſo called, that is, on ſuch as have no riches and poſſeſſions in this world, as being the moſt likely perſons to embrace that Goſpel which calls for the forſaking all that they have, which they who have but little will be moſt eaſily perſuaded to do, and ſo will be moſt ready to enter into the kingdom of God. (1.) Becauſe our Lord expreſly limits this *beatitude* not to the poor in purſe, or in externals, but to the poor in ſpirit. (2.) Becauſe Chriſt actually pronounces that the poor he ſpeaks of are bleſſed, and that theirs is the kingdom of heaven; which is not true of all, or of the moſt part of thoſe who, as to temporals, are poor; for, by experience, we find they are often diſcontented with their ſtate, are apt to ſteal, lie, flatter, and uſe ſordid arts, to get a penny, and have but little ſenſe of piety, but little knowledge of, and leſs concernment for religion. And, (3.) This interpretation ſeems to exclude the rich, who do not actually quit their temporal enjoyments, from any intereſt in the kingdom of heaven; whereas St. *Paul* only requires them to be *rich in good works*, that they may lay hold of eternal life, 1 *Tim.* 6. 18, 19. And therefore,

3*dly*, The moſt received and beſt interpretation of this phraſe, is this, that by the *poor in ſpirit* our Saviour underſtands the man of a true, humble, lowly ſpirit; this being the uſual expreſſion by which the ſcriptures and the *Jewiſh* writers ſtill repreſent the humble man, that he is *Shephal Ruach*, i. e. poor, low, or contrite in his ſpirit. So *Prov.* 16. 19. Better is it to be *Shephal Ruach*, of an humble ſpirit with the meek, than to divide the ſpoil with the proud; and *Chap.* 29. 23. the pride of man ſhall humble him, but *Shephal Ruach*, he that is of an humble ſpirit obtaineth glory. So *Iſa.* 66. 2. To whom will I look but to the poor in ſpirit; which *Chap.* 57. 15. is *Shephal Ruach*, to the man of an humble ſpirit. Accordingly, in their (a) *Pirk Avoth* they have theſe inſtructions, *Be thou Shephal Ruach, humble in ſpirit towards all men, he that is Shephal Ruach is worthy of honour, and the Holy Ghoſt will reſt upon him.* And (b) *great are the humble in ſpirit in the ſight of God:* And they who are thus poor in ſpirit are bleſſed, becauſe their humility rendering them teachable, ſubmiſſive, contented, and obedient, prepares them to enter into Chriſt's kingdom, and makes them living members of his body; and ſeeing they who are thus holy ſhall be alſo happy, they muſt be alſo meet to enter into the kingdom of glory hereafter.

Ver. 4. [c] Μακάριοι οἱ πενθοῦντες, *Bleſſed are they that mourn.*] Here note,

1*ſt*, That by the mourners here, I do not think it

(a) Chap. 4. § 4. 10. c. 5. 19.

(b) Buxt. Floril. p. 117.

it reasonable to understand men whose condition in this world is sad and lamentable, as being destitute of all those outward things which render this life comfortable, and perhaps also under great afflictions; which some conceive to be the import of these words, because a like beatitude in St. *Luke* runs thus, *Blessed are ye that weep now, for ye shall laugh.* For (1.) if this mourning did only import a condition sad and lamentable as to outward circumstances, then must the laughter in St. *Luke* opposed to it, be only a promise of outward temporal felicity, which as it is no Gospel promise, so is it far from rendering any person truly blessed. (2.) Because either we must then pronounce all blessed who are in such a lamentable state, which is far from being true, there being many who fall into it by their own sin and folly, and many who being in it, are nothing better by it, as to the inward frame and disposition of their spirits; or else we must restrain this to them, who do thus suffer for the name of Christ, and for the sake of righteousness; and then it will not be the import of the second, but of the eighth *beatitude.* Nor,

2*dly*, Do I think, as some of the *fathers* did, that the mourners here are those who mourn for the sins of others, for the iniquities committed by the professors of *Christianity*, and especially for the sins committed in the place and nation where they live; for tho' when men thus weep out of a fixed hatred to sin, from a true zeal for God, and a sincere affection for the souls of men, this must be highly acceptable in the sight of God, and therefore matter of just comfort to them also; yet the word *mourn* is general, and therefore seems not fit to be restrained unto such mourners in particular. The mourner therefore here intended is the person filled with that *godly sorrow which works repentance not repented of*, or not reversed by our return again to the like sins, 2 *Cor.* 7. 10. this person must be blessed in the pardon of his sins, for *blessed is he, whose iniquity is forgiven, and whose sin is covered*, Rom. 4. 6, 7, 8. He also will be comforted with the assured hope of future happiness; this true repentance being stiled *Repentance unto life*, Acts 11. 18. *Repentance unto salvation*, 2 Cor. 7. 10.

Ver. 5. [d] Μακάριοι οἱ πραεῖς, *Blessed are the meek;*] *i. e.* the men of such a happy frame of spirit, as renders them averse from wrath, even when they are provoked to it, by the injuries they have received from others, and from retaliation, or recompensing evil for evil; but on the contrary, are inclined rather to remit something of their right, and overcome evil with good; and by the sweetness, friendliness, and affability of their conversation, to reconcile and win their brother to a good-liking, and kind affection to them. The blessing promised to these meek persons is this, that *they shall inherit the earth;* which words being taken from *Psal.* 37. 11. cannot admit of that strained exposition of some of the *ancients*, who by the earth understand heaven, as being eminently *the land of the living;* for it is evident to a demonstration, that *David* did understand this of the present earth, or of the land of *Canaan;* for the tenor of this whole thirty-seventh *Psalm* is designed to shew, that wicked men shall by God's judgments suddenly perish, whilst righteous men lived easily and quietly in the land of *Canaan.* So *ver.* 9. *Evil-doers shall be cut off, but they that wait upon the Lord, they shall inherit the earth; for yet a little while, and the wicked shall not be, but the meek shall inherit the earth. They that are blessed of him shall inherit the earth, and they that are cursed of him shall be rooted out.* So *ver.* 34. *Wait on the Lord, and keep his way, and he shall exalt thee,* ἵνα κληρονομήσῃς γῆν, *to inherit the earth: when the wicked are destroyed, thou shalt see it.* It is therefore well observed by *Chrysostom* upon the place, that because the *Jews* had been oft taught this lesson in the *Old Testament*, our *Saviour* addresses himself to them in the language they had been accustomed to: This son of *David* repeateth, and confirmeth to them the promise made by *David.* And this I judge to be the most natural and truest exposition of these words.

But then it must be noted, (2*dly*,) that our Saviour doth not here promise to advance the meek unto an affluence or great abundance, of things temporal, to make him great in power, or rich and wealthy in the world. For a *man's life*, i. e. the true comfort and satisfaction of it, *consists not in the abundance of the things which he possesseth*, Luke 12. 15. and so we have no reason to expect those things which are not needful to the comfort and satisfaction of our lives. Experience shews that this is not the ordinary portion of the meek, and therefore doth sufficiently instruct us, that this is not the blessing promised, by that God who cannot lie, or fail of the performance of his promise; and therefore positively this phrase seems rather to import, that meekness is the best way to the most sure enjoyment of these things, as far as they are needful and convenient; and, (2*dly*,) to enjoy them with the greatest quiet and tranquillity, without that strife, debate, anxiety and trouble, which imbitter the enjoyment of these things to others; and, (3*dly*,) with the truest comfort, satisfaction, and contentedness of mind.

Ver.

Ver. 6. [e] Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, &c. *Bleſſed are they that hunger and thirſt after righteouſneſs.*] The righteouſneſs here mentioned, is by ſome thought to be the righteouſneſs of faith, by which we being juſtified or freed from the guilt of ſin, have peace with God, and this undoubtedly is a fit matter of our ſpiritual thirſt and hunger; but yet I think this cannot be the proper import of the words; (1.) Becauſe the word δικαιοσύνη, *righteouſneſs*, bears no ſuch ſenſe in the Goſpel; but only in the Epiſtles of St. *Paul*; (2.) Becauſe the *Jews*, to whom *Chriſt* ſpeaks, had no idea of this righteouſneſs, no apprehenſion that their *Meſſiah* was to die, and much leſs that they ſhould be juſtified by his death; and therefore had Chriſt ſpoken of this righteouſneſs, none of them could have underſtood his meaning, as we may learn from his diſcourſe on this ſubject, *John* 6. for the *Jews* could not underſtand it; wherefore the righteouſneſs, here intended, is that inherent righteouſneſs, which conſiſts in a ſincere endeavour to practiſe all thoſe duties, which God requires at our hands, and to eſchew that evil which he hath forbidden; in which ſenſe *Zacharias* and *Elizabeth* are ſaid *to be both righteous before God, walking in all the commandments of the Lord, blameleſs*, Luke 1. 6. and it is repreſented as our duty, *to ſerve God in righteouſneſs and holineſs, before him, all the days of our life*, v. 74, 75. and here it is ſaid, *that except our righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, we can in no caſe enter into the kingdom of God*, ver. 20. To hunger and thirſt after this righteouſneſs, is to be as ſenſible of the want of it, as fervently deſirous to have it, as induſtrious to obtain it, as reſtleſs and inceſſant till we do enjoy it, as men uſually are when they are pinched with hunger and thirſt. And they who ſtand thus affected to it, ſhall be ſatisfied with it, *i. e.* they ſhall have all the means and aids required to make them thus righteous here, and ſhall have the reward of righteouſneſs hereafter, and ſo ſhall be bleſſed; for ſeeing it is God himſelf, who by his word and ſpirit, raiſes in them this diſpoſition towards righteouſneſs; ſince he inviteth every hungry ſoul to eat of this ſpiritual food, and ſaith to every thirſty ſoul, *Come drink of theſe waters of life*; ſeeing this righteouſneſs renders them ſo acceptable, and well-pleaſing in his ſight; and laſtly, ſeeing he hath promiſed them this ſatisfaction, they all, on theſe accounts, may reſt aſſured, that they ſhall obtain this food of the ſoul. See note on *John* 6. 27.

Ver. 7. [f] Μακάριοι οἱ ἐλεήμονες, *Bleſſed are the merciful;*] i. e. They, who from an affecting ſenſe of a *ſympathy* with others, and a charitable affection and good will towards them, are ready to relieve them as they are able, under all their wants, to pity them in their infirmities, to comfort and ſupport them under their calamities, and ready to forgive, and to ſhew mercy to them when they have offended, and to pray to their heavenly Father to give them thoſe ſupports and conſolations we are not able to afford them; and who eſpecially have this compaſſion for their ſouls, by endeavouring to inſtruct the ignorant, and to reclaim the wicked from their evil ways; ſuch merciful perſons ſhall be bleſſed, both in the inward comforts and ſatisfaction they ſhall find ariſing from theſe diſpoſitions, which render them ſo like to their heavenly Father, and alſo from that mercy they ſhall obtain from him at the great day of their accounts.

Ver. 8. [g] Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, *Bleſſed are the pure in heart.*] They whoſe hearts are pure from thoſe evil thoughts and reaſonings, thoſe evil deſires, luſtings, and affections, thoſe evil paſſions and perturbations, and from thoſe evil intentions, devices and machinations which defile the ſoul, are bleſſed; for they are fitted to enjoy communion with God here, 1 *John* 3. 3. and happineſs with him hereafter; *Heb.* 12. 14.

Ver. 9. [h] Μακάριοι οἱ εἰρηνοποιοὶ, *Bleſſed are the peace-makers;*] *i. e.* (1.) the men of a peaceable mind, for, as he that is inclined to lying, is ſaid *to make a lie*, Rev. 22. 15. and he that is inclined to ſin, ποιῶν ἁμαρτίαν, *to do, or make ſin*, 1 John 3. 8. ſo he that is diſpoſed to follow after the things which make for peace, may be ſtiled a peace-maker; (2.) They who endeavour in their ſtations, and as occaſions do preſent themſelves, to preſerve peace, love, and friendſhip, and to prevent contentions, quarrelings, and diſcords among Chriſtian brethren. And (3.) they who labour to promote the peace and quiet of the publick, both in *church* and *ſtate*, are bleſſed, becauſe they ſhall be called, *i. e.* they are, and ſhall be owned by God, as his ſons, by reaſon of their likeneſs to the God of peace, 1 *Cor.* 14. 33. 2 *Cor.* 13. 11. *Philip.* 4. 9. 2 *Theſſ.* 3. 16. See note on *Chap.* 1. 23. and being ſons ſhall be *heirs of God, joint-heirs with Chriſt*, Rom. 8. 17. ſuch as ſhall reign with him in glory; they ſhall be *ſons of the reſurrection*, Luke 20. 36. and ſhall receive υἱοθεσίαν, the bleſſing conſequent on this ſonſhip, or adoption, viz. *The redemption of their bodies from corruption*, Rom. 8. 23.

Ver. 10. [i] Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, *Bleſſed are they which are perſecuted for the ſake of righteouſneſs,*] or for Chriſt's ſake, &c.

&c. *i. e.* (1.) for perſevering patiently and ſtedfaſtly in the profeſſion of the Chriſtian faith, or (2.) for the performance of that duty, which they owe to God the *Father*, and our Lord *Jeſus Chriſt*, and to our *Chriſtian* brother for their ſakes; or (3.) who are perſecuted, becauſe they do not own that as an article of faith, or any part of *Chriſtian* duty, which God hath not declared to be ſo; for ſeeing this cannot be done without making profeſſion of a lie, or ſaying we believe what we can ſee no reaſon to believe, to ſuffer for this cauſe is evidently to ſuffer becauſe we will not play the *hypocrites*, or give the lie to our own conſciences; and therefore this, in St. *Peter*'s language, is to ſuffer *for conſcience towards God*, and ſo to ſuffer wrongfully or unjuſtly. Yea, ſeeing this cannot be done, but we muſt own another teacher, lawgiver, and author of our faith, beſides the *Lord Chriſt*, our ſufferings for refuſing to do this, are truly ſufferings for the *ſake of Chriſt*; and ſuch as make us happy ſufferers, ſince *Chriſt* hath promiſed them the bleſſings of this heavenly kingdom, and hath aſſured them that *great is their reward in heaven*; and therefore, as their ſtate on earth, under theſe perſecutions, doth render them conformed to their head, and like to the holy *Prophets* and *Apoſtles*; ſo ſhall they hereafter be like to them in glory, *Rom.* 8. 17. 2 *Tim.* 2. 11.

Ver. 13. [k] Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, *Ye are the ſalt of the earth.*] Sal ſapit omnia, *Salt is given to make things ſavoury*, according to that queſtion of *Job*, Chap. 6. 6. *Can that which is unſavoury be eaten without ſalt?* And alſo to ſave them from putrefaction: ſee note on *Mark* 9. 49. So that the import of this *metaphor* is this; ye are appointed by that pure and holy doctrine which you are to preach, and by the ſavour of your good converſation, to purge the world from that corruption in which it lies, and repreſent them to God, *as a ſacrifice of a ſweet ſmelling ſavour, holy and acceptable to God*; but if you yourſelves ſhould loſe the ſavour of your good converſation, and become putrified members in my body, you would be wholly uſeleſs to theſe good ends, and therefore can expect nothing but to be rejected by me, and caſt off, as *unſavoury ſalt* is caſt unto the dunghil.

Ver. 14. [l] Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου, *Ye are the light of the world.*] The effect of light is to make things manifeſt, *Eph.* 5. 13. and to direct us in the way in which we are to walk. So that the import of this *metaphor* ſeems to be this; I have appointed you to manifeſt to the world my doctrine, which will diſcover to them what is *the good and acceptable and perfect will of God*, and ſo direct their feet into the way that leadeth to eternal life, and will enable them to *walk as children of the light*; and if you do not hide this light from them, but cauſe it to ſhine forth both in your doctrine and Chriſtian converſation, the light of it is ſo clear and radiant, that it cannot be hid from them.

Ver. 16. [m] Οὕτω λαμψάτω τὸ φῶς ὑμῶν· So *(therefore)* let *(this)* your light ſhine before men, that they may *(from your converſation as well as from your doctrine)* ſee your good works, and *(then they will ſee cauſe to)* glorify your father which is in heaven.] Hence note,

1*ſt*, That though *Chriſt*'s twelve *Apoſtles* are chiefly concerned in theſe *metaphors*, yet are they in ſome meaſure applicable to all *Chriſtians*; for it is the duty of all *Chriſtians* to *ſhine as lights in the world*, Philip. 2. 15. And *Chriſt* having ſaid, *He that forſaketh not all he hath, cannot be my diſciple*; preſently ſubjoins, *Salt is good, but if the ſalt hath loſt its ſavour, wherewith ſhall it be ſalted?* Luke 14. 33, 34. Note,

2*dly*, That the good works, here mentioned, muſt be ſuch as, by the light of nature, ſeem good and honourable in the ſight of men, becauſe they muſt give occaſion even to *Heathens* to think well of *Chriſtianity*: Theſe works may therefore be performed to be ſeen of men, provided we deſire this not from oſtentation, but for God's glory, and their edification; that they diſcerning the holineſs, juſtice and goodneſs of his precepts, and the excellent effects they have on thoſe who do embrace them, may thereby be convinced, that they are derived from a God juſt, holy, and full of kindneſs and good-will towards men.

Ver. 17. [n] Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· *Think not that I am come to deſtroy (Gr. diſſolve) the law or the prophets.*] Our Lord hath taught us, that all the law and the Prophets are comprehended in theſe two precepts, *Thou ſhalt love the Lord thy God with all thy heart*, &c. and *Thou ſhalt love thy neighbour as thy ſelf*, Matth. 22. 40. St. *Paul*, that *he who loves his neighbour as himſelf, νόμον πεπλήρωκε, hath fulfilled the law*, Rom. 13. 8. And that *the whole law, πεπλήρωται is fulfilled*, Gal. 5. 14. or is perfected, *James* 2. 8. in this, *Thou ſhalt love thy neighbour as thy ſelf*; it is not therefore to be thought that *Chriſt* came to diſſolve the *moral law*, or any rules of *morality*, delivered by the *Prophets*, but he came rather *that the righteouſneſs of the law, πληρωθῇ, might be fulfilled by us, who walk not after the fleſh, but after the ſpirit*, Rom. 8. 4. And that this is the law chiefly

intended here, may be concluded. (1.) Becauſe *Chriſt* only undertakes the true interpretation of the precepts which reſpect the *moral* law; in theſe alone can he be rationally conceived to require *our righteouſneſs ſhould exceed that of the Scribes and Phariſees*, not in the literal obſervance of the ritual precepts, in which they were exactly ſcrupulous, whilſt they neglected *judgment, mercy, and the love of God*. And of them only could he ſay, That *he who brake the leaſt of them, and taught men ſo to do, ſhould be the leaſt in his kingdom*, v. 19, 20. Since otherwiſe the Apoſtle *Paul* muſt have been chief in that number. (2.) As for the *rituals* of the *law* and *Prophets*, our Lord declares, *the law and the Prophets were till John*, Luke 16. 16. and ſays the time was coming, when *neither in Samaria, nor in Jeruſalem, ſhould they worſhip the Father*, but ſhould worſhip him every where in a more ſpiritual manner, *John* 4. 22, 23, 24. Yea, he foretels the diſſolution of that temple, and *Jewiſh* polity, on which their *ritual* and *judicial* precepts did depend, *Chap.* 24. St. *Paul* informs us, that the law was only given *till the promiſed Seed ſhould come*, Gal. 3. 19. and that he being come, we were no longer under the *pedagogy* of the law. That *Chriſtians* were *dead to the law through the body of Chriſt*, Rom. 7. 4, 6. that they were *looſed from the law, that being dead, under which they were held*, v. 6. that it was evacuated, 2 *Cor.* 3. 11. that they were redeemed from it by *Chriſt*, Gal. 4. 5. and that they ought no more to be ſubject to that *yoke of bondage*, or return to thoſe beggarly *elements*, v. 9. and *Chap.* 5. 1. that Chriſt had broken down this *partition-wall*, and evacuated that law of commandments, *Eph.* 2. 14, 15. that he had *blotted out that hand-writing of ordinances, and took it out of the way, nailing it to his croſs*, Coloſ. 2. 14. that it was only to continue *to the time of reformation*, Heb. 9. 10. that *the prieſthood being changed, there was a neceſſity of the change of the law*, Chap. 7. 12. and that there was *a diſannulling of the commandment going before, becauſe of the weakneſs and unprofitableneſs of it*, v. 18. Which things ſeem inconſiſtent with the doctrine that *Chriſt* came not to diſſolve that *ceremonial* law, from which he freed all *Chriſtians*, and made them dead to it, by his body, evacuating this *hand-writing of ordinances*, and *taking it out of the way*, by nailing it to his croſs. Nor ſeems it here ſufficient to ſay, This law was not aboliſhed by *Chriſt*, but vaniſhed by the maturity of the time appointed for the continuance of it; ſeeing it therefore only vaniſhed becauſe *Chriſt* came to evacuate it by his death and croſs; and what he came to take away, he came alſo to diſſolve. But, (3*dly*,) Theſe rites may be conſidered as they were *typical* of things future, and were a *ſhadow of good things to come by Chriſt*, Col. 2. 17. Heb. 10. 1. The *Prophets* alſo may be looked upon as foretelling his days, and ſpeaking of the things he was to do and ſuffer, and of his future glory, and the glad tidings of the Goſpel, *Acts* 3. 24. 1 *Pet.* 1. 10, 11, 12. of the converſion of the *Jews* at the cloſe of the world, the fall of *Antichriſt*, the coming in of the fulneſs of the *Gentiles*, and the final judgment; and, in this ſenſe, *Chriſt* came not to diſſolve the law and the *Prophets*, but *to fulfil them*, by exhibiting the *antitype* and ſubſtance, of which theſe *rituals* were the *types* and *ſhadows*; and fulfilling theſe *prophecies*, and taking care the truth of theſe things ſhould not fail; nor ſhould the law and the *Prophets* ceaſe to have their force, till theſe things were accompliſhed; and ſo the phraſe ἕως πάντα γένηται occurs, importing the performance of what was *typified* by the law, and foretold by the *Prophets*. So *Luke* 21. 32. *This generation ſhall not paſs away*, ἕως ἂν πάντα γένηται, *till all things foretold by* me *be done*, Matth. 24. 34. Mark 13. 30. And, (4*thly*,) Many of theſe *ritual* precepts had a *ſpiritual* ſenſe; as the *circumciſion of the fleſh* denoted the *ſpiritual circumciſion of the heart*, the *reſt of the ſabbath*, a *reſt remaining for the people of God*, &c. on which account the *Apoſtle* declares, not only that the *law was holy, juſt, and good*, but that it was alſo *ſpiritual*, Rom. 7. 12, 14. And in this ſenſe *Chriſt* came *not to diſſolve the law, but to fulfil*, eſtabliſh and perfect it, by changing him that was a *Jew outwardly*, to one *inwardly*; and the *circumciſion of the fleſh* in the letter, to the *circumciſion of the heart in the ſpirit*, Rom. 2. 29. and by circumciſing us, *not with the circumciſion made with hands, but with the circumciſion of Chriſt*, Col. 2. 11. that we might be the *true circumciſion, who ſerve God in the ſpirit*, Phil. 3. 3. And, (5*thly*,) By one *iota*, or *tittle of the law*, I underſtand one precept of it, according to that ſaying of the *Jews*, *It were better one letter of the law ſhould be razed out*, i. e. *one precept of it ſhould be violated, than that the name of God ſhould be openly blaſphemed*. And as for thoſe words, *till heaven and earth paſs away*, they muſt be underſtood only of the *moral* law, or elſe muſt bear the ſenſe which St. *Luke* gives of them, *Chap.* 16. 17. *Sooner may heaven and earth paſs away*, than God fail of accompliſhing the things typified by the law, or foretold by the *Prophets*. Moreover, Some of theſe *types* relating not only to *ſpiritual*, but to *heavenly* things; the reſt of the *ſabbath* being

being typical of *the rest remaining to the people of God*, Heb. 3. and 4. The *tabernacle* being a *shadow of the heavenly tabernacle made without hand*, and the law being *the shadow of future good things*, Heb. 10. 1. And the *Prophets* foretelling those things which were not to be completely fulfilled till the end of the world, or the day of judgment, our *Saviour* might well say, *Heaven and earth shall pass away, but one jot or tittle of the law shall not pass away, till all things be fulfilled*; some of the things *typified* by the *law*, and foretold by the *Prophets*, being then only to be fulfilled, when *heaven* and *earth* were to pass away.

Ver. 19. ὁ Ὅστις ἂν λύσῃ, *Whosoever therefore shall break one of these least commandments, he shall be called the least in the kingdom of heaven:*] Ἐλάχιστος κληθήσεται, *he shall be called least*, i. e. he shall be unworthy to be reckoned one of the members of my kingdom. So, *I am the least of the Apostles*, is, *I am unworthy to be called an Apostle*, 1 Cor. 15. 9. Note also, that *Christ* is speaking not of the precepts of his new law, but of the precepts of the *moral* law, of which he had discoursed in the two preceding verses, as is apparent from the illative particle οὖν, *therefore*. Moreover, it seems harsh, either to refer this to the beatitudes which ended *ver.* 12. or to the following precepts, of which *Christ* had yet spoken nothing. And, *lastly*, It is probable that *Christ* may here reflect on those *Scribes* and *Pharisees*, who by their traditions exempted themselves, and taught others not to observe some of those *moral* precepts, and might hint, that how highly soever they were valued by themselves, or others, for their skill in the law, such teachers of it should be of no account in his kingdom.

Ver. 20. ρ Λέγω γὰρ ὑμῖν· *For I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees;*] i. e. Except (1.) ye observe all the precepts of the *moral* law, not making any of them void by your *traditions*, not leaving undone the *more weighty matters of the law, judgment, mercy, and faith*, as they do, *Matth.* 23. 23. not thinking to atone for the neglect of some of them, by your observance of the rest. See Note on *James* 2. 10. (2.) Unless you do observe this law, not only according to the outward man and in the letter, but also in the *spiritual* sense, and so as to cleanse your hearts from those inward dispositions, which are in God's sight violations of it, and *defile the man*, you will not be fitted to enter into my kingdom: That in both these things the legal righteousness of the *Scribes* and *Pharisees* was deficient, is clear, (1.) From our *Saviour*'s care to teach them, it was not sufficient to observe what was said to them of old, according to the letter only, but that they were to regard the higher and spiritual sense of it, not only not to *kill*, but *not to be angry without cause*, &c. (2.) That adultery might be committed in the heart as well as in the outward action, *ver.* 28. and that *what cometh out of the heart defileth a man:* Which doctrine the *Pharisees* were so unacquainted with, that they were offended at it, *Matth.* 15. 12. And *Josephus*, who was well acquainted with their doctrine, declares *Polybius* mistaken, when he saith, *Antiochus Epiphanes* perished, because he would have robbed *Diana*'s temple of its treasure; for, saith he, (c) Τὰ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βλαδὸς ἀνὴρ οὐδὲ τιμωρίας ἄξιον, *He deserved no punishment for what he only would have done, but did not.* And *Kimchi*, on these words of *David*, *Ps.* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me;* comments thus, *He will not impute it to me for sin; for God does not look upon an evil thought as sin, unless it be conceived against God or religion.*

Ver. 21. ϙ Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, *Ye have heard, it hath been said by* (to) *them of old, Thou shalt not kill; ἐγὼ δὲ λέγω ὑμῖν, but I say to you, whosoever is angry with his brother*, &c.] That τοῖς ἀρχαίοις, is here to be rendered in the *Dative* case, may be concluded, (1.) From the words, *I say unto you*, where ὑμῖν is undoubtedly the *Dative* case. (2.) Because the word ἐρρέθη elsewhere, is always joined to this case, so *Rom.* 9. 12. ἐρρέθη αὐτῇ, *it was said to her*; and, *ver.* 26. ἐρρέθη αὐτοῖς, *it was said to them.* Gal. 3. 16. *The promises* τῷ Ἀβραὰμ ἐρρέθησαν, *were spoken to Abraham.* So *Rev.* 9. 4. 11. And where mention is made of a thing spoken by another, the phrase is still τὸ ῥηθὲν ὑπό, or τὸ ῥηθὲν διά. (3.) Because the words thus cited by our *Lord*, are words spoken *to them of old*, as, *Thou shalt not commit adultery*, ver. 27. *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths*, ver. 23. And here, *Thou shalt not kill*, Exod. 20. 13. and, *Whosoever killeth, shall be obnoxious to the judgment*, Gen. 9. 6. Num. 35. 31. *You shall take no satisfaction for the life of a man,* ἐνόχου ὄντος ἀναιρεθῆναι, *worthy to be cut off by the hand of judgment, he shall die.* Of the question whether *Christ* here adds to the law of *Moses*, or rather declares those things belong to the true scope and the intention of it, which the *Scribes* and *Pharisees* never thought, or at least taught not their *scholars* so to be, see the *Appendix*

(c) Antiq. Lib. 12, 13.

to this *Chapter*. I incline to this laſt opinion, and therefore give this ſenſe to the words: *You have heard it ſaid by Moſes to them of old, Thou ſhalt not kill; and underſtand not, that by this precept you are obnoxious to guilt for any thing but murder: But I ſay to you, that, by the genuine import of it, all cauſeleſs anger againſt our brother, all contemptuous expreſſions and treatment of him, all raſh judgment of him as a profane and wicked perſon, are forbidden, as being either diſpoſitions to murder, or to neglect the welfare of our brother's life and ſoul:* And therefore ſay,

Ver. 22. [r]Ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, *That whoſoever is angry with his brother without a cauſe, ſhall be obnoxious to the judgment.*] See Additions No. 6. For explication of theſe words, note, (1.) That they ſeem not rightly to interpret theſe words, who refer them to the judgment of the three *Sanhedrims* of the Jews: (1.) Becauſe the *Sanhedrim* is only mentioned in the ſecond gradation: Nor, (2.) did it belong to the lower court of three men to judge of *capital* cauſes; and ſo thoſe words, *the murderer ſhall be obnoxious to the judgment*, ver. 21. cannot belong to them, and therefore the words here repeated cannot belong to them: Nor, (3.) can *hell-fire* be properly applied to the judgment of the higheſt *Sanhedrim*. Let it be therefore noted, (2.) That the *Jews* held that many murderers were not to be puniſhed by the judgment of the *Sanhedrim*, but only by the judgment of the hand of God; and that the word *Rekah*, which ſignifies a vain, empty fellow, was uſed as a word of ſcorn and contempt: Now the vilifying a *Jew* was a thing puniſhable by the *Sanhedrim*: The word *Fool*, both in the ſcripture and the *Jewiſh* phraſe, ſignifies a profane and wicked fellow, or, as we ſay, *an hell-hound*; for, *the wicked ſhall be turned into hell*: So in thoſe words, *Pſal.* 14. 1. *The fool hath ſaid in his heart, there is no God.* This then may be the import of theſe words, *He that is ſubject to unjuſt and cauſeleſs anger, ſhall be obnoxious to the anger and judgment of God; he that publickly reviles his brother ſhall be obnoxious to the publick cenſure of the council; and he that repreſents and cenſures him as a child of hell, ſhall be obnoxious to hell-fire:* According to that ſaying of the *Jews*, *He that calls another baſtard, let him be puniſhed with forty ſtripes; but he that calls him fool, let him deſcend with him into his life*, i. e. into his miſery. Note, (3.) That theſe words, *Vain* and *Fooliſh*, when they are uſed by men aſſiſted by the Spirit of God, or ſpeaking by virtue of their office, out of a ſpirit of charity, and an ardent deſire to make men ſenſible of their folly, do not render them obnoxious to this guilt: Not St. *James*, when he calls the *Soliſidian, vain man*, Chap. 2. 20. not St. *Paul*, when he ſaith, *O fooliſh Galatians!* Gal. 3. 1. and much leſs *Chriſt*, whe he ſtiles the *Phariſees, fools, and blind*, Matth. 23. 17. and when he ſaith to his diſciples, *Oh fools, and ſlow of heart*, Luke 24. 25. but only then when they proceed from raſh and cauſeleſs anger, rancour of ſpirit, and ill-will towards them. Note, *(4thly,)* That God, in forbidding murder, forbiddeth alſo thoſe things which tend and diſpoſe us to it; all raſh anger, hatred, rancour of ſpirit, malice, all that contempt of others which may make us not to value their lives, and ſo not fear much the diſpatching them out of the way; all that reproachful language which begets ſuch ſtrifes, as too often end in blood. *Ye fight and kill*, James 4. 2. That in forbidding the outward act, he forbids all inward workings of the heart towards that act, all deſires, machinations and contrivances, all purpoſes or reſolutions ſo to do: *Out of the heart come evil thoughts, murders*, Matth. 15. 19. And that by forbidding us *to kill*, he commands us to do what we are able to preſerve our brother's life. See Note on *Luke* 6. 9. And, *laſtly*, that by forbidding us to *kill the body*, he much more doth forbid us to *kill the ſoul*, or ſuffer that to periſh, as did the *Scribes* and *Phariſees*; ſuffering the ſinner and the *Publican* to periſh, by their refuſal to converſe with them, though it were to *ſave that which was loſt*, or to *call ſinners to repentance*. Note, *(5thly,)* From thoſe words, *He that is angry with his brother without a cauſe*, that ſome anger may be juſt and lawful, not as it is defined to be ὄρεξις ἀντιλυπήσεως, *a deſire of revenge*, or doing evil to another, purely becauſe he hath done ſo to me; we being forbidden to *avenge ourſelves*, Rom. 12. 19. or even to ſay, *we will do to others as they have dealt with us*, Prov. 24. 29. But, as it is an inward commotion and diſpleaſure of the mind, ariſing from the apprehenſion of ſome evil done to me, or others for whom I am concerned, with a deſire to remove the evil; and in this ſenſe anger cannot be always ſinful:

1ſt, Becauſe ſome anger hath been found, even in that *Jeſus who did no ſin*, 1 Pet. 2. 22. as when the cauſe of God and piety were much concerned; for, *he looked upon the Phariſees with anger, being grieved for the hardneſs of their hearts*, Mark 3. 5.

2dly, Becauſe anger is a paſſion implanted in us by the God of nature; if therefore it were wholly evil in its exerciſe, that God who is the author of it, muſt be the author of our ſin, whereas the juſt avenger of it can never be the author of ſin.

3dly, Becauſe we are only bid to be *ſlow to anger*, James 1. 19. and not to be *haſty in our ſpirits*

rits to exert this passion, *Prov.* 14. 29. whereas that which is always evil, we ought not only to be *slow* to do, but always careful to avoid.

Ver. 23. [s] Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον· *If therefore thou bringest thy gift unto the altar*, &c.] Here note,

1*st*, That it was customary with the *Jews*, who lived at some distance from *Jerusalem*, to reserve their oblations till the next feast; at which they were obliged to attend; and then to offer them; so that they might easily comply with this precept.

2*dly*, The *Scribes* and *Pharisees* held, That the gifts and sacrifices brought to the *Temple*; were sufficient to expiate for all offences, which were not to be punished by the judge, except those which required restitution to be made first, and that without amendment of life; and therefore *Christ* here teacheth, in opposition to them, that no sacrifice, or other worship, could be acceptable to God, without justice and charity, and a mind reconciled to our brother; and that they did in vain attempt to propitiate an offended God, till they had made satisfaction for the injuries done to their brother. And that therefore, when they had injured him by causeless anger, reproachful language, or undue and uncharitable censures of his state, or any other way, they should endeavour to be reconciled to him before they sought to render God propitious to themselves; at least by doing all things on their part necessary to give him satisfaction, and obtain his friendship; so that if they prevail not, the fault shall be in him, and not in them. Note,

3*dly*, That the duties of justice and charity are more acceptable to God than sacrifices, or any other part of outward worship; these being only of positive institution, (whilst the others are duties required by the law of nature) and so to be left undone, that we may do the other.

Ver. 25. [t] Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, *Agree with thine adversary quickly*, &c.] *Episcopius* here saith, These words cannot be properly understood, because, *rash anger, reproachful speeches*, and *calling a man fool*, could not be punished with imprisonment; but it is evident, that our Saviour is not now speaking of these things; but having told us what we ought to do to gain our brother's favour, when we had given him just cause of offence; he here counsels us what to do when we lie at his mercy for our debts due to him, *viz.* to do all we can amicably to compound the matter, lest being brought before the *magistrates*, we should be put in prison. Now these *magistrates* were to be in all their gates, *Deut.* 16. 18. that is, in all their *cities*; (if the city were small, it had only the consistory of *three judges*; if large, that of *twenty three*; and both these are stiled ἄρχοντες, *Luke* 12. 58.) and from them the creditor might appeal to the higher *Sanhedrim*, here stiled *the judge*, by way of eminency; and these consistories had their *Schoterim, Officials, Apparitors*, or executors of their sentence, called here ὑπηρέτῃ, and *Luke* 12. 58. πράκτορες, who carried him to prison who was sentenced thither, or inflicted the punishment to which the consistory adjudged him. Here then, ἐκ ὑποστάσεως, is insinuated, how much more it concerns us in time to repent of our offences against God, and to endeavour to be reconciled to him, lest we be cast into the infernal prison, according to that good advice of the son of *Syrah*, *Before judgment examine thyself, and in the day of visitation thou shalt find mercy, humble thyself before thou beest sick, and in the time of sins shew repentance, and defer not until death to be justified*, Eccluſ. 18. 20, 21, 22.

Ver. 27. [v] Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις, *Ye have heard that it hath been said to them of old, Ye shall not commit adultery.*] And this the *Rabbins* interpret strictly, calling it the 35th *Precept, forbidding to lie with another man's wife*; on which account our Lord proceeds to say, It is also a prohibition of all incitements to adultery, called by St. *Peter*, *The adulterous eye*, 2 Pet. 2. 14. and by the poet, *adultera mens*, the adultery of the heart, in lusting after any woman; only this seems not to be meant of every sudden desire arising in us before we are aware, and suppressed and contradicted as soon as it is observed; but of morose desires which we consent to, and entertain with pleasure, without retracting them, and more especially of such desires which are followed with contrivance how to accomplish what we thus desire, and which we are only restrained from the accomplishment of, by want of opportunity; in the first case, lust hath conceived and *brought forth sin*, a sin against this precept, as it forbids all incentives to adultery; in the second it is finished in the will, and hath *brought forth death*; and doubtless will be so esteemed by that God, who, as he estimates our good actions rather from our good minds, purposes and intentions, than from the act itself, which oft-times it is not in our power to perform; so will he estimate our evil actions, more from the full consent of the will, which makes them morally evil, than from that fact which only renders them more evil in the same kind, as adding to them scandal, and injury to others. And therefore the words, *adultery in his heart*, are not here used to diminish the adulte-

ry, or ſignify it leſs truly ſuch, but to ſhew the true interpretation of the precept. And though many things are produced from the *Talmudiſts*, to ſhew ſome of their *Rabbins* condemned this looking on a woman as a very vile thing; yet nothing is produced from them to ſhew they held it forbidden by this precept. See *Examen Millii.* See Additions, N°. 7.

Ver. 31, 32. [w] Ἐρρέθη δὲ ὅτι, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, *It hath been ſaid, Whoſoever ſhall put away his wife,* &c.] Here *Chriſt* ſaith not, as before, *It hath been ſaid to them of old,* but only, *it hath been ſaid;* to note, that this was not a precept given by *Moſes* to divorce their wives, as the *Phariſees* ſuggeſted, *Chap.* 19. 7. but only a permiſſion in ſome caſes ſo to do, as our Lord there anſwers, *ver.* 8. Of what farther relates to this and the following *Verſe*, ſee Note on *Chap.* 19. 7, 9. See *Examen Millii.*

Ver. 33. [x] Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις *Ye have heard, it hath been ſaid to them of old, Thou ſhalt not forſwear thyſelf.*] For explication of which words let it be noted,

1*ſt*, That *Chriſt*, by this prohibition, muſt not be ſuppoſed to forbid all ſwearing, as a thing abſolutely evil; for, in thoſe writings which were indited by the *Holy Ghoſt*, St. *Paul* doth often ſeal the truth of what he delivered with an *Oath*, ſaying, *God is my witneſs*, that, *without ceaſing, I make mention of you in my prayers*, Rom. 1. 9. In the Epiſtle to the *Galatians*, he gives a large account of his converſion and *apoſtleſhip*, which concludes thus, *Now the things which I write unto you, behold, before God, I lie not*, Gal. 1. 20. Having given the *Corinthians* a catalogue of his great ſufferings for the Goſpel's ſake, becauſe it might be thought incredible that any ſober perſon would, or that the ſtouteſt perſon could endure ſo many, and ſo dreadful ſufferings, he concludes thus, *The God and Father of our Lord Jeſus Chriſt knoweth that I lie not*, 2 Cor. 11. 31. To confirm his tender love to the ſame church, he ſaith, *I call God to record upon my ſoul, that to ſpare you, I came not yet to Corinth*, 2 Cor. 1. 23. To manifeſt his paſſionate affection to the *Philippians*, *God*, ſaith he, *is my record how greatly I long after you*, Philip. 1. 8. Now theſe examples prove, that bleſſed *Paul*, and that good *Spirit*, by which he was directed thus to write, did not conceive all ſwearing to be forbidden by our *Saviour*'s words, but that it was ſtill lawful, when the matter was of great importance to the welfare of the ſouls of men, and could not be confirmed any other way, to ſeal it with a voluntary oath: Now undoubtedly St. *Paul* well underſtood the mind of *Chriſt* in this his prohibition; and therefore had he conceived it ſo univerſal, as ſome contend it is, he would not have encouraged others, by his example, to tranſgreſs it.

It is confeſſed, the words, both in the prohibition of our *Saviour*, and St. *James*, are univerſal; *Swear not at all; ſwear not by heaven, nor by earth, or any other oath:* But it is alſo certain, that *Chriſt* and his *Apoſtles* do often uſe ſuch general expreſſions, which yet muſt neceſſarily admit of limitations. Thus, 1 *Cor.* 6. 7. we meet with an expreſſion, which in the *Greek* is fully parallel to this *viz.* ὅλως ἥττημα *it is altogether faulty in you, that you go to law one with another; why do you not rather ſuffer yourſelves to be defrauded?* which notwithſtanding, no man, except ſome few *Socinians*, thinks it unlawful to go to law, for preſervation of his own family, or to ſecure the goods of *Orphans*, *Widows*, or the *Poor*, committed to his truſt, when theſe things cannot be ſecured or preſerved by any other means. *Chriſt* hath expreſly ſaid, *Give to every man that aſketh of thee, and of him that taketh away thy goods, aſk them not again*, Luke 6. 30. and yet as God himſelf gives not to them that aſk amiſs, that they may make proviſion for their luſts, *James* 4. 3. ſo neither muſt the *Chriſtian* give to ſuch an aſker; and it is evidently repugnant to the law of nature and ſelf-preſervation, tamely to bear the loſs of all that is neceſſary to our ſubſiſtence here, without endeavouring to preſerve or to recover it, when taken from us; as therefore theſe, and many other paſſages of *ſcripture*, delivered in univerſal terms, muſt be reſtrained by other ſcriptures, that ſo they may not ſeem to enjoin abſurdities, or thwart the law of nature, or the voice of reaſon; ſo muſt the words we now diſcourſe of, be reſtrained and limited by others which we meet with in the word of God. Eſpecially if (2*dly*) we conſider, that *Chriſt* himſelf, after this prohibition given, ſeems to ſwear; for *Mark* 8. 12. we read thus, *Verily I ſay unto you,* εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *if a ſign ſhall be given to this generation*, which is an *Hebrew* form of ſwearing, and imports thus much, *Let God puniſh me*, or *let me not live, if a ſign be given to this generation.* So, *Deut.* 1. 35. *The Lord was wroth, and ſwore, ſaying,* εἰ ὄψεται, ne vivam, *if any of theſe men ſhall ſee the good land of promiſe*, Pſal. 95. 11. So, *I ſware in my wrath,* εἰ εἰσελεύσονται, mentiar, *if they ſhall enter into my reſt.* So 1 *Sam.* 3. 14. *I have ſworn touching the houſe of Eli,* εἰ ἐξιλασθήσεται, *if the iniquity of the houſe of Eli ſhall be purged with ſacrifice for ever.* So *Pſal.* 89. 35. *Once have I ſworn by my holineſs,* εἰ ψεύσομαι, *if I fail David:* In all which paſſages, *Interpreters* agree, God ſweareth by his life, or truth. And, *Pſal.* 132. 2, 3. *Lord, remember David, how he ſware,* εἰ εἰσελεύσομαι, *if I go into my*

my tabernacle, εἰ ἀναβήσομαι, *if I climb up into my bed,* εἰ δώσω, *if I give sleep to mine eyes, till I find out a temple for the Lord; i. e.* let me not prosper, if I do not this; wherefore the words of *Christ,* being exactly parallel to all these, which are expressly stiled Oaths, may very reasonably be deemed a form of swearing.

(2.) These words must not be so interpreted, as to forbid all promissory oaths, in which we do engage, by calling God to witness, we will be faithful to our promises, or will do this or that hereafter. For, (1.) were it unlawful to use a promissory oath, it must be so, because it is unlawful to engage, as we expect God's favour, for the performance of things future; this being the whole difference betwixt an assertion and a promise confirmed upon oath, that an assertory oath hath always for its object something past or present; whereas a promissory oath hath for its object something future, which oath some therefore think unlawful, because we may forget our promise, or lie under such evil circumstances as render us unable to perform it: but notwithstanding these considerations, that it is not simply unlawful to take a promissory oath, is evident, (1.) From the examples of such oaths recorded and approved in *Holy Scripture.* For the Lord made his people enter into an *oath to serve him, and to keep his covenant,* Deut. 29. 12, 14. King *Asa* made all *Judah swear that they would seek the Lord with all their hearts,* 2 Chron. 15. 14. and this was so acceptable to God, that he was *found of them, and gave them rest round about,* v. 15. *Ezra* engaged the *Priests* and *Levites,* and *all the house of Israel, to swear that they would put away all their strange wives and children,* Ezra 10. 5. And *Nehemiah* called the *Priests,* and *took an oath of them to do according to their promise,* Neh. 5. 12. Moreover he engaged all the *nobles* and people, *to enter into a curse, and into an oath, to walk in God's law; and to observe and do all his commandments,* chap. 10. 29. and having done these things, he saith, *Remember me, O Lord, for this, and wipe not out the good deeds that I have done for the house of my God.* And lastly, *I have sworn,* saith *David, and I will perform it, that I will keep thy righteous judgments,* Psal. 119. 106. All these were promissory oaths made by direction, or with the approbation of the God of *Israel,* to strengthen the good resolutions of a backsliding people, and to increase their obligations to perform their duty; and can it rationally be conceived that the *Holy Jesus* should forbid what wholly was designed, and really tended to strengthen and confirm us in the performance of our holy purposes? Can he be thought to do it, who hath laid upon all Christians the *baptismal vow,* and the ὅρκος στρατιωτικὸς, *military oath,* to fight under his banner, and hath obliged us to renew this vow at every sacrament? (2*dly*,) If *Christ* did by these words forbid all promissory oaths, no *Prince* may thus confirm a league with other *States* and *Princes;* whereas both *Abraham* and *Isaac* made a promissory oath unto *Abimelech,* that they would still retain a perfect friendship with him, *Gen.* 21. 24.——26. 31. Again, according to this exposition of the words, no *magistrate,* or officer of justice, may exact a promissory oath of any *Christian* subject, nor could a *Christian* soldier, or trustee, give any promissory oaths of his fidelity. Now had the *Christian* law untied, and freed all its professors from these bonds of government, this must have much reflected on the wisdom of its constitutions, and given occasion to the infidels to say, that it exposed all government, by this exemption of the subject from those obligations to obedience which lay before upon them, to the greatest hazards; it being formerly the duty both of *Jew* and *Heathen,* to keep the King's commandments by virtue of the oath of God. (3*dly*,) That which directly tends to the advancement of *society,* cannot rationally be supposed to be forbidden by our Saviour, because the current of the *Christian* precepts do most peculiarly tend to the promotion of the *publick good;* but *promissory* oaths, as well as *assertory,* directly tend to the advancement of *society,* and the promotion of the *publick good,* they being instrumental, both to put an end to those contentions, which tend to the destruction of society, and to the confirmation of mens minds touching the truth of what another promises; and therefore to encourage them in making those contracts, which are of absolute necessity to human commerce: And all this the *Apostle* seemeth to insinuate, by saying, that an oath *is for confirmation,* and for the ending of all *strife* among men, *Heb.* 6. 16. for that the *Apostle* in that passage speaks chiefly of a *promissory* oath, is evident from the occasion of it, *viz.* the promise of a signal blessing God had made to *Abraham,* and had confirmed with an oath. And, (4*thly*) if all *promissory oaths* be utterly unlawful, by virtue of *Christ*'s prohibition, then must it be unlawful to adjure a *Christian* to perform any action we require of him; for to adjure by God, is to engage him under the curse of God, or under the penalty of forfeiting God's favour, and incurring his displeasure, to do what we require of him. Now that, in matters of great concern, the *Christian* may be thus adjured by his superior, is evident from the example of St. *Paul,* who writes

writes unto his *Theſſalonians* thus, ὁρκίζω ὑμᾶς τὸν Κύριον, *I adjure you, by the Lord, that this epiſtle be read to all the holy brethren*, 1 Theſſ. 5. 27. The words I render thus, becauſe I find this is the conſtant import of this phraſe in the *Old Teſtament*. Thus Gen. 24. 37. ὥρκισέ με ὁ Κύριός μου, *My maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of Canaan*, and v. 41. *when thou comeſt to my kindred, if they will not give thee a wife,* ἔσῃ ἄθῳος ἀπὸ τοῦ ὅρκου μου, *thou ſhalt be clear from my oath.* Thus, in the caſe of *jealouſy*, ὁρκιεῖ ἱερεὺς *the Prieſt ſhall charge the woman with an oath of curſing, and ſhall ſay unto her, The Lord make thee a curſe among thy people*, &c. Numb. 5. 19, 21. Thus ὥρκισεν Ἰησοῦς, *Joſhua adjured the people, ſaying, Curſed be the man before the Lord, that riſeth up, and buildeth the city Jericho*, Joſh. 6. 26. And *Saul adjured the people, ſaying, Curſed be the man that eateth any food till the evening*; that is ὥρκισε τὸν λαὸν, *he charged the people with an oath*, 1 Sam. 14. 24. and v. 28. *the people feared the oath.* Thus alſo, *Solomon* ſpeaks to *Shimei*, οὐκὶ ὥρκισά σε ἐν τῷ Κυρίῳ, *did I not make thee ſwear by the Lord, that thou wouldſt not go out of Jeruſalem, wherefore then haſt thou not kept,* τὸν ὅρκον Κυρίου, *the oath of the Lord?* 1 Kings 2. 42, 43. If therefore *Chriſtians* may be bound by others under a curſe or oath, to the performance of ſomething future, which they had not promiſed; much more may they be thus obliged by the *magiſtrate* to promiſe, and confirm that promiſe by an *oath*.

And 3*dly*, Hence it clearly follows, that our *Lord* doth not here condemn *judicial oaths*, impoſed by *magiſtrates*, and by *ſuperiors* in matters *teſtimonial*; for it is obſervable in judicial oaths, the cuſtom which obtained among the *Jews* was this, not for the perſon who came under the obligation of an oath, to pronounce the words of ſwearing with his own mouth, but an oath was exacted of him by the *magiſtrate*, and he became obliged to anſwer upon oath, by hearing φωνὴν ὁρκισμοῦ, *the voice of adjuration*, or ſwearing from his mouth; ſo the law ſaith expreſly, *Lev.* 5. 1. *If a man hear the voice of ſwearing, and is a witneſs, whether he hath ſeen or known any thing, if he do not utter it, then he ſhall bear his iniquity.* To which cuſtom, that paſſage of the *Proverbs* evidently refers, *Whoſo is partner with a thief, hateth* his own ſoul. *He heareth* אָלָה the *adjuration* of the *magiſtrate, and bewrayeth it not*, Prov. 29. 24. *i. e.* doth not diſcover what he knows; if hearing ὅρκου παρεθέντος, the oath pronounced, he doth not declare it, ſay the *Septuagint* and the *Targum*. Now hence it follows, that *Chriſt* could not forbid in theſe words ſuch *judicial oaths*. (1.) Becauſe it was not in the power of the *Jews*, to whom he ſpake, to avoid them, they being ſubject to them, by hearing the voice of ſwearing pronounced by the judge. (2*dly*,) Had *Chriſt*, by this injunction, condemned all *judicial oaths*, he muſt have diſſolved the law of *Moſes* in this particular; and ſo have given juſt occaſion to the *Phariſees* to complain of him, both as teaching contrary to the law of *Moſes*, and ſtirring up the people to diſturb the government. Then 3*dly*, after this declaration made againſt ſuch oaths, he ſhould not have anſwered when *adjured* by the *High Prieſt*, to tell whether he were the Son of God, becauſe he ought not ſo far to have countenanced this ſinful action; wherefore, by breaking of his former ſilence, and taking the adjuration upon himſelf, he ſhewed, that he did not conceive it ſinful to anſwer upon oath before a *magiſtrate*. (4*thly*,) This prohibition therefore only doth forbid all *voluntary oaths* in common converſation and diſcourſe; this clearly follows from the removal of thoſe other *gloſſes*, which have been put upon the text; and (2*dly*,) from what our Saviour adds, by way of explication of it, *viz.* ἔστω δὲ ὁ λόγος ὑμῶν, *Let your diſcourſe or talk be yea and nay*, i. e. Let it ſuffice, that in your ordinary diſcourſe you uſe a ſingle affirmation or denial, or, if occaſion do require, a reduplication of them, and do not, on your own voluntary motion, call God to witneſs the truth of what you ordinarily ſay. (3*dly*,) This is apparent from the diſtinction which the *Jews* obſerved betwixt ſuch oaths, as were impoſed by the *magiſtrate* in doing juſtice, and voluntary oaths: in the firſt kind of oaths, they reckoned it unlawful to ſwear by any name, but that of God; it being written, that *when a cauſe of parties come before the judge, then ſhall the oath of Jehovah be between them*, Exod. 22. 11. wherefore this prohibition of ſwearing, *by the heavens, the earth, or any other oath*, could not relate to their *judicial* oaths, becauſe, in them, God only was invoked; it therefore muſt reſpect thoſe *voluntary* oaths, which were in frequent uſe among the *Jews*, and were leſs ſcrupled by them, becauſe they did not ſwear by *God*, but by the *creatures*, accounting that far more excuſable than ſwearing by the name of God; and that this alſo is the meaning of the prohibition of St. *James*, is evident, becauſe, in the foregoing words, he had exhorted *Chriſtians* patiently to bear afflictions, and not to be provoked to anger by them; and knowing that our impatience under ſufferings, and our unbridled paſſions, do often

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vent themselves in oaths, he therefore adds, *v.* 12. *But above all things, brethren, swear not.*

Ver. 34. [y] Μήτε ἐν τῷ οὐρανῷ, *v.* 35. μήτε ἐν τῇ γῇ, *Neither by heaven, nor by earth, nor by Jerusalem.*] That these forms of swearing were very usual among the *Jews*, we learn from the *Jewish* writers, saying, (d) By heaven so it is, by heaven you have brought this to my memory: It was also customary with them, to swear by the heavens and earth together, or by them separately. And accordingly (e) *Philo* forbids men to swear *by the supreme cause;* but, saith he, if *there be a necessity of swearing, call to record,* γῆν, ἥλιον, ἀέρας, οὐρανὸν, *the earth, the sun, the stars, the heavens.* They also swore by *Jerusalem*, and by the *temple.* But then observe, they did not look upon these as binding oaths. So (f) *Maimonides* saith, *If any man swear by heaven, or by earth, yet this is not an oath.* And (g) R. Judah, *that he that saith by Jerusalem, it is nothing, unless with an intent purpose, he shall vow towards Jerusalem*, and this *Martial* intimates in that known distich,

Ecce negas, juràsque mihi per templa Tonantis,
Non credo, jura, Verpe, per Anchialum.

And hence our Lord informs them, that this was their great mistake, all these oaths being in effect, oaths made by God, and so as binding as those, in which he personally was named. And seeing an oath is a solemn appeal to what we swear by, as a witness of the truth, and an avenger of the falshood of the testimony, it follows, that all our oaths made by insensate creatures must in effect be oaths made by that God, whose creatures they are, or none at all. See Addition No. 8.

Ver. 36. [z] Μήτε ἐν τῇ κεφαλῇ, *Neither by thy head, for thou canst not make one hair white or black.*] This also was an usual form of swearing among the *Jews*, who said to their neighbour, swear to me בחיי ראשך (h) *by the life of thy head;* now, saith *Christ*, the preservation of that life, of which the head is the fountain, is not in thy power, but depends entirely upon him, by whom we live; and so to swear by it, is in effect to swear by him, who hath the power of life and death.

Ver. 37. [aa] Τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν, *For what is more than this cometh of evil.*] These words import either,

1*st*, That swearing, in our common discourse, proceeds from some inherent evil, as certainly it doth from an unhallowed heart, from a soul void of reverence to God, and therefore prone to vilifie his sacred name; or,

2*dly*, That it proceeds from *Satan*, and that he it is who tempts us to mix them with our common talk. And this interpretation well comports with the signification of the word; ὁ πονηρὸς, being most frequently used in the *New Testament*, to signify this wicked one; thus ἔρχεται ὁ πονηρὸς, *the wicked one cometh, and snatcheth away the seed*, Matth. 13. 19. the *Devil* doth it, *v.* 39. *Cain* is declared to be ἐκ τοῦ πονηροῦ, from the *Devil*, God's children have *overcome* τὸν πονηρὸν, they *keep themselves* so that ὁ πονηρὸς, *the evil one doth not touch them.* Now this is a full demonstration of the vileness and horrid nature of this sin, that we are most particularly excited to it, by him who is the worst of beings, and bears the greatest hatred and opposition to God's glory; and therefore, if he be so diligent to tempt us to the commission of it, we may be sure it is, because he knows it highly tends to the dishonour of God, and to deprive us of that reverence to his most sacred name, which can alone restrain us from the commission of the worst of evils.

Ver. 38, 39. [bb] Ἠκούσατε, &c. *You have heard it hath been said to them of old, An eye for an eye,* &c. *But I say unto you, resist not evil.*] Of this law of *Talio*, let it be observed;

1*st*, From *Grotius*, that it bound not the party damaged to require the like punishment, but left him free, either to forgive, or take a compensation; but if this penalty was required by him, it bound the judge to inflict it. For to the judge only is it said, *thy eye shall not spare or pity him, but eye shall go for eye*, &c. Deut. 19. 18, 21. And hence it follows, (2*dly*,) that the party hurt or damaged, could not himself be the executioner of this law, but was obliged, if he would require the punishment, to repair to the *magistrate* for the execution of it; for this punishment was to be executed by the *judges*, Exod. 21. 22, 23. and therefore, as the words, *thou shalt not pity*, Deut. 19. relate only to the *judge;* so also the words, *as he hath done, so shall it be done to him*, Lev. 24. 19. relate to the same person; as if it had been said, *so shall it be done to him by the judge;* but they oblige not the injured party to require the *judge* so to do. Now hence it follows, that they mistake *Christ*'s meaning in the following words, opposed to this law, who say, *Christ* only doth forbid that resistance of evil, and return of injuries, which private persons do themselves attempt, without repairing to the *magistrate* for redress; for *private vengeance*, or execution of punishment upon offenders, was never permitted to

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(d) Buxt. Lex. in voce שמים (e) De special. legib. p. 594. C. (f) See Light. in Loc.
(g) In Shevaoth. c. 12. (h) Thalmud. Sanhed. cap. 3. Hal. 2.

the *Jews* themſelves; whereas thoſe words, *but I ſay unto you*, ſeem plainly to evince, that *Chriſt* forbids the *Chriſtian* ſomething which was permitted to the *Jew*. Note (3*dly*,) that the *Jewiſh Doctors* generally maintain, that the puniſhment of *an eye for an eye, or a tooth for a tooth*, might be redeemed by money, or that *ſatisfaction* might be made for it by a *pecuniary mulct*, (i) *Joſephus* is expreſs, that *the law allowed him that was hurt to eſtimate his own damage, and that if he would not take a pecuniary ſatisfaction, he was deemed ſevere or cruel.* Hence the *Targum* of *Jonathan* renders the words thus, *the price of an eye for an eye, the price of a tooth for a tooth*, &c. both in *Exod.* 21. 24. in *Lev.* 24. 20. and in *Deut.* 19. 21. All theſe, ſay the *Hebrew Doctors*, (except life for life) *may be redeemed by money*; and this they gather from *Numb.* 35. 31. *Ye ſhall take no ſatisfaction for the life of a murderer*; ſo that the other maims or hurts are not forbidden to be ſatisfied for, and, in reſpect of *ſatisfaction*, it is ſaid, Deut. 19. 21. *Thine eye ſhall not pity*, Maimon. Treat. of Hurts, cap. 1. ſect. 3, 4. So of the *Roman law of the twelve tables*, (k) *A. Gellius* aſks what cruelty is in it, cum habeas facultatem paciſcendi, *when liberty is granted to compound the matter, and there is no neceſſity of ſuffering the law, where men do not chuſe to do ſo?* And this ſeems very reaſonable in many caſes, there being ſome caſes in which this law of *Talio* is impoſſible, as if he that had loſt his own tooth, ſhould ſtrike out the tooth of another; ſome, in which it ſeems impracticable, as in *breach for breach, wound for wound*, for how difficult is it to make a wound neither deeper nor wider than that the other hath received? to break a bone, or make a rupture in the *ſcrotum*, or elſewhere, juſt like another made already? and ſometimes it ſeems unmerciful to do it, as in the caſe mentioned by (l) *Diodorus Siculus*, and by *Ariſtotle Rhetor.* l. 1. c. 7. of the man with one eye; for would it not ſeem unmerciful to make him ſtark blind, becauſe he hath caſually, or in a ſudden fit of anger, ſtruck out his brother's eye? or to cut off the right hand of a *Painter*, or a *Scrivener*, by which he maintains himſelf and family, becauſe he hath cut off the right hand of a *Songſter*, or one who ſuffers little in his calling by the loſs? Laſtly, I cannot think that God allowed this to be done by the damaged perſon out of revenge, he having ſo expreſly ſaid, *Lev.* 19. 18. *Thou ſhalt not avenge, or bear any grudge againſt the children of thy people*; nor as a remedy of his grief, it being an unreaſonable and ill-natured thing, to deſire to eaſe my grief, by cauſing grief to another, nor will either my pain or loſs be leſs, becauſe another ſuffers the like pain or loſs; this therefore only ſeemeth to be granted as it tends to the publick good, by cauſing men to be more careful how they offend in this kind.

2*dly*, That which *Chriſt* here forbids, in oppoſition to what was granted to the perſon injured by this law, is ἀνθίστηναι *to reſiſt* evil in this kind, by requiring the execution of this law of *retaliation* upon him, as being that which tended not to the diminution of the *Chriſtian's* pain or loſs, and therefore ſeemed not ſuitable to *Chriſtian* charity. (2.) In matters eaſy to be born, rather to ſuffer them with *Chriſtian* patience, than to contend before a *judge* about them, or to require compenſation of him for them. For it is to be noted,

(1.) That the *ſtriking* of a free-man *on the cheek* with open palm, was only matter of diſgrace; and he that did it, was by the (m) law of the *twelve tables*, to pay 25 *aſſes*, or *half-pence*; and by the *Jewiſh* canons, to pay, if he gave one blow upon the cheek, 200 *Zuzees*; if he gave him another, 400; and theſe *mulcts* were eſtabliſhed, and inflicted by the *judge*. See Dr. *Lightfoot*. But *Chriſt* will rather have both theſe injuries born patiently, than that his ſervants ſhould contend before the *judge*, for reparation of the diſgrace put upon them.

(2.) As for the taking the outward coat, that ſeems but a ſmall loſs to him that hath an inward coat remaining: For, the *Baptiſt* requires him that hath *two coats, to give to him that hath none*, Luke 3. 11. and *Chriſt* ſuffers not his diſciples to provide two coats for their journey, *Matth.* 10. 10. Tho' therefore by the *Jewiſh canons*, a mulct of 400 *Zuzees* was allowed for this, *Chriſt* requires thoſe who being ſo well provided, may reaſonably be ſuppoſed able to repair the loſs of both, to do it rather than contend, or wage law for reparation of his loſs before an *heathen*, or a *Jewiſh* Magiſtrate: So St. *Paul* alſo, *Why do you not rather ſuffer wrong?* 1 Cor. 6. 7.

(3.) If the *King's* Officer will ἀγγαρεύειν, *compel or preſs thee*, who haſt a privilege or immunity from theſe affairs, as the *Jews* thought the diſciples

(i) Ὁ πηρώσας παχέτω τὰ ὅμοια τετραυμένῳ ἢ τὸ ἄλλον ἐτέρησε, πλὴν εἰ μήτι χρήματα λαβεῖν ἐθέλοιεν ὁ πεπηρωμένος, αὐτὸν πεπονθότα κύριον τῷ νόμῳ ποιοῦσι τιμήσασθαι τὸ συμβεβηκὸς αὐτῷ πάθος καὶ συγχωρῶσι, καὶ μὴ βίαν γίνεσθαι τιμωρίαν. Antiq. l. 4. c. 8. p. 128. C.

(k) A. Gell. lib. 20. cap. 1.

(l) L. 12. p. 298.

(m) *Lucius Peratius pro delectamento habebat os hominis liberi, manus ſuæ palmâ verberare, & quemcunque depalmaverat, ei numerari ſecundum duodecim Tabellas quinque & viginti aſſes jubebat.* A. Gell. l. 20. c. 1.

ciples of the *wise*, and *students* of the *law* had; yet, saith *Christ*, I require my *disciples*, rather to wave this privilege, than to contend for this immunity: So that, according to this sense, *Christ* here requires his disciples to remit tolerable injuries, relating either to their reputation, as in the *first* instance, or to their possessions and estates, as in the *second*, or to their privilege and freedom, as in the *third*, rather than to contend at the law about them. If this exposition be not liked, it is observable, that κρίνεσθαι and κριτῶν is also to contend by fighting, or striving with another, or using force to repel the injury. So *Eccles.* 6. 10. *A man cannot* κριθῆναι, *strive or fight with one that is stronger than himself.* So 2 *Maccab.* 15. 17. Κρῖναι τὸ πρόσωπον, is to *try the matter by conflict*, or to *fight it out*; in which sense *Christ* may be supposed to command, rather that his servants should patiently suffer these things, than fight and strive with those who offer such affronts and injuries to them.

Ver. 42. cc Τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς. *Give to him that asketh; and from him that would borrow of thee, turn thou not away.*] Here it is certain,

(1st,) That *Christ*, by saying, *Luke* 6. 35. *Give to every one that asketh*, doth not require us to give to every one that asketh, whether he need or not, nor, whether we can spare it or not, but only to give to him that asketh out of need, what we are able to bestow, and do not ourselves want: So *Paul*, by asking the charity of the *Corinthians*, for the distressed *Jews*, saith, *I mean not that others be eased, and you burdened*, but *that your abundance be a supply for their want*, 2 Cor. 8. 13, 14. (2dly,) These words may have respect to the precedent, and be intended to teach *Christians*, not to be unwilling to give to others, because they have disgraced, or unjustly taken something from us; nor to upbraid them in their wants, with their deportment towards us, and call upon them first to restore what they have taken from us, but even to shew kindness to them, as if they had not thus offended. (3dly,) I see no reason for changing our translation from, *Turn thou not away*, into, *Turn not him away*; for as men, ἀποστρεφόμενοι τὴν ἀλήθειαν, *Tit.* 1. 14. are men *turning away from the truth*: So τὸν θέλοντα,—μὴ ἀποστραφῇς, may be ἀπὸ τοῦ θέλοντος—μὴ στρέψῃς, *from him that would borrow of thee, turn not thou away.*

Ver. 42. dd *Ye have heard that it hath been said, Thou shalt love thy neighbour,* καὶ μισήσεις τὸν ἐχθρόν σου, *and shalt hate thy enemy.*] Here note, (1.) That these words *Thou shalt hate thy enemy*, are not found in the law of *Moses*; tho' nothing is more frequent in the *Jewish canons*, nothing more certain in their practice, than that they had, as *Tacitus* observes, intestinum odium adversus omnes alios, *a deadly hatred against all that were not of their religion*; which affords a strong argument, that *Christ* here is not correcting, or adding to the *moral* precepts of the law, but opposing the corrupt interpretations of the *Scribes* and *Pharisees*, of which we have this farther argument, That the law expressly doth require this love of enemies, and the love of strangers, in the highest measure, saying, *Lev.* 19. 18. *Thou shalt love thy neighbour as thy self*; and *ver.* 34. *The stranger that sojourneth with you, shall be as one home-born among you, and thou shalt love him as thy self; for ye were strangers in the land of Egypt.* Now here it cannot be truly answered, as the *Jews* and some *Christians* do, that the *neighbour*, ver. 18. is only a *Jew*, and not a *stranger*; for both our *Saviour*, and St. *Paul*, speaking of these very words, do plainly shew the contrary, as is fully proved, Note on *Matth.* 22. 39. Moreover, every *Egyptian* man and woman is a neighbour, *Exod.* 11. 2. and so is every other man, *Deut.* 22. 26. And even *Kimchi* on *Psal.* 15. 3. saith truly, *A neighbour is every one with whom we have any dealing or conversation*; and so also the word *neighbour* must signify in the tenth *commandment*, if it do not leave the *Israelite* free to covet the wife of the *Gentile*. Nor, (2dly,) Can it be truly said, the *stranger* mentioned *ver.* 34. is only a *proselyte of justice*, or one who had obliged himself to observe the law of *Moses*. For, (1.) The text speaks of such strangers as they themselves were in the land of *Egypt*, where they were strangers of a different *religion* from the *Egyptians*: So again, *Deut.* 10. 18, and 19. *God loveth the stranger, in giving him food and raiment; love ye therefore the stranger, for ye were strangers in the land of Egypt*: Which words afford another argument for the love of all strangers permitted to be among them, tho' they were not of their religion, because, in this affection, they were to imitate God's love to strangers, which extended not only to those of their religion, but even to all that conversed with them, *in giving food and raiment to them.* See *Chap.* 24. 22.

Object. It is objected, That God commands concerning the *seven nations*, that they should *utterly overthrow them*, Exod. 23. 24. that they should *smite them, and utterly destroy them*; that they should *make no covenant with them, nor shew mercy to them*, Deut. 7. 2. That of the *Ammonite* and *Moabite*, it is said, *Thou shalt not seek their peace, nor their prosperity, all thy days for ever*, Deut. 23. 6. And of the *Amalekites*,

Thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget it, Deut. 25. 19. Habemus ergo hoſtes, habemus & odium; *Here we find the enemies and the hatred*, ſaith *Grotius*.

Anſw. Here is indeed an inſtance of God's hatred of, and ſevere diſpleaſure againſt theſe nations, whom he commanded them thus to root out, and to deſtroy, without that mercy and pity, which might preſerve them from that deſtruction he had decreed againſt them for their abominable impurities and idolatries; but here is no inſtance of a command given to the *Jews* to hate them. For,

1ſt, It is obſervable, that the war, waged againſt them, is called *the Lord's war*, and *he promiſeth to deſtroy them*; and their neglect of doing it, even to a man, is ſtiled *diſobedience againſt the Lord*. This is extremely evident in the caſe of the *Amalekites*, God having ſaid, he would *utterly put out the remembrance of Amalek, for ever*, and ſworn, *he would have war with Amalek, from generation to generation*, Exod. 17. 14, 16. Accordingly, when the Lord ſent *Saul* to ſmite *Amalek*, and utterly deſtroy them, and *ſpare them not*, but *ſlay both man and woman, infant and ſuckling*, 1 Sam. 15. 3. it was no argument of *Saul's* hatred to them, that he went to execute this command of the Lord, but an act of *diſobedience*, that he ſpared *Agag* and the beſt of the ſheep. And, in like manner, the war againſt the *Seven Nations* was the *Lord's war*; and the *Iſraelites* which fought againſt them, were the *Lord's hoſts*, Joſh. 5. 14. and the deſtruction of them he aſcribes to himſelf, ſaying, *I will deſtroy all the people to whom thou ſhalt come*, Exod. 23. 27. *I drive out before thee the Amorite*, Exod. 34. 11. ſee *Deut.* 7. 12. So that the *Jews* were only the executioners of God's vengeance upon theſe nations, for their abominable idolatries, beaſtly luſts, and horrid cruelties; and ſure, an executioner may do according to the ſentence of the *judge*, without hatred of thoſe he executes; nor is it any ſign of hatred to them that he ſpares not them, of whom the *judge* hath ſaid, *Thou ſhalt not ſpare them*. Moreover, the reaſon given, why they ſhould not ſhew mercy to them in ſparing their lives, being this, *Deut.* 7. 4. *For they will turn away thy ſons from following me, that they may ſerve other gods; ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly*: This ſparing mercy towards them would have been not only diſobedience to God's commands, but alſo cruelty to themſelves and their poſterity; and ſo it proved in the iſſue. And, *laſtly*, whereas it is ſaid of the *Ammonite* and *Moabite*, *Thou ſhalt not ſeek their peace nor their proſperity, all thy days, for ever*; the import of theſe words is this, ſaith *Grotius*, *Thou ſhalt not do it, by entering into leagues of friendſhip, mutual aſſiſtance, and conjugal ſociety with them, and that by reaſon of the danger they might ſuffer by their friendſhip with them, who being their near neighbours, would watch all opportunities to enſnare and diſturb them.* This precept therefore was to be obſerved, not ſo much out of hatred, or ill-will to them, as out of friendſhip to themſelves, and regard to their own good.

Ver. 44. ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, *But I ſay to you, Love your enemies*, &c.] To this reſtrained affection of the *Jews* to their own brethren, and men of their religion, *Chriſt* here oppoſeth his excellent precept of loving enemies: And that, (1.) by ſhewing a ſincere affection and good-will to them who bear enmity or ill-will to us, and by expreſſing our beneficence to them, who, by their actions, ſhew their hatred to us; and in our works, by doing good to them for evil, and in our words, by bleſſing them, who, with their mouths, curſe us; and, praying for God's bleſſing upon them, who revile and perſecute us, as his enemies: And this affection he recommends to us,

1ſt, From the plain abſurdity of the *Jewiſh* doctrine, which made them no better in this reſpect, than thoſe *ſinners*, *publicans*, and *heathens*, whom they allowed themſelves to hate: For, *if you only love them who love you, what reward have you? Do not even the publicans the ſame, even ſinners?* ſaith St. *Luke*, Chap. 6. 32. *If you ſalute your brethren only, what excellent thing do you? Do not even publicans*, or as ſome copies have it, *Heathens ſo?* Which words being ſo directly levelled againſt that hatred, the *Jews* allowed themſelves to theſe three ſorts of men, ſhews, that the foregoing words, *Thou ſhalt hate thine enemy*, are not to be reſtrained to the *Seven Nations*.

2dly, That they who boaſted of this as their proper title, and their peculiar glory, that they were *the ſons of God*, might ſhew they really were ſo, by their reſemblance of his goodneſs, who is *kind to the unthankful and the wicked*, Luke 6. 35. For, *he maketh his ſun to riſe on the evil and the good*, and *ſendeth rain on the juſt and on the unjuſt*, ver. 45. So *Seneca*, Si deos imitaris, da & ingratis beneficia, nam & ſceleratis ſol oritur, *If thou wouldſt imitate the gods, be kind to the unthankful, for the ſun riſes on the wicked.* De Benef. l. 5. c. 25. *The immortal gods*, ſaith *Antoninus*, *not only patiently bear with wicked men, but alſo κηδονται αὐτῶν παντοίως, take all manner of care of them; and ſhalt thou, a mortal man, be weary of bearing with them, καὶ ταῦτα, εἷς ὢν τῶν φαύλων, when thou art one of them?* Lib. 7. § 70. See *Gataker* in Anton. *p.* 291, 316, 331.

3*dly*,

3*dly*, That this will render us complete in this great duty of *love and mercy* to others; *ver.* 48. *Be ye*, (in this) *perfect, as your heavenly Father is perfect.* That this command is thus to be restrained, we learn, (1.) From the *parallel* words, *Luke* 6. 36. *Be ye therefore merciful, as your heavenly Father is merciful;* and, (2.) From the preceeding words, which call not on us to resemble God, in *holiness, justice, fidelity*, but only in *beneficence* and *mercy*, as well to the evil as the good: So that there is no reason to extend this *perfection* here beyond the subject-matter, tho' it be true, that in all other perfections, in which we are required to imitate him, we are to come as near unto him as we can, truly resembling that pattern which we cannot, nor, by his precept are obliged to equal; *for*, Imitatio stat citra exemplar, *Imitation falls below the pattern.* See here *Examen Millii.*

CHAP. VI.

1 [a] TAKE heed that you do not your alms before men, to be seen of them; otherwise, *(if that be your inducement to perform them,)* ye have no reward of your Father which is in heaven; *(since then you do your alms, not out of obedience to his commands, or in resemblance of his goodness, but rather from vain glory.)*

2. Therefore, when thou dost thy alms, do not sound a trumpet before thee, as the hypocrites do, *(proclaiming their actions)* in the synagogues, and in the streets, that they may have glory of men; verily, I say unto you, [b] they have their reward; *(i. e. that applause of men they seek for, and no more.)*

3. But when thou dost alms, let not thy left hand know what thy right hand doth; *(but do them so,)*

4. That thine alms may be in secret, and *(then)* thy [c] Father, which seeth in secret, *(the sincerity of thy love to others, for his sake)* himself shall reward thee openly, *(before men and angels:)*

5. And *(likewise)* when thou prayest, thou shalt not be [d] as the hypocrites are, *(doing this out of vain ostentation;)* for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men, *(and be deemed devout persons by them:)* Verily, I say unto you, they have their reward.

6. But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father, which is in secret, *(and invisible, both in his nature and operations;)* and thy Father, which seeth in secret, shall reward thee openly.

7. But when ye pray, [e] use not vain repetitions, *(or words of the same import, to lengthen out your prayers,)* as the heathens do; for they think they shall be heard for their much speaking.

8. [f] Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him, *(and is still ready to grant the desires which come from a sincere and honest heart; so that he needs neither your words to inform, nor your persuasions to move him; and so your requests to him may be absolved in few words.)*

9. [g] After this manner therefore pray ye, *(saying, when ye pray,* Luke 11. 2.*)* [h] Our Father which art in heaven, *(i. e. who being in heaven, from thence beholdest all our wants,* Psal. 11. 4. *and must be able to relieve them,* 2 Chron. 20. 7. Psal. 115. 3. *and being our God and Father, must be inclined so to do.)* [i] Hallowed be thy name *(i. e. may all men so speak, and so think of thy divine majesty, and so deport themselves towards thee, that thou mayest be glorified in their words, thoughts, and actions.)*

10. [k] Thy kingdom come; *(may thy Gospel be generally entertained by men, with due faith and obedience; may all men receive thy Son Jesus Christ as their King and Saviour, and humbly submit to his laws; may the Christian religion obtain every where, as well in reality as profession, the minds of all men being subdued to the obedience of faith.)* [l] Thy will be done on earth, as it is in heaven; *(i. e. may all men, with sincerity, alacrity and readiness, yield obedience to thy holy will, and imitate the blessed angels in an intire compliance with it, without hesitation or renitency.)*

11. [m] Give us this day our daily bread; *(i. e. be pleased continually to afford us what thou seest needful for us, and give thy blessing both upon our labours to procure it, and our food to afford nourishment and strength to us.)*

12. [n] And forgive us our debts, as we forgive our debtors; *(i. e. give us upon our repentance, the pardon of our sins committed against thee; for we, in obedience to thy command, freely, and from our hearts, forgive the offences of others against us.)*

13. [o] And lead us not into temptation; *(suffer us not by the assaults of Satan, or the substraction of thy grace, or by putting us for our punishment into such circumstances, as may prove snares and stumbling-blocks to us, to be led into, or overcome by the power of temptation; but grant us such a measure of thy grace, as may preserve us from falling by them:)* [p] but deliver us from *(the)* evil *(of sin, and from those dispositions and inclinations which make us prone unto it; and from the assaults*

of)

of the evil one:) q for thine is the kingdom; (*we deſire may come;*) and (*thine is*) the power, (*thus to aſſiſt, provide for, and protect us;*) and (*thine is, and will be,*) the glory (*of ſo doing,*) for ever. Amen.

14. (*And with great reaſon do I teach you to ſay, Forgive us our ſins, as we forgive others:*) r For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

15. But, if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16. Moreover, s when ye faſt, be not as the hypocrites, of a ſad countenance; for they diſfigure their faces, (*putting on ſad and mournful looks*) that they may appear unto men to faſt: Verily I ſay unto you, they have their reward.

17. But thou, when thou faſteſt, anoint thy head, and waſh thy face, (*as the Jews do on ordinary days;*)

18. That thou appear not unto men to faſt, but (*only*) to thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly.

19. t Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt (*them,*) and where thieves break through and ſteal.

20. But, lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through, nor ſteal; (*this being the only means to be heavenly-minded.*)

21. For where your treaſure is, there will your heart be alſo.

22. v The light of the body is the eye, (*by which we are directed how to guide the body in our walking, as is the eye of the mind, that light by which we diſcern our duty;*) if therefore thine eye be ſingle, (i. e. *free from covetouſneſs, and ready to relieve Chriſt's needy members,*) thy whole body ſhall be full of light; (i. e. *this charity will lead thee in the way to life, and will direct the actions both of thy ſoul and body aright.*)

23. But, if thine eye be evil, (*if it be an envious covetous eye,*) thy whole body will be full of darkneſs; (i. e. *all its actions will be deeds of darkneſs:*) if therefore (*then*) the light that is in thee be darkneſs, how great is that darkneſs? (i. e. *if the inward light which ſhould direct thy actions, be darkneſs, how great and fatal will be that darkneſs in which thou walkeſt?*)

24. (*And that your affection to theſe earthly things may not thus blind you, conſider, That*) No man can x ſerve two maſters; for either he will hate the one, and love the other, or elſe (*which is the conſequent of that affection*) he will hold to the one, and (*comparatively*) deſpiſe the other; (*ſo that*) ye cannot ſerve (*both*) God and mammon.

25. Therefore I ſay unto you, y Take no thought for (*the things neceſſary to preſerve*) your life, (*to wit,*) what ye ſhall eat, or what ye ſhall drink, nor yet for your body, what ye ſhall put on; (*for,*) is not the life more than meat, and the body (*more*) than raiment? (*He then who gave this life and body, will be concerned to make proviſions for them.*)

26. Behold (*how is it with*) the fowls of the air, (*which are leſs conſiderable than you are;*) for they ſow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them: Are ye not much better than they? (*and ſo more aſſuredly will be provided for.*)

27. But (*and*) which of you, by taking thought, can add one cubit to his ſtature, (*or make your body taller? how much leſs will your ſolicitude preſerve the whole?*)

28. And why take ye thought for raiment? conſider the lilies of the field, how they grow, they toil not, neither do they ſpin;

29. And yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe.

30. Wherefore if God ſo cloath the graſs of the field, which to-day is, and to-morrow is caſt into the oven, ſhall he not much more cloath you, Oh ye of little faith? (*if you diſtruſt his care in making theſe proviſions for you.*)

31. Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed?

32. For after all theſe things do the Gentiles ſeek, (*but ye who are under a more peculiar providence, need not do it,*) for your heavenly Father knoweth that ye have need of all theſe things, (*and ſure his providence will never ſuffer you to want what he ſees needful for you.*)

33. But ſeek ye firſt the kingdom of God, and his righteouſneſs; (*viz. that righteouſneſs, which will render you acceptable in his ſight,*) and (*then*) all theſe things (*as far as they are needful*) ſhall be added to you.

34. Therefore take no thought for to-morrow, (*be not beforehand importunately ſolicitous for your future ſubſiſtence,*) for to-morrow ſhall take thought for the things of itſelf; (i. e. *you may time enough take thought for to-morrow, when it comes; add not therefore to the cares of each day, for*) ſufficient to the day is the evil thereof; (i. e. *the neceſſary trouble which attends each day.*)

ANNOTATIONS

ANNOTATIONS on Chap. VI.

Ver. 1. [a] Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς, *Take heed that ye do not your alms before men, to be seen of them,* &c.] *Christ* in this *chapter* teacheth, that those works, which are otherwise good in themselves, are not acceptable to God, when they are done out of *vain-glory*, because they are done, not for God's sake, but for our own; not with respect to his glory, which ought to be the chief end of every action, 1 *Cor.* 10. 31. 1 *Pet.* 4. 11. but that we may obtain glory from, and favour with men. But here note,

1*st*, That *Christ* doth not forbid us to perform those works of charity, which being in their nature publick, tend to procure respect, and a good reputation among men, since they fall under the general precepts of *providing* τὰ καλὰ *things honourable in the sight of all men*, Rom. 12. 17. and approved of men, *Chap.* 14. 18. and of *thinking of those things which are good, virtuous, lovely, honourable, of good report, and are praise-worthy*, Philip. 4. 8. and which St. *Paul* in distribution of the *Corinthians* alms attended to, 2 *Cor.* 8. 21. provided these things be done, not chiefly because they are *commendable in the sight of men*, but because they are *acceptable to God*, Rom. 14. 18. not that they may gain glory *to us*, but to *God*, and our *religion*, 1 *Pet.* 2. 12. and remove all occasions of bringing any scandal on it, *Tit.* 2. 8. 1 *Pet.* 3. 16. Nor (2*dly*,) doth he absolutely forbid us to do these things, that men may see them, provided we desire not they may be seen from ostentation, or vain-glory, but that men *seeing our good works, may glorify our Father which is in heaven*, Chap. 5. 16. 1 *Pet.* 2. 9. Nor (3*dly*,) doth *Christ* forbid us to do these things, so that others seeing us, may profit by our example, and be excited to good works, or so as to seek a good reputation among men, provided we desire it only for the *publick* good, that we may be more instrumental to promote God's glory, and that others may more freely hearken to our good admonitions; for in these cases we do not properly intend our own advantage, but God's glory, the welfare of souls, and the publick good; nor have we our own praise and glory, but those higher ends, for the scope of all such actions. Moreover, it being not apparent from any of their writings, that it was customary with the Jews to *sound a trumpet*, when they distributed their alms; this seems only a *proverbial* expression, for making a thing known or *publick*, as both Jews and *heathens* were used to do by the sound of a trumpet, calling the multitude together, saith *Phavorinus*, by it, using it in their *triumphs*, and before they began to act their *tragedies* or *Comedies*. See *Examen Millii* here.

Ver. 2. [b] Ἀμὴν λέγω ὑμῖν ἀπέχουσι τὸν μισθὸν αὐτῶν, *Verily, I say unto you, they have their reward.*] It is the observation of the *Jews*, that *God punishes all the light evil deeds of good men in this life, that he may reward them in the next, and that he rewards all the good actions of bad men in this life, that he may punish them in the next:* He often gives them the outward things they set their hearts upon; sensual pleasures, wealth, honour, and glory with men, and thus *they have their good things*, and their *reward* in this life; and this is very truly and very equitably so. For these things which can only be enjoyed in the body, and during this present life, are the things they chiefly prize, have their desires and affections set upon, and most industriously pursue, comparatively despising the things above, and neglecting their future interests, and so they very properly are stiled, *their good things*, Luke 16. 25. And happiness being the general end of all men, they who thus chiefly prize, and above all other things pursue these sensual pleasures, honours, and enjoyments, must chiefly place their happiness in them, and look upon them as the most comfortable, most satisfactory, and most desirable reward of all their labours, and so in the enjoyment of them *they have their reward.* They therefore cannot charge God with hardships to them, they having done no good thing, for which he hath not rewarded them according to their heart's desire. He hath given them the good they chose for their portion, and made them as happy as they would be; he hath given them the things, they above all things loved and delighted in, and in which they placed their chief happiness, and only lets them want the things which they despised as not worth their labour; which being offered upon reasonable terms, they scornfully neglected and refused; and of which, by this refusal and neglect, they have rendered themselves both unworthy and uncapable.

Ver. 4. [c] Αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ, *And thy Father who seeth in secret, shall reward thee openly.*] Though it be true which *Grotius* here observes, that God doth often visibly reward the sincere charity of pious persons, performed from true love to him, with temporal blessings in this life, yet will he chiefly do it in the sight of men and angels in the world to come, *Matth.* 25. 34. *Luke* 14. 14.

And

And it is obſervable, that the very thing we are forbid to ſeek from men on earth, is part of that reward we ſhall receive at that great day, when our faith and charity ſhall be found to *our praiſe, honour and glory*, 1 Pet. 1. 7. and that good men, by patient continuance in well-doing, are ſaid to ſeek for *glory* and *honour*, as well as *immortality*, Rom. 2. 7. and have the promiſe of it, *ver.* 10. See *Examen Millii* here.

Ver. 5. [d] Καὶ ὅταν προσεύχη οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσι; *And when thou prayeſt, thou ſhalt not be as the hypocrites, who love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets.*] *Chriſt* doth not here condemn all prayer made in the *ſynagogues*, ſeeing both he and his *diſciples* often prayed with the *Jews* in the *ſynagogues*, *Luke* 4. 16. nor any publick devotions in the houſe of God, but ſpeaking only here of private prayer, he would have that performed agreeably to the nature of it, and ſo in ſecret; and condemns them only who affected to do this in publick places, that others might take notice of them, and look upon them, as *devout, religious* perſons, for ſo doing.

Ver. 7. [e] Προσευχόμενοι δὲ, μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοὶ, δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται; *But when ye pray, uſe not vain repetitions, as the heathens do, for they think they ſhall be heard for their much ſpeaking.*] What we here render *vain repetitions* is in the *Greek, battology*; which ſeems not well rendered by *Chryſoſtom* and *Theophylact* φλυαρία, *trifling, in asking little temporal things*, nor by *Heſychius* or *Phavorinus* ἀρλολογία ἀκαιρολογία *ſpeaking vainly and unſeaſonably*, but is well rendered by *Suidas* πολυλογία, *much ſpeaking*; for (1.) our Lord ſeems plainly thus to explain himſelf, *uſe not the battology of the Heathens, who think to be heard for their much ſpeaking.* (2.) So doth the *Arabick, multiply not words*; ſo the *vulgar*, nolite multum loqui, *do not ſpeak much*; and (3.) this is agreeable to the like precept of the *Preacher*, Eccleſ. 5. 2. *God is in heaven, thou on earth, therefore let thy words be few*; and of the Son of *Syrac*, Chap. 7. 14. μὴ διπλερώσῃς λόγον ἐν προσευχῇ σου, *multiply not words in thy prayer*, and (4.) this ſeems to follow from the ſhort form of prayer preſcribed, in oppoſition to this *heathen* practice, and introduced with an οὕτως οὖν, *ſo therefore pray ye.* But ſtill it remaineth difficult to give a determinate ſenſe to this much ſpeaking, and ſay preciſely when this διπλερώσις, or *repetition of the ſame words*, is vain. For,

1*ſt*, We cannot reaſonably conceive our *Saviour* here condemns all repetition of the ſame words in prayer; eſpecially when it ariſes from a deep ſenſe of our neceſſities, and a vehement deſire of divine grace. For he himſelf prayed thrice *in the ſame words*, to be delivered from the *bitter cup.* It is alſo highly probable, that as *David* compoſed it by the ſpirit of God, ſo *Chriſt* ſung the hymn called *Hallel Magnum*, beginning at *Pſal.* 115. and ending at *Pſal.* 118. where in the four firſt verſes the ſame words frequently occur. It was alſo uſual for *Prophets*, and men of excellent and raiſed devotion, to uſe the ſame words in the ſame prayer; ſo doth *Daniel, Chap.* 9. ſaying, *v.* 5. *We have ſinned, and have committed iniquity*, and *have done wickedly, and have rebelled*, v. 17. *O, our God, hear the prayer of thy ſervant, and his ſupplications*, v. 18. *O my God, inclin thine ear and hear*; and v. 19. *O Lord, hear; O Lord, hearken.* How oft doth the royal Pſalmiſt ſay, *Pſal.* 119. *Teach me, O Lord, thy* ſtatutes, ordinances, commandments, judgments, the way of thy *ſtatutes?* Pſal. 107. we have four times theſe words, *Oh that men would therefore praiſe the Lord for his goodneſs*, ver. 8. 15, 21, 31. and *Pſal.* 136. the ſame words are repeated twenty-ſix *times.*

This repetition therefore can only be accounted vain, when it is not requiſite to heighten the devotion, or when it is uſed as the *heathens* did, to lengthen out devotion, or as the *comedian* hath it, deorum aures contundere, *to ſtun the ears of the gods*, as if we thought they could not hear or underſtand, niſi idem dictum ſit centies, *unleſs we ſay the ſame thing over and over*; and this ſeems to have been the deſign of the *Baalites*, in *crying out from morning to noon, O Baal, hear us*, 1 Kings 18. 26.

2*dly*, It alſo ſeems not agreeable to *Scripture* or reaſon to aſſert, that all long prayers are forbidden by theſe words of *Chriſt*; though many things, which make them ſo, may be here, by *analogy*, forbidden, as coming under the reaſon of the *prohibition*; I ſay all prayers, continued to a conſiderable length ſeem not forbidden; for the prayer of *Solomon*, at the dedication of the *temple* was ſuch, and ſo is that in *Nehemiah* 9. where we are alſo told, *that they confeſſed and worſhipped* for three hours. In the *New Teſtament* (to omit the example of our *Lord*, who, according to our *verſion, continued all night in prayer*, as not concluſive, becauſe it may be rendered, he continued all night in a *ſynagogue*, or *houſe devoted to the ſervice of God.* See the Note on *Luke* 6. 12. and yet not wholly impertinent, becauſe *Matth.* 14. 23. *Luke* 6. 12. he went up thither *to pray*, and therefore may be reaſonably ſuppoſed to have ſpent much of that time in that duty) we find the *Church* thus praying for the deliverance of St. *Peter*, for as the

Prayer

prayer itself is stiled προσδοκὴ ἐκτενὴς, *Prayer extended* to a considerable length; so when St. *Peter* came to the house, he found them still *praying*, Acts 12. 5, 12. We also find St. *Paul praying night and day*, and that ὑπερπερισσῶς *more abundantly* that he might see his *Thessalonians*, 1 *Thess.* 3. 10. and also praying, and giving thanks, and making mention of other *churches* in his prayers *incessantly*, Rom. 1. 9. 1 Cor. 1. 4. Eph. 1, 16. Philip. 1. 4. Col. 1. 3. 1 Thess. 1. 2.—2. 13. 2 Tim. 1. 3. which sure must render his supplications of a considerable length. And (3*dly*) he requires these *Churches* προσκαρτερεῖν *to continue instant in prayer*, Rom. 12. 12. *to pray always with all prayer and supplication in the spirit*, ἀγρυπνοῦντες, *watching thereunto with all perseverance and supplication for all saints*, Eph. 6. 18. to continue *in prayer* γρηγοροῦντες, *watching in the same with thanksgiving*, Colos. 4. 2. to *pray without ceasing*, 1 Thess. 5. 17. and makes it the duty of the *widow* (after the example of St. *Anne*, Luke 2. 27.) προσκαρτεροῦσα, *to continue in prayers and supplications night and day*, 1 Tim. 5. 5. which precepts seem plainly to suppose their prayers should sometimes be extended to a considerable length; and therefore that he did not think that length was inconsistent with the injunction here delivered by our Lord. But then positively (1*st*,) these words seem plainly to condemn prayers lengthened out upon this apprehension, that we shall be the sooner *heard for our much speaking*, because this is the very thing, in which we are forbidden to be like the *heathens*; and yet this seems to have been also the misapprehension of the *Jewish doctors*, when they lay down these rules, (a) *That every one that multiplies prayer shall be heard*, and that the *prayer*, *which is long*, *shall not return empty*. And (2*dly*,) all that much speaking must be vain, by which we hope with our fair speeches, to incline, or, by our arguments, to move, or by *pathetical* intreaties, to persuade God to grant us our requests, whilst we continue in our sins, and so are indisposed to receive a gracious answer from him. And indeed what is it to attempt to move him by arguments, but to think to move him by something he doth not know, or hath not considered already? What is it to assay to incline him by fair speeches, and by importunity, but to look upon him rather as a man, that changeth without cause, than as an unchangeable God, who cannot vary from the just methods of his government, to gratify the importunity of his creatures? And yet experience shews, that when men have thus flattered and importuned God with their lips, they are apt to think, that he, on this account, will hear them, and that what is thus prevalent with men, cannot be lost, when tendered to a gracious God. And (3*dly*) the form and exemplar given us being so short and concise in its addresses, for the advancement of God's honour and of his kingdom, and our obedience to his will, for pardon of sin, and preservation from it; that we, in it, only request in general terms, things of so vast importance, leaving the distinct matter and manner and measure, according to which they should be disposed, to the wisdom and goodness of God; I say this form seems to instruct us, that in our daily and customary addresses to God, for the same blessings which we daily want, we should use words as comprehensive, general, and free from needless repetitions as we can, and then of necessity our prayers must be concise, and our words *few*, and well digested.

Ver. 8 † *Be not ye therefore like unto them*, οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, *for your Father knoweth what things ye have need of before ye ask.*] If this argument against speaking much be good, said some (b) *Hereticks* of old, *why should we pray at all, seeing God knoweth all our wants before we pray?* To this St. *Jerom* answers, *that we do not pray to declare our wants*, but *supplicate for the relief of them*; and we may ask any thing of him, who doth already know we want it; and if we know he is kind, and ready to supply our wants, may therefore ask with greater confidence. (c) *Origen* answers, *that he who knows all our needs before we ask, knows also that it becomes not him to give what they do want, who do not think it worth their while to ask what they do want, and he alone can give*; because by this neglect they do not own him, as the *donor* of the things they want. But, though this may suffice to answer the objection of the *hereticks*, for the due understanding of this text, it may be necessary to add, (1.) That this being offered as a reason why we should not be like the *heathen* in speaking much in prayer to God, seems only to import we should not do it on the accounts on which they did it, *viz.* as questioning God's omniscience, and therefore speaking thus to impart to him what he did not know, or to inculcate what he might not presently attend to, or suggest again what he had forgotten. For (1.) (d) Cicero

(a) Buxtorf. flor. p. 281.

(b) *Si Deus antequam oramus scit quibus indigeamus, frustra scienti loquimur*, Hieron. in locum. Τίς ἂν χρεία ἀνατίμησεσθαι δ' ἐχὲν τὸ χ μὴ θεὸν ἔξεσθαι ἐπισαμένῳ ὧν χρήζομεν. Orig. περὶ εὐχῆς. p. 15.

(c) Ibid. p. 22.

(d) *Mihi ne in Deum cadere videatur, ut sciat quid casu aut fortuito futurum sit.* De divin. N. 12, 13, 14.

himſelf denies God's omniſcience, declaring that *he did not think that God himſelf could know things caſual and fortuitous.* (2.) They thought it not fit to allow of a *God ſo* (e) *curious as to attend to all things, to take care of all things, or to think all things belonged to him.* And they thought it as well impoſſible, as unſufferable in the God of the *Chriſtians*, that he ſhould (f) *diligently inſpect the manners, actions, words, and ſecret thoughts of all men, and be every where preſent with them.* Nor is it to be wondered that they ſhould have ſuch apprehenſions of many of the gods they worſhipped, when they had ſo many of them, their *celeſtial, aerial,* and *terreſtrial* gods; their *profitable* and *hurtful*, their *univerſal* and *topical* gods; their gods *eternal by nature*, and their *gods born* and *made of mortal men*; and made it the buſineſs, not of the *ſupreme God*, but of their *dæmons, genii* and *heroes*, to receive all our prayers, and return anſwers to them. But,

(2.) By comparing theſe words with *v.* 30. *where we are forbidden to be anxious about what we ſhall eat, or drink, or wherewithal we ſhall be cloathed, for after all theſe things do the Gentiles ſeek; and your heavenly Father knoweth you have need of all theſe things*; it may be conjectured, that theſe words alſo do refer to the ſame matter, to wit, the *heathens* ſolicitude about, and their continual teaſing of the gods in long harangues for theſe things. This being, in the opinion of the *Greek* Fathers, (g) the *battology*, and much ſpeaking, here reproved in the *heathens* by our Lord, to wit, *the being thus ardent in their deſires after little and earthly things.* And then this will be ſuitable both to the philoſophy of (h) *Plato*, who commends the ſhort prayer of the *Lacedæmonians*, who were never heard to ſay more than this, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς θεὸς δίδοιεν, *that the gods would give them things good and honourable*; which prayer, ſaith he, the *Oracle* preferred before the long addreſſes, and pompous ſacrifices of the *Athenians*, who quarrelled with the gods becauſe they were not heard for *their much ſpeaking*; and adds, that temporal things were not poſitively to be aſked, becauſe no man knew whether he ſhould uſe them ill or well, and ſo whether they would be good or hurtful to him; and to the opinion and practice of (i) *Socrates*, who prayed to the gods, ſaith (k) *Xenophon*, ἁπλῶς τὰ ἀγαθὰ δίδοναι, only to give him good things in the general, leaving the particulars to them who knew beſt what was good for him, and diſapproved of them who prayed for gold, ſilver, and for government, as being things which might be as well hurtful to, as good for them; and more ſuitable to the *Chriſtian Theology*, which allows us to aſk theſe things only conditionally, with ſubordination to the divine will, and if his wiſdom ſees they will be good for us; and, according to the *ancients*, not to pray for them at all, as knowing that, as far as they are good, they ſhall be added to them, who *ſeek firſt the kingdom of God, and the righteouſneſs thereof*; to which purpoſe they often cite a paſſage from this Chapter, not at preſent to be *found* in it, *viz.* (l) *Aſk great things, and little things ſhall be added unto you.*

Ver. 9. ℟ Οὕτως οὖν προσεύχεσθε ὑμεῖς, *ſo therefore pray ye.*] Here obſerve, that the word οὕτως hinders not this from being a command to utter the ſame words, as is apparent from theſe words of St. *Luke* 11. 2. *When ye pray, ſay, Our Father*, for the ſame word is uſed where a form of words is certainly preſcribed; thus, in the form preſcribed for the *Aaronical Benedictions*, οὕτως εὐλογήσετε, *ſo ſhall ye bleſs*, ſaying the words following, *Numb.* 6. 23. and when God put a word into the mouth of *Balaam*, which he ſhould ſpeak to *Balak*, God ſaith to him, οὕτω λαλήσεις, *ſo ſhalt thou ſpeak*, which is the ſame with τὰ ῥήματα λαλήσεις, *theſe words ſhalt thou ſpeak*, Numb. 23. 5, 16. So in God's words directed to the *Prophets*, οὕτω λέγει ὁ Κύριος, *thus ſaith the Lord*, Iſa. 8. 11.——28. 16.——30. 15.——37. 33.——42. 5.——43. 1, 14, 16.——52. 4.——55. 8.——66. 1. is the ſame with τὰ ῥήματα λέγει ὁ Κύριος, *theſe things ſaith the Lord*, Iſa. 30. 12.——37. 21.——52. 3.——57. 15.——65. 13.——66. 12. and ſo in the other *Prophets*. And had not *Chriſt* intended this, he would not have given

(e) *Impoſuiſtis cervicibus noſtris ſempiternum Dominum, quem dies & noctes timeamus; quis enim non timeat omnia providentem, & cogitantem, & animadvertentem, & omnia ad ſe pertinere putantem, curioſum & plenum negotii Deum.* Cicero de nat. deorum, l. 1. n. 39. & Acad. qu. l. 2. 11. 112.

(f) *Chriſtiani Deum illum ſuum confingunt in omnium mores, actus, omnium verba, denique, & occultas cogitationes, diligenter inquirere, diſcurrentem, ſcilicet, atque ubique præſentem, moleſtum illum volunt, inquietum, impudenter etiam curioſum, ſiquidem adſtat factis omnibus, locis omnibus intererat, cum nec ſingulis inſervire poteſt, per univerſa diſtributus, nec univerſis ſufficere, in ſingulis occupatus.* Cæcil. apud Minut. p. 10.

(g) Βατταλογῆσαι γὰρ κυρίως τὸ λέξιν τὴν εὐαγγελίου μόνοι οἱ ἐθνικοὶ, οὐδὲ φαντασίαν μεγάλων ἔχοντες ἢ ἐπουσιῶν αἰτημάτων παρὰν εὐχὴν τῶν σωματικῶν καὶ τῶν ἐπὶς ἀναπίμπλησις. Orig. περὶ εὐχῆς, p. 63. Οὐ βατταλογικὸν ἦν, οὐδὲ μικρὰ αἰτησίον, οὐδὲ περὶ ὀπωρῶν παρουσιῶν. Ibid. p. 25. Chryſoſtom. & Theophylact. in locum.

(h) Alcib. 2. p. 458. B. C. (i) Ibid. p. 453. (k) Memorab. l. 1. 571.

(l) Αἰτεῖσθε, φησὶ, τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. Clem. Alex. Strom. 1. p. 346. B. Orig. περὶ εὐχῆς, p. 54.

ven his diſciples a form of prayer, but the heads only of the things they were to pray for. (*2dly*,) The *diſciples* requeſt him to teach them ſo to pray *as John had taught his diſciples*, Luke 11. 1. Now it is highly probable that *John* taught his *diſciples* to pray as the *Jewiſh maſters* taught their *ſcholars*, by giving them a form called *Kaddiſh Magiſtrorum*, from which they uſed not to vary. But though this be admitted, yet it is ſtill diſputed whether this form were only given by *Chriſt* to his diſciples to be uſed whilſt they were infirm and weak, and before the *Holy Spirit* fell down upon them, and was plentifully effuſed upon the *Church*; or whether it were given as a ſtanding form to be uſed by *Chriſt*'s diſciples, or by all *Chriſtians* throughout all ages of the *Church*, as by the practice of the Church, at leaſt from the third *century*, they ſeem to have conceived. Two reaſons are alledged to the contrary, *viz.*

1*ſt*, That though we read in the Acts of the *Apoſtles*, of prayers made by the *Church*, or by particular members of it, yet we find not any intimation that they ever uſed this form of prayer. We read that they prayed, *Acts* 1. 24. that God would ſhew them whether *Joſeph* or *Matthias* were to be choſen into the place of *Judas*; *Acts* 2. 42. that thoſe who were converted continued in the doctrine and fellowſhip of the *Apoſtles*, and in breaking of bread, and in prayers, *Acts* 4. 24, 30. So we find the whole *Church* praying, that God would enable them to *ſpeak the word with boldneſs, and would ſtretch out his hand to heal, and to ſhew ſigns and wonders through the name of his Holy Child Jeſus*. See *Chap* 6. 6.——8. 15.——12. 5.——13. 3.——20. 36. But in none of theſe places have we the leaſt intimation that they ever uſed the *Lord*'s prayer. In the *Martyrology* of *Polycarp* is inſerted a large prayer made by him after his condemnation, but it concludes not with this form, but with the uſual form of ſome of our collects.

2*dly*, Becauſe the ſecond petition in this prayer being this, *Thy kingdom come*, they do not think it reaſonable to continue a petition for that which is come already, God's kingdom being come, and erected from the time that our *Saviour* aſcended into heaven, and ſat down at the right-hand of glory. To this latter argument I ſhall give a full anſwer, when I come to that petition.

To the firſt objection, an anſwer may be returned from a known rule, that *a negative argument is of no validity*; indeed in matters of doctrine the argument is always good; we read of no ſuch doctrine in the *ſcriptures*, therefore it neither is, nor can be any *article of faith*, becauſe we have no other rule of faith beſides the *holy ſcriptures*; but then, in matters of practice, this rule will not hold good, the ſacred penmen being under an obligation to deliver the whole rule of faith, but under no obligation to give us a full hiſtory of all that the *Apoſtles* did; we never read that the *Apoſtles* prayed, or were baptized before our Lord's reſurrection; and ſhall we therefore ſay they never prayed, or that they refuſed *the council of God*, as did the *Phariſees, in being not baptized of John*. After our Lord's aſcenſion, we never read that any of the *Apoſtles*, ſave *Paul* and *Peter*, did baptize any; we read not that they ever did receive the *ſacrament*, we read not that half of them ever preached the Goſpel to any *nations*, and ſhall we therefore ſay they did none of theſe things? St. *John* informs us that there were *many things which Jeſus did, which were not written*, Chap. 20. 30.——21. 25. What wonder therefore is it there ſhould be many things which his *Apoſtles* did which are not written? (2*dly*,) In moſt of the texts cited from the *Acts*, we read not one word of the matter of their prayer, but only in general that they prayed; and ſo no ſemblance that they did not uſe the Lord's prayer. In the firſt inſtance, the whole conſiſts but of one verſe, in the ſecond, but of two. Now, after every collect, or ſhort ejaculation, no man thinks it neceſſary, or even proper to add this prayer; but only that in ſome of our moſt ſolemn addreſſes, publick or private, we ſhould uſe this prayer. For we are *Chriſt's diſciples*, as well as they to whom this prayer was given, and ſo muſt very fitly uſe that prayer, which is the badge of a *diſciple* of this *Lord*. The prayer itſelf is of all others the moſt excellent, and comprehenſive, and as plain as it is full, it is ſo ſhort that any man may learn it, ſo clear that all may underſtand it, ſo full as to comprehend all our wants, and ſo exact as to inſtruct us what we ſhould be, as well as what we ſhould aſk, as being, ſaith *Tertullian*, breviarium evangelii, *an epitome of the Goſpel*. It was compoſed by him who had the Spirit above meaſure, as a direction how and what to pray; and ſo, as *Cyprian* ſays, we may hope, ut facilius audiamur, *to be more readily accepted by our heavenly Father, when we come to him with the words of his only Son*. The *learned* farther do obſerve, that this prayer is taken out of the *Jewiſh Liturgies*, in which we wholly find it, excepting only theſe words, *as we forgive them that have treſpaſſed againſt us: Our Father which art in heaven*, is in their *Seder Tephilloth*, or Form of Prayers; *let thy great name be ſanctified, and thy kingdom reign*, in their form called *Kaddiſh*; *let thy memory be glorified in heaven above, and in earth beneath*, in the *Seder Tephilloth*; *forgive us our ſins*, in the *ſixth* of their *eighteen* daily prayers; *deliver us not into the hand of temptations*, and *deliver us from*

the evil figment, in that and the book *Musar*: *For thine is the power and the kingdom for ever and ever*, is, saith *Drusius*, their usual *doxology*. And as hence *Grotius* notes, how far this Lord of the *Church* was from affecting novelty, or despising any thing, because it was a form; so others do hence justify the *doxology* contained in the close of this prayer, which some think to be an addition of the *Greek fathers*, because it is wanting in the *Latin*, in St. *Luke*, and in many *Greek copies*. See *Examen Var. Lect. Millii*, l. 2. c. 1. n. 2.

Note lastly, that this prayer consists of three parts, a *preface* excellently fitted to prepare us for prayer, by filling our hearts with charity to our brother, who bears the same relation to our common *Father*, with reverence to him, whose *throne is in heaven*, seated over all, and with faith and humble confidence in him, who being to us a *Father*, must be ready to do his children good, and being *our heavenly Father*, must, *looking down from heaven upon the children of men*, see all our wants, and must be able to supply them. *The Lord's throne is in heaven*, saith the *Psalmist*, *he doth whatsoever pleaseth him*. 2*dly*, It consists of six petitions, the three first of which call upon us to pray for the sanctification of his name, the advancement of his kingdom, and the performance of his will; teaching us to make the glory of God, and the advancement of his Son's kingdom, the chief end of all our actions; and having first done his will, then to expect provision and protection from him, and preservation from all evil: The three next respect, (1.) our daily sustenance, as being that without which we cannot be able to promote his glory, or to do his will. (2.) The remission of our past sins, that they may not obstruct his blessings, and preservation from them for the future, that we may not lose his favour. And, lastly, an agnizing the supreme dominion, the power fit to be ascribed to, and the glory due to God for ever.

Ibid. h Πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· *Our Father which art in heaven.*] This being spoken to his *disciples*, who were *Jews*, and had no distinct notion of a *Trinity*, must be understood in the usual notion of the *Jews*, who stiled the God of *Israel* אבינו *our Father*; and so must signify the first person in the *S. Trinity*, they being not able to apprehend it otherwise. Moreover, our Lord still calls the God of *Israel* his *heavenly Father*, Matth. 7. 21. —— 10. 32, 33. —— 11. 25. —— 12. 50. —— 15. 13. —— 16. 17. —— 18. 10, 19, 35. Luke 10. 22. clearly distinguishing himself in person from that *heavenly Father*, with whom, in essence, he was one. This phrase must therefore necessarily signify a distinct person from the Son, nor is it certain that it ever bears any other sense in the *New Testament*.

Now God is called *Father*, (1*st*.) by right of creation, *He having made us, and not we ourselves*, according to that question of *Malachi*, chap. 2. 10. *Have we not all one Father, hath not one God created us?* On which account the *Scripture* stiles him, *the Father of our spirits*, Heb. 12. 9. (2*dly*,) By right of *providence* and *preservation*, for *he upholds our souls in life*, according to that question of God to his own people, *Is he not thy Father, which hath bought thee, hath he not made thee and established thee?* Deut. 32. 6. He being that *one Father who is above all things*, by his power and essence, goes *through all things* by his providence, and is *in all* by his presence, *Eph.* 4. 6. (3*dly*,) By right of *vocation* and *adoption*, we being called to that faith in *Christ*, which constitutes us the *sons of God*, John 1. 12. we being all the *children of God, through faith in Christ Jesus*, Gal. 3. 26. and by the renovation of the *Holy Spirit*, who enables us to cry *Abba, Father*, Rom. 8. 15. and testifies to our spirits, *that we are the sons of God*, ver. 16. *For as many as are led by the spirit, they are the sons of God*, ver. 14. in which sense he is stiled, *the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named* sons, *Eph.* 3. 14, 15. The *angels*, who by the *Jews* are stiled *his family above*, being oft called *the sons of God*, Job 1. 6. —— 2. 1. —— 38. 7. and good men, who are stiled *his family on earth*, being made so by adoption. Yet, though this be the most excellent notion of a son, and in this sense especially, is God the *Father* of the *Christian*; yet seeing, as the *heathens* have well noted, God is communis humani generis parens, *the common Father of mankind*; seeing he owned himself the *Father* of the whole nation of the *Jews*, and stiled them all his *sons*, the notion of a *Father* here, must be extended to all the senses mentioned, or at the least, to all to whom God is a *Father*, by calling them unto the faith; since otherwise, persons of tender consciences, who doubted of their renovation in the spirit, and of their right to claim the privileges of the *adopted sons of God*, could not recite this prayer in faith. And also, (2.) Then only could we pray for the regenerate in this form of prayer, and so it would be only an imperfect form; we being bound in charity to pray for all men, that they may *hallow his name*, and *do his will*.

Moreover, as this relation to God, as our *Father*, calls for our reverence of him, our fear to offend

offend him, our zeal for his honour, *Mal.* 1. 6. 1 *Pet.* 1. 17. our obedience and likeness to our *heavenly Father* in purity and holiness, 1 *Pet.* 1. 14, 15. *Philip.* 2. 15. 1 *John* 3. 2, 3. and in love to all mankind, *Eph.* 5. 1. even to them that are our enemies, and *despitefully use us*, Matth. 5. 44, 48. And *lastly*, our patient submission to all his fatherly chastisements, *Heb.* 12. 9, 10. So doth it naturally tend to cherish our faith, and raise our hope of speeding in our sincere, fervent, and reasonable addresses to the throne of Grace; our Lord having taught us to conclude, *that if earthly parents being evil, will give good things to their children, much more will our heavenly Father give good things to those that ask him*, Matth. 7. 9, 10.

The word *Our* is joined to Father, saith St. *Chrysostom*, Ἵνα κοινον πατέρα ἔχειν διδαχθέντες, ἀδελφικὴν πρὸς ἀλλήλους διακείμεθα φιλίαν, *That being taught, we have one common Father, we may love as brethren*, and pray for all the members of the *church*; though this hinders not but in our private devotions we may use the singular number, and desire the supply of our own particular wants, provided we also intercede for others as well as ourselves; so *David*, *O Lord, thou art my God*, &c. It is added, *which art in heaven*; not to signify, that his essence is included there, for *he fills heaven and earth*, Jer. 23. 24. undoubtedly with the same presence, seeing *he is not far from any of us*, Acts 17. 25, 27. and whether we go up *to heaven*, or down *to Hades*, or *fly to the ends of the earth*, we can never fly from his presence, *Psal.* 139. 7, 8. And *Solomon* declares, *That the heaven of heavens are not able to contain him*, 1 Kings 8. 27. Vain therefore is the note of *Woltzogenius* here, that when God is said to be any where but in heaven we are to understand it, *not of his essential presence, but of his efficacy, operation, and omniscience*; for if the *heavens cannot contain him*, the earth must; if he *fill heaven and earth*, why not with the same presence? and seeing his power and essence is the same thing, and never can be separated, how can it be conceived that he should act where he is not? He is therefore said to be in heaven, because there is his glorious presence, where he dwells *in light inaccessible*. And by this phrase is signified (1*st*,) The high majesty and supreme excellency of God, and his dominion over all creatures; as in those words of *Jehoshaphat*, *Art not thou God in heaven, and rulest not thou over all the kingdoms of the heathen?* And *Psal.* 103. 19. *The Lord hath prepared his throne in heaven; his kingdom ruleth over all.* And so we owe to him the highest reverence, *Eccles.* 5. 2. and most exact obedience. (2*dly*,) His power, whereby he is able *to do for us above what we can ask or think*, 2 Chron. 20. 6. *Art not thou God in heaven? and in thy hand is there not power and might, so that none is able to withstand thee*, Psal. 115. 3. *Our God is in heaven, he hath done whatsoever he pleased*; and this engageth us to fear him above all, who is *able to destroy both soul and body in hell-fire*. (3*dly*,) *His omniscience, by which he sitteth in heaven, beholdeth all that is done upon the earth*, Psal. 11. 4. *The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of men*; Psal. 33. 13, 14, 15. *The Lord looketh down from heaven, he beholdeth all the sons of men; he fashioneth their hearts alike; he considereth all their works*: And this should teach us sincerity, and a regard both to our words and thoughts at all times, but more especially in our addresses to him. *Lastly*, His infinite purity and holiness, *Deut.* 26. 15. *Look down from thy holy habitation from heaven, and bless thy people.* Hence is he stiled, *the high and lofty one, who inhabiteth eternity, whose name is holy*, Isa. 57. 15. and this teacheth us *to be holy, for the Lord our God is holy.*

Ibid. 1 Ἁγιασθήτω τὸ ὄνομά σου· *Hallowed be thy name.*] Note,

(1*st*,) That by *the name of God*, we are to understand himself; considered not precisely as to his essence; for of that we may enquire with holy *Job*, *Canst thou by wisdom find out God?* But as he is made known to us by his creating all things, to be *God over all*, infinite in power; by the beauty and exact order in which he hath placed all things, and the wise ends, for which he hath adapted them, to be a God of infinite wisdom and knowledge; by the law of truth, equity and righteousness, which he hath impressed upon our spirits, that he is a God of *truth* and *righteousness*; by the purity and holiness of his precepts, that he is a God of *purity*; and by the rich provision he hath made, both for the present and the future happiness of man, that he is a God rich in mercy and plenteous in goodness to the sons of men, and a true lover of souls. For, as in *Scripture*, τὸ ὄνομα, the name of any one is often put for his person, *Acts* 1. 15. *Rev.* 3. 4. —— 11. 13. or the glory and majesty of him that bears that name, *Eph.* 1. 21. *Phil.* 2. 9, 10. *Heb.* 1. 4. So here the name of God signifies the divine majesty, or God himself, as he is made known unto us by his attributes; in which sense, *to call upon the name of God*, or Christ, *Gen.* 4. 26. 1 *Kings* 18. 24. 2 *Kings* 5. 11. *Psal.* 116. 17. *Joel* 2. 32. *Zeph.* 3. 9. *to love the name of God*, Psal.

69.

69. 36. Iſa. 56. 6. Heb. 6. 10. to *blaſpheme and profane his name*, James 2. 7. Rev. 13. 6. is to do this to God himſelf.

Note, (2.) That to *ſanctify* or *hallow*, when it is aſcribed to things capable of being changed to the better, ſignifies either to *conſecrate*, and ſet them apart from a profane to a ſacred uſe; in which ſenſe, the veſſels of the *Sanctuary*, ſet apart for God's ſervice, were *hallowed*; and the *Prieſts* and *Levites* conſecrated to God's ſervice, are ſaid to be *ſanctified*; or elſe to adorn with ſuch inward habits and diſpoſitions, as render them inwardly pure and holy; and thus we are ſaid to be *ſanctified through the Spirit in the inward man*. Now, the divine Majeſty being infinitely holy in himſelf, and exalted above all that we are able to conceive, cannot be hallowed or *ſanctified* in either of theſe ſenſes, but by *analogy* to them. He is then ſanctified by us, when we do *ſeparate* him from, and in our conceptions do exalt him above all other things, and when we do aſcribe unto him the excellencies of his divine Majeſty, and treat him ſuitably to them. According to that of St. *Chryſoſtom*, τὸ ἁγιασθήτω, ἀντὶ τοῦ δοξασθήτω, *hallowed*, that is, *glorified be thy name*. Now, how this may moſt effectually be done, we cannot better learn, than from obſerving how God himſelf acts for his glory and the ſanctification of his holy name; now this he does, by the diſcovery of thoſe perfections which naturally tend to raiſe within us a fear, and reverence, and love of him, truſt and affiance in him, and render us obedient to him, and in which it is our duty and our perfection to be as like to him as we can. And therefore, (1.) God glorifies his name, and *ſanctifies* himſelf by the diſcovery of his mighty power, rendering him able to do exceedingly *above what we can aſk or think*. So *Pſal.* 106. 7, 8. *He ſaves them for his name's ſake, that he might make his power to be known*: And, *Iſa.* 44. 23. *The Lord hath redeemed Jacob, and in Iſrael* δοξασθήσεται *will be glorified.* (2.) By rendering his judgments conſpicuous againſt preſumptuous ſinners, and thoſe whoſe hearts are hardned from his fear, according to that ſaying of *Solomon Jarchi* on *Numb.* 20. 13. *The holy bleſſed God ſanctifies himſelf before his creatures, by the exerciſe of his judgments on them.* Thus, ſaith he, *Exod.* 14. 4, 17. Ἐνδοξασθήσομαι, *I will get me glory upon Pharaoh, and all his hoſt*; *i. e.* I will ſhew my power, and juſtice in their deſtruction: And when God had broke forth upon *Nadab* and *Abihu*, for offering ſtrange fire, *Moſes* ſaith, *This is that which the Lord had pronounced, I will be ſanctified in thoſe that come nigh me; and before all the people I will be glorified*, Levit. 10. 3. See alſo, *Iſa.* 5. 16. *Ezek.* 28. 22.——38. 23. (3.) By rendering conſpicuous his truth and faithfulneſs to his promiſes; as when the *Pſalmiſt* ſaith, *Pſal.* 138. 2. *I will praiſe thy name for thy loving kindneſs and truth; for thou haſt magnified thy truth above all thy name*; *i. e.* thou haſt been chiefly glorious in the punctual performance of thy promiſes. See *Jer.* 14. 22. (4.) By ſhewing the riches of his grace, mercy, and goodneſs to the ſons of men: So when God had declared to *Moſes*, That he was *a God merciful and gracious, long-ſuffering, abundant in goodneſs, and forgiving iniquity*, Exod. 34. 6, 7. he is ſaid to make *his goodneſs paſs before him*, and *to ſhew him his glory*, Exod. 33. 22.——34. 5, 6. Only it ought to be obſerved from the (m) *fathers*, That the great end of all God's glorious works and diſpenſations, in which theſe excellencies are diſplayed, cannot be this, that he may be admired and applauded by his creatures. It is vain to think the all-wiſe God can be concerned, whether ſuch blind creatures as we are, approve or diſapprove of his proceedings, or that he really can ſuffer any diminution of his glory, by our diſlike, or is advanced in honour by our approbation of his diſpenſations. We detract from his Majeſty if we conceive that he is tickled with applauſe, or aims at reputation from us in any of his glorious actions; that therefore ſuch as we ſhould think well of him, can be no farther his concern, than as theſe apprehenſions may engage us to that affection and obedience to, and imitation of him, which tends to the promotion of our happineſs.

God therefore, in diſcovering theſe divine perfections, muſt be ſuppoſed to deſign as well the benefit and happineſs of man, as the advancement of his honour. Thus, when he diſcovers all thoſe attributes which repreſent him good and merciful, kind and obliging to the ſons of men, he doth it with deſign, and in a manner, proper to lay the higheſt obligations on us to returns of love and gratitude, and to engage us to that imitation of his goodneſs and mercy to our fellow creatures, which renders us the children of our heavenly Father, *Matth.* 5. 45. When he gives ſignal demonſtrations of his almighty power, and his great wiſdom, he deſigns by this to teach us, that he is able to foreſee, and to divert the evils which may at any time befal us, and to confer the greateſt bleſſings on his ſervants, that ſo he may encourage us to truſt in him at all times, to repair to him in the time of need, and ſerve him faithfully,

(m) Οὐ γὰρ χρείας ἕνεκεν ὁ Θεὸς ποιεῖται τὴν κοσμου, ἵνα τιμὰς παρὰ τε ἀνθρώπων, καὶ παρὰ Θεῶν τῶν ἄλλων, καὶ δαιμόνων, φησὶν ὁ Πλάτων, καρποῖτο. Clem. Alex. Strom. 5. p. 585. B. Theodor. adv. Græc. Serm. 4. p. 535.

fully, in expectation of his favour and protection. When he manifests himself to be a God of truth and faithfulness, one who will punctually perform his promises, and execute his threats upon us; he doth this chiefly to affright us from those sins, which make it necessary for him to be severe upon us, and to provoke us to the performance of those duties, to which he hath annexed the greatest blessings. When he informs us, that his holiness and justice cannot permit the wicked to escape his judgments, or any upright soul to want the tokens of his love, or the reward of his sincere obedience; his great design in all this is, that sin, which is the rise of all our miseries, may be avoided, and holiness, which is the true advancement and best accomplishment of human nature, may be more earnestly pursued by us: So that God's acting for his glory, is also acting for the good of his most noble creatures; it is only recommending himself to their good liking and affection, that so he may the more effectually advance their happiness. Hence therefore we may learn,

1. That we sanctify or glorify God with our mouths, when we declare and do acknowledge these his excellencies; when we offer up our prayers and praises to him, as the author of *every good and perfect gift*, ascribing all the good we do, receive, or hope for, to him alone, and *tell of all his wondrous works.*

We sanctify him in our hearts, when we conceive aright of him, as a God infinite in all these excellencies, and consequently have such impressions on our spirits, as cause us truly to fear and reverence him, to believe all his revelations, trust in his promises, behave ourselves before him with all sincerity of heart, and uprightly design the promotion of his glory.

3. We sanctify him in our lives and actions, when the consideration of these divine excellencies engage us to obedience to his holy will, and to act suitably in all our dealings, to our belief of them; when we shew forth his imitable perfections in our lives, 1 *Pet.* 2. 12. by our sincere endeavour to resemble him in them; when we are *fruitful in all those works of righteousness, which are, through Jesus Christ, to the glory and praise of God*, Philip. 1. 11. and let our *works so shine before men, that they, seeing them, may glorify our Father which is in heaven.*

When then we say, *Hallowed be thy name*, we pray, That all men may so speak, so think of the divine Majesty, and so deport themselves towards him, that he may be thus glorified in their words, hearts and actions; and that all worship of *idols* and *devils* may wholly be abolished; and that this honour, as it is due, so may it be ascribed to him alone.

Ver. 10. [k] Ἐλθέτω ἡ βασιλεία σου· *Thy kingdom come.*] This cannot be understood of that general kingdom, by which God ruleth over all the world, that being always come, and capable of no amplification, and so we cannot wish rationally in any sense, that it may come. And it seems probable that it is not primarily and directly to be understood of the *kingdom of glory* in the heavens, we praying this kingdom may come to us, that we may do his will on earth. But, considering that this phrase in the prayer, as well as in the language of the *Jews*, respects the kingdom of the *Messiah*, which they then thought *should immediately appear*, Luke 19. 11. and which they were then expecting, *Mark* 15. 43. and were waiting for, *Luke* 2. 38. and which they daily prayed for in these words, (n) *Let him make his kingdom reign, let his redemption flourish, and let his Messiah come and deliver his people.* (2*dly*,) That this is chiefly the import of the kingdom of God, when our Lord in the Gospel speaks of it to the *Jews*, as is shewed, Note on *Matth.* 3. 2. b. And, (3*dly*,) That this prayer was composed for the use of *Christ's disciples*, when this kingdom of God was approaching; and both the *Baptist*, our *Lord*, and his *disciples*, began to say unto the *Jews*, *Repent ye, for the kingdom of God is at hand:* I think our *Saviour*, in the direct and immediate sense of these words, instructs them, out of zeal to God's honour, and that his name may be hallowed, and his will be done on earth, to pray, That his *Gospel* might be generally entertained by men with due faith and obedience; that all might own, and worship God in truth, receive his Son *Jesus Christ*, as their *King* and *Saviour*, and humbly submit to his laws; or in the words of the *Jews*, *Hosanna to the Son of David*, Matth. 21. 9. *Blessed and prosperous be the kingdom which cometh in the name of the Lord*, Luke 19. 38. And consequently, that it may reign in the hearts of all who do profess to own it, disposing them to an entire subjection to, and ready compliance with its precepts, and working in them those fruits of *righteousness, and peace, and joy in the holy Ghost*, in which this kingdom doth especially consist, Rom 14. 17. This being the kingdom of God intended, when it is said, ver. 33. *Seek ye first the kingdom of God, and the righteousness thereof.* We therefore, in this petition, by parity of reason, are to pray, that all men may become subjects to the kingdom of God, erected by *Christ*, that the knowledge of the *Christian*

(n) *See* Vitringa de Synag. Vet. l. 3. p. 2. c. 8. p. 962.

Christian faith may come to all nations, that the *kingdoms of this world may be the kingdoms of our Lord Christ*, Apoc. 11. 15. *all Kings and nations, people and languages, doing him service*, Psal. 72. 11. Dan. 7. 14, 27. That his kingdom may be advanced by the *coming in of the Jews*, and by the *fulness of the Gentiles*, that the *Christian religion* may obtain every where, as well in reality as profession, the minds of all men being subdued *to the obedience of faith*, and they shewing forth the virtues of it in their lives.

Ibid. [Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· *Thy will be done, as in heaven, so on earth.*] Note here,

1*st*, That we pray not here, that God may do his own will and pleasure; for he will always do *whatsoever he pleaseth in heaven and in earth*, Eccles. 8. 3. And, *Who hath resisted his will?* Rom. 9. 19. Whether therefore we pray thus, or not, he will do all his pleasure, *Isa.* 46. 10. and so it is needless to call upon him so to do. Nor,

2*dly*, Do I think, we here desire his will of *providence* may be done upon us; and we may chearfully submit to it; though in this, consists the life of *Christian patience* and *self-resignation*; for we here pray to do God's will on earth, as it is done in heaven, where there is perfect happiness, endless and necessary bliss, and therefore no occasion or possibility of submitting in adverse providences to the will of God. Nor,

3*dly*, Do we here pray, we may on earth be equal to the blessed *angels*, in the perfection, readiness, and alacrity of our obedience; it being not in the power of imperfect creatures, to do God perfect service; or of them, who have in them flesh still *lusting against the spirit*, the world still soliciting, *Satan* still tempting, and *the corruptible body pressing down the soul*, to pay continually that ready, chearful, and complete homage, which blessed spirits, freed from all those imperfections, conflicts, and temptations, yield: And therefore, such obedience, which it is impossible for us to pay, must also be unreasonable for us to desire. It is almost needless to add,

4*thly*, That we pray not here, That God would necessitate or inwardly compel us to do his will; for this is not to pray, his will may be done by us, but by him in us, nor could we then desire *not to be led into temptation*; but notwithstanding, by desiring his will may thus be done by us, we consequentially must desire all that grace, and that assistance of his holy Spirit, which is on God's part requisite to enable us thus to do his will. Now of these *angels* in heaven, we read,

1*st*, That *they stand continually before the face of God*, Matth. 18. 10. as being always ready to receive, and prepared to execute his holy will: Hence are they represented as *having wings*, and *flying swiftly* with them, whither he is pleased to send them, to shew the readiness and alacrity, with which they do his pleasure.

2*dly*, That they are stiled *ministers of his to do his pleasure, obeying his commandments, and hearkening to the words of his mouth*, Psal. 103. 20 21. This therefore seems to be the import of this prayer, that with as much readiness, alacrity, perfection, as the imperfection of human nature will admit of, we may yield obedience to his holy will, and imitate the blessed *angels* in a sincere compliance with it, without hesitation or reluctancy; and that, in order to this end, he would vouchsafe us those divine assistances which may enlighten our understandings, rightly to discern *what is the good, and acceptable, and perfect will of God*, and powerfully incline our wills, and strengthen all our executive faculties, to such a chearful, ready, constant, and sincere obedience to it.

Ver. 11. [m] Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Luke 11. 3. τὸ καθ' ἡμέραν· *Give us this day, (or, day by day,) our daily bread.*] Here let it be observed,

1*st*, That under the name of *Bread*, is doubtless comprehended all that is necessary for sustaining human nature, and so meat, drink, and cloathing: These things, saith *Christ*, *your heavenly Father knoweth to be needful for you*, ver. 32. and these things he hath promised, to those who *seek first the kingdom of God, and the righteousness thereof*, ver. 33. and therefore, will undoubtedly provide them. Having this *food* and *raiment*, the *Apostle* enjoins us *to be content*, 1 Tim. 6. 8. And thereby he defineth, saith *Theophylact*, what is sufficiency; with this food, *Jacob* terminates his wishes; for he desires only, that God would give him *food to eat, and raiment to put on*, Gen. 28. 20. And *Agur* only asks, that God would order for him τὰ δέοντα, καὶ τὰ αὐτάρκη, *what he wanted, and would suffice*, Prov. 30. 8. Moreover, seeing the reason of asking thus our daily bread, is the necessity of it for sustaining human life, it follows, that all other things must be comprised in that word, which are as needful to sustain it; to wit, that money, health to labour, and that blessing on our labours and our callings, which is necessary to procure this food and raiment; and that habitation or house, which is necessary to preserve us from the injuries of the weather; and that seasonable weather, which may enable us to reap the fruits of the earth, and so preserve us from perishing by dearth

dearth or *famine*; it also doubtless must comprise those things which are not only necessary for the sustaining of ourselves, but of our family; for seeing charity requires us to ask these things, as well for others as ourselves, it more especially requires us to desire them for them to whom we are so intimately related, and for whom we are required to provide them. All these things seem to be necessaries contained under the name of *bread*, or *food and raiment*; and with a sufficiency of these, to sustain life commodiously, we must rest contented. But yet, I doubt not, that many other things may be comprised under this head, provided we do only ask them with submission to the divine wisdom, and if he sees them needful and convenient for us, submitting our concerns about them to his providence. Thus, *v. g.*

1*st*, Under the name of *bread*, may be comprised all those things which providence hath given, and designed for the nourishment of man, flesh, fish, fowl, wine, oil, milk, honey, the fruits of the earth, corn, roots, herbs, and of the trees that grow upon it; for all these things *hath God created, to be received with thanksgiving*, 1 Tim. 4. 3. He hath given all these things to man *to eat*, Gen. 1. 29.——9. 2, 3. *He causeth the grass to grow for the cattle, and herbs for the use of man, that he may bring forth food out of the earth, and wine, that maketh glad the heart of man, and oil to make his face to shine, and bread to strengthen man's heart*, Psal. 104. 14, 15. And this is the import of the word *bread*, when *Abraham* said, *Gen.* 18. 5. *I will fetch a morsel of bread, and comfort your hearts*; for he brought with it *butter and milk*, and the *calf* that he had dressed, and set it before them, *ver.* 8. Thus *Joseph* saith, *Set on bread*, Gen. 43. 31. when they *slew cattle*, ver. 16. and had *messes of meat*, and *store of good wine*, ver. 34. See 1 *Sam.* 9. 7. 1 *Kings* 21. 7. And in like manner under the name of *raiment*, may we understand all those things which nature hath provided for no other use, we know of, but to cloath and adorn us, flax, wool, hair, silk; and which, by using to these ends, we only use unto those purposes to which they were designed by nature. And,

2*dly*, That we may have *food and raiment* in this sense, we must have all things necessary to this end; some having flocks of sheep, some herds of cattle, some employed in husbandry, some in gardening, some in dressing vineyards and oliveyards, some in cloathing, some in other trades, which provide instruments necessary for these employments; and if all these things are *sanctified to us by prayer and thanksgiving*, then may we ask God's blessing on our honest labours to procure them, and tender our thanksgivings to him for his blessing on these labours to that end. Note,

3*dly*, That the bread we are bid to ask is stiled ὁ ἐπιούσιος, that is, either *the bread of the day present*, or *coming on*: As when the *Wise Man* advises us not to say, αὔριον δώσω, *I will give to-morrow, when we can at present do it*, Prov. 3. 28. and not to *boast of to-morrow*. Prov. 27. 1. *because we know not* τὶ τέξεται ἡ ἐπιοῦσα, *what a day will bring forth*, or what will be on the morrow. So *Chrysostom* and *Origen*, ἢ ἄρτον τὸν ἐπιόντα, τουτέστι τὸν ἐφήμερον. And St. *Jerom* confesses, that some expound it, de præsenti cibo, *of our food at present*, because, say *Theophylact* and others, *we are forbidden to be solicitous for the morrow*: So also is the phrase interpreted by (o) *Phavorinus*, *Suidas*, and St. *Chrysostom*. Others interpret it the bread, ἢ ἐπιοῦσα χείρ, *of the time to come*, or of that future life God shall please to afford us, which seems best to comport with St. *Luke*, saying, Give us τὸ καθ' ἡμέραν, day by, or after day, our daily bread; and so ἐπιούσιον may also signify, as יום ליום doth, *Psal.* 13. 3. de die in diem, *from day to day*; and so the sense will be, *Lord, give us day by day, that which shall be sufficient for the remainder of our lives*: Both senses are good, and may be joined together, tho' I incline most to the first.

They who render this with the vulgar, panem supersubstantialem, as they do not consider, that it is in no sense, ἄρτος ἐπιούσιος *daily bread*, but ὑπερούσιος, more than we need for sustentation; so neither (2*dly*,) that this sense of the words relating to *sacramental* bread, obliges all *Christians* to receive the *sacrament* daily. (3*dly*,) That this *sacrament* was not then instituted, nor did the *Apostles*, for whom this prayer was made, know any thing of it. And lastly, that our petitions for spiritual bread are fully contained in the foregoing precepts. Note,

4*thly*, That the *rich*, as well as the *poor*, have need to put up this petition, not only by reason of the mutability of their affairs, and the uncertainty of those enjoyments which may be quickly taken from them, but also from the insufficiency of their abundance to feed and nourish them without God's blessing on it, which they are therefore daily to implore; we therefore are from this petition taught;

1*st*, How moderate our appetites should be towards these outward things, both as to quality and quantity, we being here directed to ask

(o) Ὁ ἄρτος ἐπιούσιος ὁ τῇ ἐπιούσῃ ὑσίᾳ ἡμῶν ἁρμόζων ἢ καθημερινὸς· ἢ σήμερον ἡμῖν ἀρκοῦντα μόνον. To. 5. p. 187.

τροφὴν, ἢ τρυφὴν, *bread or food, not delicious fare;* our neceſſary food, not ſuperfluities; our daily food, not full barns, or treaſures to lay up for many years; a moderate proviſion to be dealt to us as we need it.

2*dly*, By directing us daily to apply ourſelves to God for theſe things, we are taught to own our continual dependence on him for our being; that we owe all we have, or can expect, not to our induſtry or wiſdom, to the ſupport of friends, or our own ſtocks, but purely to the conduct and bleſſing of his good providence; eſteeming his providence our beſt eſtate, his bounty our ſureſt treaſure, his *fatherly* care our only certain and comfortable ſupport: And therefore praying, that from the riches of his goodneſs, he would continually afford us what he ſees needful for us, and give his bleſſing, both upon our labours to procure it, and on our food to afford nouriſhment and ſtrength unto us.

Ver. 12. [n] Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν (τὰς ἁμαρτίας ἡμῶν, *Luke* 11. 4.) ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, (*Luke*, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·) *And forgive us our treſpaſſes, (ſins) as (for) we forgive (every one of) them who treſpaſs againſt us.*] Here note that this petition ſuppoſeth theſe ſeveral things, *viz.*

1*ſt*, That we who put up this petition are ſinners, and want God's mercy in the pardon of our offences againſt him. For ſeeing *Chriſt* requires all his *diſciples* thus to pray daily, he muſt exclude himſelf out of that number; who ſays he wants not this forgiveneſs. Hence *Solomon* informs us, *There is no man that ſinneth not*, 1 Kings 8. 46. *None who can truly ſay, I have made my heart clean, I am pure from ſin*, Prov. 20. 9. and that *there is not a juſt man upon earth, who doth good, and ſinneth not*, Eccleſ. 7. 20. And holy *Job* enquires, *What is man, that he ſhould be clean, or he that is born of a woman, that he ſhould be righteous?* Job 25. 4.——15. 14. The prayer of the *Pſalmiſt* is, *Enter not thou into judgment with thy ſervant, O Lord, for in thy ſight ſhall no man living be juſtified*, Pſ. 143. 2. St. *James* ſaith, *that in many things we offend all*, Jam. 3. 2. and St. *John*, that *if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us*, 1 John 1. 8, 10. by all which *ſcriptures* it is evident, againſt the *Pelagians* and the *Cathari*, that this remiſſion of ſins is neceſſary, not for a few only, but for all *Chriſt*'s diſciples, that they are not only humbly, but alſo truly to confeſs they are ſinners, and that if they deny it, *they lie, and the truth is not in them.*

2*dly*, This prayer ſuppoſes alſo that theſe our ſins, ſhould God deal with us according to the merit of them, muſt render us obnoxious to his juſt diſpleaſure, and that we therefore want the pardon of them. For ſeeing every ſin is a tranſgreſſion of God's holy law, it muſt render us guilty, till by an act of grace we have obtained the remiſſion of it. And,

3*dly*, It ſuppoſeth that we are humbly to confeſs our ſins to God, for he that begs pardon muſt be ſuppoſed to own his offence. And in requeſting pardon for our ſins, we confeſs ourſelves to be ſinners, and to need God's mercy. This petition alſo teacheth us,

1*ſt*, To lay the foundation of our devotions in humility; and when we are addreſſing to God for ſpiritual or temporal bleſſings, to acknowledge our own unworthineſs to receive them, that ſo we may more magnify his goodneſs, in affording them to thoſe *who are leſs than the leaſt of any of his mercies.*

2*dly*, This being the firſt ſpiritual petition we make for ourſelves, it ſhews how much we are concerned to obtain it; our happineſs depending wholly on the favour of God, and our miſery on his diſpleaſure. And that being obnoxious to his wrath by our omiſſions of what he hath enjoined, and our commiſſion of what he hath forbidden, we are firſt and eſpecially concerned to obtain the pardon of our ſins, and get him reconciled to us, eſpecially if we conſider, that any iniquity unpardoned will obſtruct the efficacy of our petitions for other things, and turn his face and his *ear from us, that he will not hear.* And,

3*dly*, The condition annexed to our petitions, in that clauſe, *as we forgive*, or the reaſon of it in thoſe words, *for we forgive*, ſhews us how neceſſary it is, that we may ſpeed in this petition, that we come to pray with an heart full of charity, and good-will to all men, and free from any grudge, ill-will, any rancour, or regret againſt our brother, according to that counſel of our Lord, *When ye ſtand praying, forgive, if ye have any thing againſt another, that your heavenly Father may forgive your treſpaſſes*, Mark 11. 25. ſeeing our own forgiveneſs depends upon this diſpoſition, nor ſhall we be forgiven without it, *ver.* 14, 15. Yea, we come to God with a lie in our mouths, when we ſay to him, *forgive, for we forgive others their treſpaſſes*, and pray, that, *we may not be pardoned*, when we ſay, *forgive us, as we forgive others their treſpaſſes*, if we do not from the heart forgive them. What this forgiveneſs on our part doth require, ſee Note on *ver.* 14, 15.

Ver.

Ver. 13. ὁ Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, *And lead us not into temptation.*] Temptations being of two kinds, (*1ſt,*) ſuch as are ſent for trial of our faith and conſtancy, or the improvement of our graces, and the example and encouragement of others; and that *Chriſt* ſpeaks not primarily of theſe, *interpreters* conclude, (*1ſt,*) Becauſe they, by the wiſdom of *Chriſt*, are made the portion of all *Chriſtians*, who are to take up their croſs and follow him, and muſt through many tribulations enter into the kingdom of God, *Acts* 14. 22. They are appointed to them, 1 *Theſſ.* 3. 3. and if they will live godly, they muſt ſuffer perſecutions, 2 *Tim.* 3. 12. (*2dly*) Becauſe theſe trials are ſometimes neceſſary for us, we falling into them only εἰ δέον ἐστὶ, *if need be,* 1 Pet. 1. 6. and are ſent for ſalutary ends by God, *viz. to make us partakers of his holineſs, and to work in us the comfortable fruits of righteouſneſs,* Heb. 12. 10, 11. and render us *conformed to our Head,* Rom. 8. 29. and ſo are repreſented as the gifts of God, *Philip.* 1. 28. And it ſeems not reaſonable that *Chriſt* ſhould adviſe us to pray againſt thoſe things which are ſo nedful for, and ſalutary to us. (*3dly,*) Becauſe we are bid to *count it all joy, when we fall into theſe tribulations,* Jam. 1. 2. are ſaid to be *bleſſed* and *happy,* when we *do endure them for the ſake of Chriſt,* v. 12. 1 *Pet.* 4. 14. and believers *rejoiced* in them, *Rom.* 5. 5. We are therefore only to pray againſt them, when they fall ſo heavy on us, as to be ſtrong inducements to *make ſhipwreck of faith and a good conſcience,* as in the caſe of the *Theſſalonians,* to whom the *Apoſtle* ſends to *know their* faith, *leſt the tempter ſhould have tempted them, and made his labour vain among them,* 1 Theſſ. 3. 5. in which caſe, as they are called καιροὶ πειρασμοῦ, *times of temptation* to fall away, *Luke* 8. 13. ὥρα τῆ πειρασμοῦ, *the hour of temptation,* which was to come upon the earth, from falling by which *Chriſt* promiſeth to keep the church of *Philadelphia,* Rev. 3. 10. πύρωσις πρὸς πειρασμὸν, *the fiery trial,* 1 Pet. 4. 12. which made ſo many of the *Jews* fall off from the faith. So in this ſenſe our Saviour ſuffering being tempted, *that he might ſuccour us when we are tempted,* Heb. 2. 18. doubtleſs we may pray that God *would not ſuffer us to be tempted above what we are able, but would with the temptation make a way for us to eſcape, that we may be able to bear it,* 1 Cor. 10. 13. that he would ſo ſtrengthen our faith, and ſo aſſiſt us by his *Holy Spirit,* that we may be able to *repel all theſe fiery darts of Satan,* Eph. 6. 16. and may *ſtand in the evil day,* v. 13. and that he would either keep us from, or preſerve us from falling in this *hour of temptation;* for the *Epiſtles* are full of ſuch prayers made by the *Apoſtles* for the *churches,* or with directions thus to pray; and this is only praying that *we may not enter into temptation,* or may be delivered, when under it, *from evil.* (*2dly,*) Temptations are ſuch as lead to ſin, and ſuch are the temptations of *Satan,* ſuggeſting evil things unto, or raiſing evil motions in us; or of our fleſhly luſts by which we are *drawn away, and enticed* to covet that which is forbidden, *Jam.* 1. 14. And theſe are the temptations which we are here eſpecially directed to pray againſt, the other ſort being ſo only to be prayed againſt as they fall in with theſe, as being ſtrong temptations to ſin. For he who had taught us in the precedent words to pray *for the pardon of our paſt ſins,* may rationally be thought here to direct us to pray, that we may be preſerved from them for the future. And this may alſo be concluded from the following clauſe, *but* (when we are thus in danger of it) *deliver us from evil;* as we ſhall ſee in the interpretation of thoſe words. And in this ſenſe the word πειρασμὸς, *tentation,* occurs in *Chriſt*'s exhortation to his *diſciples,* to *watch and pray, leſt they enter* εἰς πειρασμὸν, *into temptation,* Matth. 26. 41. when St. *Paul* bids the ſpiritual man *reſtore* thoſe that are *overtaken with a fault, in the ſpirit of meekneſs, conſidering* himſelf leſt *he alſo be tempted,* Gal. 6. 1. when he ſaith, *they that will be rich fall into temptation,* εἰς πειρασμὸν, *and a ſnare,* 1 Tim. 6. 9.

Now, by praying we may not *enter into* theſe *temptations,* we cannot rationally be ſuppoſed to pray that we may not be obnoxious to any ſolicitations or temptations to ſin; for whilſt we carry fleſh about us, this *fleſh will luſt againſt the ſpirit,* Gal. 5. 17. and the whole life of *Chriſtians* is a continual warfare and conflict againſt *Satan* and *ſpiritual wickedneſs,* Eph. 6. 12. againſt the *fleſh,* 1. Pet. 2. 11. and againſt the allurements of that world, in which we do converſe; and therefore to pray abſolutely to be freed from theſe *temptations,* is to deſire to be freed from the common lot and condition of all *Chriſtians.*

Yet becauſe there be ſometimes caſes in which we are more than ordinarily ſolicited to ſin, as *Joſeph* was, by the daily importunity of his miſtreſs, either by *Satan*'s more impetuous aſſaults, as when our *Saviour* being hungry, was tempted by the *Devil,* to make experiment *whether he was the Son of God,* by *commanding ſtones to be made bread,* or by ſome circumſtances and allurements of the fleſh, or of the world, concurring with our inward luſtings, as when the young man is tempted by the *harlot* to luſt, or the indigent by his companions to *theft* or *robbery,*

and in theſe caſes we by reaſon of our frailty, and proneneſs to theſe vices, lie under great temptations to offend, and to be overcome by that εὐπερίστατον ἁμαρτία, *Sin which doth too eaſily beſet us*; in all theſe caſes we are eſpecially to pray, we may not enter into temptation, this being only to deſire we may not be obnoxious to the continual peril of offending, and to the fierce aſſaults of a temptation. Note,

3*dly*, That *to be led*, or *enter into temptation*, in the ſcripture ſenſe, is to be drawn by the allurements of a temptation to commit iniquity. In this ſenſe *Chriſt* adviſeth his *diſciples* to pray, not that they might not fall into times of temptation, for they were then come; not that *Satan* might not vex or tempt them to evil, for this he told them they were to expect; but that they might not *fall into temptation*, i. e. They might not be overpowered by the incurſion of it; in which ſenſe the *Apoſtle* ſaith to the ſpiritual man, *Reſtore thy brother in the ſpirit of meekneſs, conſidering thy ſelf leſt thou alſo be tempted*, Gal. 6. 1. *i. e.* leſt thou alſo fall by a temptation. See the Note there. And to his *Theſſalonians*, *I ſent to know your faith, leſt the tempter ſhould have tempted you*, and *my labour be in vain*. See the Note there. And if we do conſider, that this petition, in the *Jewiſh phraſe*, runs thus, *bring us not into the hand*, or *power of a temptation*, we ſhall be eaſily induced to believe, this is the primary import of theſe words, tho' they may alſo ſecondarily requeſt, the providence of God would not ſubject us to thoſe circumſtances, which lay us under a great peril of offending; or when he doth think fit to do ſo, that he would not deny us ſtrength ſufficient to repel the violence of thoſe aſſaults.

4*thly*, That we may underſtand in what ſenſe it is fit to pray, that God would not lead us into temptations of this kind, we muſt know,

1*ſt*, That God cannot be ſuppoſed to lead any man into temptation to ſin, either by infuſing any evil principle into his heart, or by inclining, exciting, or enticing any man to ſin, or by laying upon any man a neceſſity to commit it, (See Note on 2 *Theſſ.* 2. 11.) ſeeing in all theſe caſes he would be certainly the author of it, as much as *Satan* and our own *concupiſcence* can be ſuppoſed ſo to be; and we in vain ſhould aſk of him, not to *be led into temptation*, who is diſpoſed to do thoſe things which will infallibly ſubject us to it. And hence St. *James* ſpeaks thus unto us, *Let no man ſay, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man*, Jam. 1. 13. God therefore can be only ſaid, to lead us into temptation upon ſuch accounts as theſe, (1.) That he is pleaſed to remove thoſe reſtraints which he had laid on *Satan*, and to let looſe his chains, ſo that he may freely aſſault, and try his ſtrength upon us; for it is carefully to be obſerved, for our comfort, that *Satan* cannot tempt us, at his pleaſure, but only when, and ſo far as God ſhall be pleaſed to permit him; as is apparent in the caſe of *Job*, whom *Satan* could not touch without permiſſion from God; and the example of the *Apoſtles*, whom *Satan* firſt begged leave *to winnow*, before he could aſſault them, *Luke* 22. 31. And ſurely he who durſt not enter into the *ſwine* till leave was given him by *Chriſt*, can much leſs fall on his *diſciples* without leave. And when God in his wiſdom ſeeth fit to grant it, he himſelf is ſaid to do what he permitteth *Satan* to effect. So when he permitted *Satan*, by his miniſters, to deſtroy the ſubſtance and the children of *Job*, *Job* ſaid, *God gave, and God hath taken away*, Job 1. 21. And God himſelf ſpeaks thus to *Satan*, *Thou movedſt me to afflict him without cauſe*, Chap. 2. 3. So in the caſe of *David* numbering the people, *Satan roſe up againſt David, and moved him to number the people*, 1 Chron. 21. 1. Yet becauſe God permitted him to do it, it is ſaid, 2 *Sam.* 24. 1. that *the fury of the Lord was kindled againſt Iſrael, and he moved David to ſay, Go number the people.* The coming of *Antichriſt* is ſaid to be, *with the operation of Satan, in all power, and ſigns, and lying wonders, with all deceivableneſs of iniquity to them that periſh*, 2 Theſſ. 2. 9, 10. But becauſe he doth this by God's permiſſion, towards them who *received not the truth in the love of it, that they might be ſaved*, but had *pleaſure in unrighteouſneſs*, therefore it is ſaid, that *God ſent them ſtrong deluſions to believe a lie*, ver. 11, and 12. Becauſe God did not only permit this, but did ſo for the puniſhment of their infidelity and impiety; ſo God deſigning the deſtruction of a wicked *Ahab*, permitteth *Satan* to be a *lying ſpirit* in the mouth of all his *Prophets*, and ſaith to him, *Thou ſhalt deceive him and ſhalt prevail, go forth and do ſo*, 1 Kings 22. 20, 22. giving him full permiſſion ſo to do. (2*dly*,) That he is pleaſed to withdraw that grace which hath in vain been given, and take thoſe talents from us which have been hidden in a napkin. According to that rule of God's proceedings, *To him that hath* (i. e. improveth what he hath) *ſhall* (more) *be given; but from him that hath not*, (i. e. who by not uſing it, is as if he had not) *ſhall be taken away that which he hath*, Matth. 13. 12. and 25. 29. Here therefore note, (1.) That we are not ſufficient of our ſelves, without divine aſſiſtance, to repel and overcome the temptations of the world, the fleſh, and the devil, and to yield conſtant and ſincere obedience

obedience to the will of God: For were this ſo, why ſhould we be daily aſking that of God, which he already hath put into our own hands? This hath been owned even by the wiſeſt of the *heathens*; (p) that there *was never a good man without a divine aid*; and that the imperfection of the human nature requires this aid, to regulate our paſſions, and conquer the difficulties of a *virtuous life*. And this is fully evident from all thoſe places of *ſcripture*, in which it is *aſcribed* to God alone to be able to *keep us from falling*, Jude 24. to be able to *ſtabliſh us*, Rom. 16. 25. καὶ στηρίξαι to *confirm us in every good work to do his will, working in us what is good and acceptable in his ſight*, Heb. 13. 21. and to work in us *both to will and to do of his good pleaſure*, Philip. 2. 13. And from thoſe places which require us to pray, *that we enter not into temptation*, Matth. 26. 41. that we *may be able to ſtand againſt the aſſaults of Satan*, Eph. 6. 11. that we may have *wiſdom to direct us how to bear them*, James 1. 5. and that we may *keep ourſelves in the love of God*, Jude 20, 21. For theſe things evidently ſhew God's grace preventing us, is neceſſary to make us truly willing, and his aſſiſting grace to make us able to perform our duty; and that we are not able to bear up againſt, and overcome theſe temptations, without the divine aid. (2.) Obſerve that this aid is not to be expected, without diligent ſeeking it by fervent prayer, and knocking for it with daily importunity, *Matth.* 7. 7. *Luke* 18. 1. Nor will it be continued to us without our diligent endeavours to make ſome due improvement of it; it rather is to be ſuppoſed that he who doth not rightly aſk it, ſhall not have it, and that from the ſlothful and unprofitable ſervant it ſhould wholly be withdrawn. And then, (3*dly*,) from the withdrawing of that which is ſo neceſſary to preſerve us from falling by temptations, and to enable us for the performance of our duty, it certainly will follow, that we ſhall fall by them, and ſhall neglect our duty. Now becauſe God denies, or withdraws this grace, by way of puniſhment of our iniquity in reſiſting, or neglect in aſking it, or our ſloth in not improving it when granted to us, he may on this account be ſaid *to lead us into temptations*, although he doth not otherwiſe concur unto it, than by withdrawing, or not affording his abuſed grace, to perſons ſo neglectful, and therefore ſo unworthy of it; becauſe by giving us thus up into the hand or power of the temptation, we ſhall as certainly fall by it, as if he himſelf led us into it. Thus becauſe when the *Gentiles knew God, they did not glorify him as God*, but fell into all manner of idolatry, God alſo gave them up to *uncleanneſs*, through the luſts of their own hearts, *Rom.* 1. 24. He gave them up *to vile affections*, v. 26. He gave them up *to a reprobate mind*, v. 28. as a *phyſician* gives up his patient to do what he will, when he finds he will not follow his preſcriptions. See the Note there. So, tho' *Ahitophel* gave *Abſalom* that wicked counſel, of going into his *father's* wives, and his own wicked heart inclined him to commit that inceſt, 2 *Sam.* 16. 21, 22. Yet becauſe God permitted *Satan* to inject this counſel into the heart of *Ahitophel*, and gave up *Abſalom* to his own heart's luſt, and did all this, for the puniſhment of *David*'s murder and adultery; he by his *Prophet* ſaith, *I will raiſe up evil againſt thee out of thine own houſe, and I will give thy wives to thy neighbour, and he ſhall lie with them; I will do this thing before all Iſrael, and before the ſun*, 2 Sam. 12. 11, 12. And laſtly, becauſe the *Jews* ſhut their eyes againſt the Goſpel, and *ſeeing would not ſee*, and *hearing would not underſtand*, Matth. 13. 14, 15. the Goſpel was ſpoken to them in *parables*, v. 13. and afterwards taken from them, and God is ſaid to have *given them a ſpirit of ſlumber*, Rom. 11. 8. See the Note there.

And 3*dly*, God is ſometimes ſaid to do this, by leaving them under thoſe circumſtances, or by his providence placing them in a condition which he foreſees will, through the wicked inclinations of their own hearts, render them ſubject to temptations, and prone to yield to them, or fall by them. Thus was he pleaſed to ſend his *Prophet* to anoint *Hazael King of Syria*, 1 Kings 19. 15. Tho' he knew the evil he would do to the *children of Iſrael*, by *ſlaying their* young men *with the ſword, daſhing their children in pieces, and ripping up their women with child*, when he was once advanced to that ſtation, 2 *Kings* 8. 12, 13. Becauſe he was permitted to do this for the puniſhment of the ſins of *Iſrael*. And becauſe, by the flight of *David*, and the conſpiracy of *Abſalom*, occaſion was given to *Shimei* to curſe *David* without fear of puniſhment, the King ſpeaks thus, *Let him curſe, becauſe the Lord hath ſaid unto him, Curſe David*, 2 Sam. 16. 11. *i. e.* he by his providence hath given him an opportunity of venting thus his malice without fear of puniſhment. Thus God

(p) Ἐν γὰρ ἀνθρώπῳ ὅ τι περὶ ἄν σωθῇ τε καὶ χρήσιμος ἦ οἷον δεῖ ἐν τοιαύτῃ καταστάσει πολλῶν θεῶν μοῖραν αὐτὸ τοῦτο ἔχειν. Plato, de Repub. l. 6. p. 677. C. Vide Epin. 1014.

Multos & noſtra civitas & Græcia tulit ſingulares viros, quorum neminem niſi juvante Deo talem fuiſſe credendum eſt. Nemo igitur vir magnus ſine aliquo afflatu divino unquam fuit. Cic. de Nat. Deor. l. 2. ad finem. Vid. Arrian. in Epict. l. 3. c. 21. p. 306. Max. Tyr. diſſ. 22. p. 218.

God is ſaid to have *turned the hearts of the Egyptians to hate his people*, Pſal. 105. 25. not by infuſing hatred into their hearts, but by *increaſing his people continually*, and making them *ſtronger than their enemies*, ver. 24. Thus *Jeremiah* ſaith, *Ah Lord God, ſurely thou haſt greatly deceived this people!* Jer. 4. 10. *i. e.* as the *Chaldee paraphraſt* well interprets it, *by ſuffering the falſe Prophets to ſay to them, Peace, peace, when there was no peace*, Chap. 6. 14.—23. 17. And the *Church* ſpeaks thus to God, *Why haſt thou cauſed us to err from thy way, and hardned our hearts from thy fear?* Iſa. 63. 17. though he had only concurred to this, by withdrawing the *Spirit*, againſt whom they had rebelled, *ver.* 10. by with-holding thoſe bleſſings and tokens of his favour, by which they were encouraged to fear him, *ver.* 12, 15. and by ſubjecting them to the power of their enemies, whoſe ſervice made them alien from his fear, *ver.* 17, 18. So, *laſtly*, is he ſaid to *lay a ſtumbling-block in the way of the righteous, departing from his righteouſneſs, and committing iniquity*, Ezek. 3. 20. when he doth not recal him by his chaſtiſements, but leaves him to his own heart's luſts, and to the temptations of *Satan* and his evil companions.

So then the import of this petition is to this effect: Suffer us not, O Lord, either by the aſſaults of *Satan*, or the ſubſtraction of thy grace, or by putting us, for the puniſhment of our ſins, into thoſe circumſtances which may prove ſnares and ſtumbling-blocks unto us, to be led into, and overcome by the power of temptation; but be thou pleaſed to afford us always ſuch a meaſure of thy grace, as may keep us from falling by temptations; or, if we fall into temptations, may ſo ſupport us under them, that we be not foiled by them; or, if we ſlide, may be erected quickly by thy power, and ſtand more firmly for the future.

Ibid. [p] Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *But deliver us from evil.*] The temptations we deſire not to be led into, being temptations to ſin, the evil from which we here requeſt to be delivered, muſt be either that of ſin, or *Satan*, the great tempter to it; if by ὁ πονηρὸς, we underſtand with *Tertullian*, *Origen* and *Chryſoſtom*, the *Devil*, who is a malicious, ſubtle, powerful, and diligent tempter, and therefore one againſt whoſe aſſaults, that we may ſtand firm, we are to *pray always with all prayer*, and *watch thereunto with all perſeverance*; or our own evil concupiſcence, vicious inclinations, and diſtempers of mind, by which we are enticed and drawn into ſin; this very properly is added to the former clauſe, as the moſt ſovereign expedient to preſerve us from being *led into temptation*, and ſo we may well pray, that, in order to that end, God would graciouſly preſerve us from thoſe evil frames of heart and diſpoſitions of ſpirit, which render us ſo prone to yield to a temptation, and from the violent aſſaults of *Satan*, who being once let looſe upon us, will not fail to hurry us into ſin.

Ibid. [q] Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, *For thine is the kingdom, the power, and the glory.*] It muſt be owned that this clauſe is not in St. *Luke*, nor in many copies of St. *Matthew*, yet are there ſufficient reaſons to receive it as part of the *Lord*'s Prayer, as being in the *Syriack* verſion, and owned in the *Greek liturgies*, and being in moſt ancient copies, and a familiar *doxology* of the *Jews*; and, *laſtly*, becauſe it is very unlikely the *holy fathers* of the *Greek Church* ſhould preſume to add their own inventions to a form of our Lord's own compoſing; but it is probable that our Lord, delivering this form twice upon different occaſions, might add this clauſe at the firſt time, and leave it out at the ſecond, and that the *Latin copies*, which are full of errors, might leave it out in both, leſt the *Evangeliſts* ſhould ſeem to differ in a matter ſo conſiderable. But of this ſee more, *Examen Millii*, l. 2. c. 1. n. 2. Now the import of this clauſe ſeems to be this, We pray thy kingdom may come, and that thy name may be hallowed, and thy will be done by all men, for thine is the kingdom, and all men are concerned to honour thee, and to obey thy holy laws; we pray for temporal bleſſings to be derived from thee, for the pardon of our paſt ſins, and preſervation from them for the future, for thine is the power thus to provide for, and protect us, and thou alone canſt pardon our offences; we pray for all theſe, for by thus hallowing thee, owning thy kingdom, and doing thy will; by thus pardoning, providing for us, and protecting us, *thine will be the glory for ever and ever.* Amen.

Ver. 14. [r] Ἐὰν γὰρ ἀφῆτε, *For if you forgive men their treſpaſſes.*] Note here, that God promiſeth in theſe words remiſſion of ſins, to him that forgiveth others; not that this virtue can alone obtain favour with God, where other *Chriſtian* duties are neglected; for though negative precepts are abſolute, and he that *forgiveth not ſhall never be forgiven*, yet *affirmative promiſes* admit this limitation, *ſi cætera ſint paria*, if no other condition of ſalvation ſhall be wanting. So, *v. g. He that believeth not* (the Goſpel revealed to him) *ſhall be damned*, is abſolutely true; but *he that believeth, and is baptized, ſhall be ſaved*, is only true, if he perform the condition of his *baptiſmal* covenant, when he is in capacity to do ſo. Or (*2dly*,) This promiſe is made to him, who from his heart forgives his brother, becauſe he who doth thus forgive

forgive the offences of his brother in obedience to God's commands, and from a sincere desire to obtain forgiveness of God, will by the same motives be induced to do whatever else is necessary to obtain favour and acceptance with him. Now to this true remission it is requisite,

1*st*, That our minds be wholly freed from all desires of revenge, or of returning evil to our brother, according to that admonition of St. *Paul*, Rom. 12. 19. *Avenge not yourselves, but rather give place to wrath, for God hath said, Vengeance is mine, and I will repay it. See to it, that none render evil for evil.* 1 Thess. 5. 15. 1. Pet. 3. 9. This being to do that ourselves which it belongs to God to do. And hence it follows, that we must not desire God to revenge our quarrels, seeing this shews a mind desirous to be avenged of our brother.

2*dly*, That we do not rejoice in any evil that befals our brother, according to that admonition of *Solomon, Rejoice not when thy enemy falleth, and let not thy heart cheer thee when he stumbleth*, Prov. 24. 17.

3*dly*, That we do not so retain the evil done unto us in our memory as to *reproach* him for it, or upbraid him with it, this being an indication, that we have not from the heart forgiven him. Thus the *Jews* say, that *he who being desired by one to do that for him*, which he refused to do to him, *answers, I will not deal with thee as thou hast dealt with me; he, though he lends what is desired, doth not forgive.*

4*thly*, That we be still inclined to shew kindness to, and be still ready to help and do him good; for what the law required the *Jew* to do to the beast of his enemy, *Exod.* 23. 4, 5. the *Gospel* doth assuredly require the *Christian* to do to his enemy; and if we, by consideration of the injury done to us, be restrained from helping him, we have not from the heart forgiven him.

And so far we must go in our forgiveness of all persons at all times, even though they do not *ask forgiveness*. When this is done sincerely, then,

5*thly*, We are to admit our offending brother into friendship and familiarity again; for if we *from the heart forgive him*, our heart must be toward him as formerly it was. Moreover this remission must be,

1*st*, Without delay, *before the sun goes down*, saith the *Apostle*, before we go to our devotions; *for when you pray*, saith *Christ*, *forgive*, Mark 11. 15. seeing we pray to God for forgiveness at present, and if we do not thus forgive, we cannot say, *forgive as we forgive*.

2*dly*, It must be an entire forgiveness of all, even the most heinous crimes; for this the example of the *ten thousand talents*, forgiven by our Lord, requires, *Matth.* 18. 24. And otherwise, when we pray *to be forgiven as we ourselves forgive*, we pray that our *greatest crimes may not be forgiven*.

3*dly*, This forgiveness must be extended to our brother, though he doth frequently offend, *Luke* 17. 3. for *we pray daily to God for the remission of our daily sins*.

Ver. 16, 17, 18. [s] Ὅταν δὲ νηστεύῃς μὴ γίνεσθε ὡσπερ οἱ ὑποκριταί, *But when ye fast, be not as the hypocrites*.] *i. e.* do nothing which may signify you fast to gain applause from men. See the Discourse of Fasting, *Appendix the third*.

Ver. 19. [t] Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, *Lay not up for yourselves treasures upon earth, but lay up treasures in the heavens*.] These, and the following words to the end of this *chapter*, contain an excellent dissuasive from an inordinate affection to, and from an anxious solicitude about the good things of this present life, taken,

1*st*, From the consideration of the nature of them, they being fading and subject to casualty, *ver.* 19.

2*dly*, From the mischiefs of them, when our hearts are set upon them, and our minds are anxious about them. For, (1.) they take off our hearts from those true, spiritual and lasting blessings, *ver.* 20, 21. which we should primarily and chiefly prosecute, *ver.* 33. (2.) They corrupt all our actions, and turn them into deeds of darkness, *ver.* 22, 23. (3.) They *rival* God, and take off our affections from him, *ver.* 24. (4.) They shew great want of faith and trust in God, *ver.* 30. (5.) They add to the evils of this present life, *ver.* 34. discruciating the mind with cares, which are (1.) *fruitless*, ver. 27. (2.) *needless*, seeing our heavenly Father knows our wants, *ver.* 32. And he who is so liberal in making provision for the grass of the field, and for the fowls of the air, will not be wanting in his provisions for the necessities of his children, *ver.* 26, 28, 29, 30. And (3.) they are *heathenish, for after all these things do the Gentiles seek*, ver. 32.

Note also, that by the word *treasure* we are not to understand every thing which we lay up for the future, provided we be ready, when the glory of God, or the duties of charity require us, to part with it, for merchandize and husbandry cannot be carried on without something laid up in store; but that is, in the forbidden sense, our *treasure*, which we chiefly prize, delight in, and set our heart upon; as we may gather from those words, *for where your treasure is, there will your hearts be also*, ver. 21. and that which we do chiefly spend our time and study to pursue and prosecute, with the neglect, or to the hazard of our heavenly treasure, as appears from the opposition here. That which

which *we seek first*, ver. 33. and are concerned for, *tho' we be not rich towards God*, Luke 12. 21.

Ver. 22. ᵛ Ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς· *If thy eye be single, thy whole body will be full of light; ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, but if thine eye be evil, thy whole body will be dark.*] That by the *single eye*, the *liberal* person, by the *evil eye*, the *covetous* man is intended, appears, (1.) From the connection of the words; for, the preceding words are a dissuasive from *laying up treasures on the earth*; the following, from *the love of riches*; and therefore the intermediate words most probably relate to the same thing. (2.) From the like use of the *phrase*, both in the *sacred writers* and among the *Jews*, who say proverbially, *He that gives a boon, let him do it with a good eye*, i. e. freely and liberally; and, *Give thy first fruits ἐν ἀγαθῷ ὀφθαλμῷ, with a good eye*, Eccles. 35. 10. so ψυχὴ ἁπλῆ, is *the liberal soul*, Prov. 11. 25. and to give ἁπλῶς and ἐν ἁπλότητι, is to give *liberally*, James 1. 5. Rom. 12. 8. 2 Cor. 8. 2. —— 9. 11, 13. And on the contrary, ὀφθαλμὸς πονηρὸς, *the evil eye*, is the covetous eye that envies others any share of its good things. So *Prov.* 28. 22. *He that hasteth to be rich, is a man* עין רע *of an evil eye*; and *Chap.* 23. 6. *Eat not the bread of him that hath an evil eye; for the evil eye* ὀφθαλμὸς πονηρὸς, *is envious for his bread, and he is a niggard at his table*, Eccles. 14. 10. Tob. 4. 16. *Give alms of thy abundance, and let not thine eye be envious when thou givest alms*; and *Matth.* 20. 15. ὀφθαλμός σου πονηρός ἐστιν, *is thy eye evil, because I am good?* So that the import of these words is this; As the eye gives light to the body, to lead it safely in the way, so the eye or mind free from covetousness, and ready to relieve the wants of *Christ*'s needy members, will be a light to the *Christian*, to lead him in the way of life; whereas, covetousness being *the root of all evil*, he that hath this evil eye, must be led by it into evil, and walk in darkness, and in that way which leads to utter darkness; for *the friendship of this world is enmity to God*, James 4. 4. And *He that loveth this world, the love of the Father is not in him*, 1 John 2. 15. Now our affections are inordinately set upon the things of this world;

1*st*, When we are not contented with those things that we at present do enjoy, tho' we have what is necessary, to wit, *food* and *raiment*, 1 Tim. 6. 8, 9. for this man is ὁ σκληρὸς πλοῦτῶν, *one that cannot be contented without being rich.* See Note on *Heb.* 13. 5.

2*dly*, When being not satisfied with things needful, we are solicitous for superfluities, *Luke* 12. 15. See the Note there.

3*dly*, When we cannot freely give of our superfluities, when the necessities of *Christ*'s members do require our charity; but we do this *grudgingly* and sparingly; and our charity is extorted from us by shame or importunity, and comes not liberally and freely from our hands, for then it is imparted ὡς ἐκ πλεονεξίας, *as of covetousness, and not of good-will*, 2 Cor. 9. 5. See the Note there.

Ver. 24. ˣ Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν, *No man can serve two masters.*] Here is an excellent rule, by which we may infallibly discern what we do prevalently love in any case, even that which we cleave to, with neglect of that which stands in competition with it. And hence it follows, that we love *mammon* more than God: (1.) When we pursue it by unlawful or forbidden means; by a lie, as *Ziba* and *Gehazi*, by fraud, oppression, theft, violence, or by false testimony; for in all these cases, we despise God's authority to obtain *mammon*. (2.) When our labour and concernment for these temporals, doth cause us to neglect, or be remiss in the performance of our duty to God, then are we ἀμελήσαντες, *despisers*, and neglecters of his invitations, out of regard to our *fields*, our *yoke of oxen*, or our *married wife*, Matth. 22. 5. And, (3*dly*,) When we cannot part with them for God's sake, but chuse rather to make *shipwreck of a good conscience*, and quit our interest in spiritual, than in temporal blessings; for then we certainly *cleave to them more than God*, and him we do comparatively despise.

Ver. 25. ʸ Μὴ μεριμνᾶτε τῇ ψυχῇ. *Take no thought for your life*, ver. 34. Μὴ μεριμνήσητε εἰς τὴν αὔριον· *Take ye no thought for the morrow.*] We are not to imagine, that *Christ* doth here forbid our provident care and diligence, in providing, by our honest labours, things necessary for this present life, or even all care of improving ourselves, or getting wealth by this means; for God hath commanded us to *labour with our hands*, both for provisions for ourselves and others, *Eph.* 4. 28. This also is the reward God hath promised to the *diligent hand*, that it shall *make us rich*; and these enjoyments are useful, not only for the offices of charity, but also for the flourishing estate of *kingdoms* and *commonwealths*, and therefore cannot absolutely be forbidden. Nor can we reasonably think, *Christ* here forbids all provident concernment for the future, *i. e.* not only for the morrow, but the next month or year; all laying up provisions of corn, wine, oil, money, which œconomical wisdom doth require, and prudence in all governments instructs men to do. The solicitude therefore about these things forbidden here, is, (1.) A solicitude arising from a want of faith, or a surmise, that divine goodness may be wanting to us in things his wisdom

seeth

seeth needful for us, *ver.* 30. (2.) A regard to these things more than spirituals, and with a comparative neglect of them, *you cannot serve God and mammon; διὰ τοῦτο*, and *for this cause, I say unto you, Take no thought*, &c. (3.) Such a solicitude for these things as makes us anxious, rends and afflicts our hearts with fears, lest we should want them, as may be gathered not only from the import of the word *μεριμνᾶν*, but from the reason assigned of this precept, *Sufficient for the day is the evil thereof*, i. e. the cares and troubles which necessarily attend each day.

And, *lastly*, Let it be noted, That tho', generally speaking, it be true, that the *Gentiles ἐλπίδα μὴ ἔχοντες, having no certain hope of future blessings*, sought thus after these things; yet some of their *philosophers* have used the same arguments against this solicitude, declaring,

(*1st*,) That a *philosopher* and servant of God, ought not to be solicitous for these things, *δεδοικὼς μὴ ἐκ τροφὰς αὔειν, as fearing he might want food to-morrow.* Arrian, l. 3. c. 9. p. 109. and, l. 3. c. 36. p. 348.

(*2dly*,) That a good man ought to believe, God will provide things necessary for him; for, saith *Epictetus* in *Arrian*, p. 350. *Φοβεῖ τὶς ἀνὴρ ἀγαθὸς μὴ λίπωσιν αὐτὸν τροφαί; doth any good man fear he may want food? Will he who is not wanting to the blind and lame, be wanting to good men? Doth God so neglect his servants and his witnesses of his care and providence?*

(*3dly*,) They add, that this fear renders us worse than brutes, *ὧν ἕκαστον αὐτὸ αὑτῷ ἀρκέμβιον ἐστὶ τροφῆς χάριν ἢ οἰκείας, which are content with their portion, and want nothing necessary for preservation of their lives.* L. 3. c. 9. p. 108. See *Examen Millii* here.

CHAP. VII.

1. [a] JUdge not (*severely, and without charity and mercy*,) that ye be not judged (*accordingly*, James 2. 13.)

2. For with what judgment ye judge, (*men*,) ye shall be judged (*of God*;) and with what measure ye mete (*to them*,) it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, (i. e. *his lesser failings*,) but considerest not the beam that is in thine own eye, (i. e. *thy own greater crimes?*)

4. Or, how wilt thou say to thy brother, (*without shame and self-condemnation*,) Let me pull out the mote out of thine eye, and behold a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye; (i. e. *reform first thy own greater sins, and then thou wilt be better fitted to reprehend the failings of others.*)

6. (*But then, that being thus fitted to correct the vices of others, you may not labour in vain, or run into hazards without cause*;) [b] Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you; (i. e. *continue not to preach the Gospel to those whom you find refractory, and pertinaciously confirmed in their infidelity, and so addicted to their evil habits, that they will rather revile and persecute you on that account, than hearken to you.*)

7. (*And that ye may never want what is necessary to the performance of your duty as Christians or Apostles*:) [c] Ask (*in faith*,) and it shall be given you, seek (*diligently*,) and ye shall find, knock (*perseveringly*,) and it shall be opened unto you.

8. For every one that asketh (*duly*) receiveth; and he that (*thus*) seeketh, findeth; and to him that knocketh (*thus*,) it shall be opened.

9. (*And of this you may be assured from the kindness of earthly parents; for*) [d] What man is there of you, whom, if his son ask bread (*of him*,) will he give him a stone?

10. Or if he ask a fish, will he give him a serpent? (i. e. *will he give him what is unprofitable for, or hurtful to him?*)

11. If ye then, (*tho'*) being evil, know how (*and are inclined*) to give good gifts to your children, how much more shall your Father, which is in heaven, give good things to them that (*duly*) ask him?

12. (*And as I have thus taught you, how to obtain what you would have God do for you, so do I now teach you the best way to obtain what you would reasonably desire of men*:) therefore, all things whatsoever [e] ye would that men should do to you, do you even so to them; for (*in*) this (*rule*) is (*comprised the substance of*) the law and the Prophets.

13. Enter [f] ye in at the strait gate, (*that leadeth unto life*, ver. 14.) for wide is the gate, and broad is the way, that leadeth to destruction; and many there be which go in thereat, (*with ease; but there is great need of industry, and much striving to get into the other*:)

14. Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15. (*And that you may not be led out of it,*) [g] be-

ware of falſe Prophets, which come to you in ſheeps cloathing, *(as the old Prophets did,)* but inwardly they are ravening wolves.

16. Ye ſhall know them by their fruits (*for*,) do men gather grapes of thorns, or figs of thiſtles? (*Surely, No.*)

17. Even ſo (*it is not to be expected, that ye ſhould receive good from ſuch perſons; for*) every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

18. [h] A good tree, (*whilſt it continues ſo,*) cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. (*And yet it is of great importance, that your fruit ſhould be good; for*) every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire; *(the puniſhment reſerved for ſuch falſe Prophets and evil-workers.)*

20. Wherefore, by their fruits, ye ſhall know them, (*whom I thus bid you beware of; for,*)

21. [i] Not every one that ſaith unto me, Lord, Lord, (*or calls himſelf one of my Prophets or diſciples,*) ſhall enter into the kingdom of heaven, but he (*only*) who doth the will of my Father which is in heaven; (*and thus will it appear to be in the great day; for,*)

22. [k] Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name, have caſt out devils, and, in thy name, done many wonderful works?

23. And then will I profeſs unto them, I never knew you; (i. e. *never approved of you as my diſciples, therefore)* depart from me, ye that work iniquity.

24. [l] Therefore, whoſoever heareth theſe ſayings of mine, and doth them, I will liken him to a wiſe man, who built his houſe upon a rock:

25. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and it fell not; for it was founded upon a rock: *(So alſo will the obedient perſon ſtand firm in the day of trial.)*

26. And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened to a fooliſh man, who built his houſe upon the ſand:

27. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and it fell, and great was the fall of it; (i. e. *ſo will it be with him, who lives not ſuitably to my doctrine.)*

28. And it came to paſs, when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine:

29. For he taught them [m] as one that had authority (*from God to teach them,*) and not as the ſcribes, *(who only taught them what were the traditions and expoſitions of their fathers.)*

ANNOTATIONS on Chap. VII.

Ver. 1. [a] Μὴ κρίνετε, ἵνα μὴ κριθῆτε, *Judge not, that ye be not judged.*] Here note,

1*ſt*, That *Chriſt* cannot reaſonably be ſuppoſed in theſe words, to forbid the *magiſtrate* to ſit in judgment on the *criminal*, or to condemn notorious offenders; ſince by his own *authority* it is, that *kings do reign*, and *princes decree judgment*: They are the miniſters of God, ordained for the execution of his wrath upon the evil doer, and the defence, encouragement, and reward of well-deſerving ſubjects; which office they can never execute, unleſs they have authority to judge, who are the perſons that do good or evil, and to paſs ſentence on them according to their actions. Moreover, we are obliged to pray for *magiſtrates*, that, *under them, we may live peaceable and quiet lives*; which, in effect, is to deſire that they may judge, reſtrain, condemn and puniſh the factious and profane, ſeditious and ungodly perſon. See *Prov.* 8. 15. *Rom.* 13. 4. 1 *Tim.* 2. 2. That therefore cannot be forbidden here, which is the duty and deſign of *magiſtracy*, and which all *Chriſtians* are obliged to pray for.

2*dly*, It cannot reaſonably be thought, that *Chriſt* doth here forbid *Church governors* to judge, condemn, and paſs the cenſures of the *Church*, upon notorious and ſcandalous offenders, becauſe he hath himſelf enjoined the execution of her cenſures upon thoſe who will not hear the Church, when ſhe requires them to repent of, and ſatisfy their *Chriſtian* brother for any treſpaſs done againſt him, *Matth.* 18. 17. He hath committed to them an authority to bind and looſe, retain, or to remit offences, as, upon due examination of the fact, they ſhall find cauſe to do ſo, *Matth.* 16. 19. which office doth ſuppoſe a power to judge, not only who offend, but what offenders may deſerve to be condemned, and to proceed according to their judgment in thoſe matters. St. *Paul* himſelf doth in the general declare, That it belongeth to the *Church* to judge of them who are within the pale of her communion, that he himſelf had *judged* the inceſtuous perſon; and that it was the duty of the *Church* to put out or exclude from her communion *that wicked perſon*, 1 *Cor.* 5. 3, 12, 15. And to deny the *rulers* of the *Church* this power is wholly to diſſolve her *diſcipline*, to lay upon her a neceſſity of giving *holy things to dogs*, which their great *Paſtor* here forbids, and render her unable to remove

remove the precious from the vile, which they who are God's mouth unto the people, are obliged to do, *Jer.* 15. 19.

3*dly*, *Christ* doth not here forbid the *Christian* to pass a judgment on the manifest, or notorious actions of his *Christian* brother, seeing he doth enjoin such duties as cannot be performed without this judgment, *v. g.* He enjoins him to *reprove his brother, and not to suffer sin upon him*, Lev. 19. 17. *to have no fellowship with the unfruitful works of darkness, but reprove them*, Eph. 5. 11. *to withdraw himself from every brother that walks disorderly, and not according to the traditions received from the Apostle*, 2 Thess. 3. 6. *to mark them who caused divisions and offences, contrary to the doctrines they had received from them, and avoid them*, Rom. 16. 17. *to turn away from them, who, though they had the form, denied the power of godliness*, 2 Tim. 3. 5. not *to communicate with him, who being called a brother, is a fornicator, or idolater, or a drunkard*, 1 Cor. 5. 11. Now it is impossible that any *Christian* should perform these duties, who does not judge who *walks disorderly*, who commits deeds of darkness, who *is a fornicator*, or *idolater*, who *makes divisions*, and the like; and therefore, to forbid this judging, is consequentially to forbid the practice of these *Christian* duties. But positively,

1*st*, The reason of the prohibition shews, that judging and condemning others, must be here forbidden, which will render us obnoxious to judgment and condemnation from God; now such is all rash and uncharitable judgment, and all the judgment we pass upon our *brother*, without sufficient ground; *viz.* (1.) That judgment, which we pass upon his person, state, or actions, when we have no right or authority to do so, by virtue of our office, or that relation which we bear unto him, or the discharge of any duty which *Christianity* doth call for at our hands; for such a one doth meddle with a matter which belongs not to him, and doth usurp the office of him, who is his proper judge, and therefore must offend. To this effect is that enquiry, *Rom.* 14. 4. *Who art thou who judgest another man's servant*, when thou hast no commission from his *Lord* to do so; (2.) Such is that judgment or censure, which we pass upon another without sufficient evidence, as when we judge that action evil, which may, for any thing we know to the contrary, be good; that action done upon corrupt and evil principles, which perhaps was well intended, and free from any ill design; or when we judge that person *hypocritical* and obstinate, who perhaps only sins through weakness and infirmity, or want of better information. This rule I gather from those words of the *Apostle*, 1 Cor. 4. 5. *Judge nothing before the time, till the Lord come, who will bring to light the hidden things of darkness, and will make manifest the secrets of the heart*; what therefore is not manifest, as the *hypocrisy*, or obstinacy of our *brother*, in many circumstances, cannot be; what doth depend upon his inward thoughts, as the intentions of our brother do, when they are not revealed by his words; is by this rule to be reserved to God's judgment, and we, by passing our verdict in such cases, must be too forward, and guilty of rash judgment. Such (3.) is that judgment which doth aggravate the actions of our *brother* beyond their just demerit, or passeth a more heavy censure on him than he hath deserved; for so far is our judgment false, and without ground, as it exceeds the nature and the demerit of the fact.

2*dly*, Our Lord here plainly seemeth to forbid that judgment of our *brother*, which is void of *charity* and *mercy*, and which is not consistent with the forgiveness of him. This may be fairly gathered from the connection of the words; for the preceeding words are these, *Luke* 6. 36. *Be ye merciful, as your heavenly Father is merciful*; the following words run thus, *Forgive and ye shall be forgiven*, *v.* 37. and also from that saying of St. *James*, Chap. 2. 13. *He shall have judgment without mercy, who sheweth no mercy.*

3*dly*, That judging must be here condemned, which begets in us a contempt of others, and makes us to despise and vilify them, as may be gathered from that question, *Rom.* 14. 10. *Why dost thou judge? why dost thou set at nought thy brother?*

Lastly, *Christ* by this prohibition, must be supposed to condemn our forwardness to judge and censure others, whilst we ourselves are guilty of far greater crimes; it being plain hypocrisy to pretend a zeal against the lesser faults of others, and yet allow much greater in ourselves. This plainly follows from the connection of the words, *Judge not, that ye be not judged; and, why beholdest thou the mote that is in thy brother's eye, when, behold, a beam is in thine own eye?* the *Jews* themselves used this proverb familiarly in this very case, against those who reprehended the least offences in others, when they themselves were guilty of very heinous crimes. See *Cartw. Mellif.* and *Lightf.* here.

Ver. 6. [b] Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, *Give not that which is holy to dogs, neither cast ye your pearls before swine.*] By *dogs* and *swine* here, we must not understand all that are wicked and profane, either through ignorance or vicious habits; for

Chriſt preached the Goſpel to *publicans* and *harlots*, and ſent his *Apoſtles* to preach it to that *heathen* world which *lay in wickedneſs*, and was *dead in treſpaſſes and ſins*; but ſuch wicked perſons only, as by experience they found, after the Goſpel was preached, and confirmed to them by miracles, were ſtill refractory, and pertinaciouſly continued in their filthy luſts, after they had received the knowledge of the truth; and were ſo far from embracing it, that they reſiſted and blaſphemed it, and were ready to perſecute and deſtroy the profeſſors of it; among ſuch perſons, ſaith *Chriſt*, ſpend not much time, ſeeing your labour will not be only loſt to them, but hazardous to yourſelves. Such were thoſe *Jews* to whom St. *Paul* having preached the *Goſpel*, they *contradicted and blaſphemed* it, and therefore he *turned from them to the Gentiles*, Acts 13. 41, 46. Such were eſpecially the *ſcribes* and *Phariſees*, and *rulers* of the *Jews*, who ſeeing that *Chriſt* did caſt out devils, ſaid, he did it by confederacy with *Beelzebub, the prince of devils*, Matth. 9. 34.—12. 24. who being reduced to ſilence by his miracles, were *filled with madneſs*, Luke 6. 11. and *took counſel how they might deſtroy him*, Matth. 12. 14. and confeſſing that he did many miracles, conclude thence, he was *to be taken off*, John 11. 47, 53. and conſult of cutting off *Lazarus* alſo, becauſe *by reaſon of him many believed in Chriſt*, John 12. 10, 11. And being aſſured of *Chriſt*'s reſurrection, by the teſtimony of thoſe very *ſoldiers*, whom they had placed as a guard about his ſepulchre, corrupt theſe witneſſes with money, to diſguiſe it with a bare-faced lie, *Matth.* 28. Note alſo, that this ſaying was (a) proverbial among the *Jews*.

Ver. 7. [c] Αἰτᾶτε καὶ δοθήσε[ται] ὑμῖν, &c. *Aſk and it ſhall be given you, ſeek and ye ſhall find*, &c. *for every one that aſketh receiveth.*] To underſtand aright this promiſe, let it be obſerved, that to enable us to pray with ſuch an aſſurance of faith, that what we aſk we ſhall receive, ſome things are requiſites in the party praying, ſome as to the matter, and ſome as to the manner of his prayer. And,

1*ſt*, The perſon who expects his prayer ſhould find acceptance with God, muſt not perſiſt in any way of ſin, his heart and his affections muſt be taken off from every evil way; for, ſaith the *Pſalmiſt*, *If I regard iniquity in my heart, God will not hear my prayer*, Pſal. 66. 18. And otherwiſe, in our addreſſes to God for preſervation from ſin, we do but *flatter him with our lips, and diſſemble with our double hearts*, we being not diſpoſed, or willing to forſake that ſin we pray againſt.

2*dly*, He muſt begin at leaſt to be a *doer of God's will*, one who ſincerely doth deſire to fear him, and who doth uprightly purpoſe and reſolve, that he will keep his righteous precepts; for, *if any man be a worſhipper of God, and doth his will, him he heareth*, John 9. 31. when once this holy fear is rooted in our hearts, his ear will be ſtill open to our prayers, for *he will fulfil the deſires of them that fear him, and when they call he will anſwer them*, Pſal. 145. 19. And whilſt we do perſiſt in the ſincerity of our obedience, we ſhall retain this humble confidence of our acceptance; for *if our hearts condemn us not*, (of inſincerity) *then have we confidence with God, and we know that what we aſk we receive, becauſe we keep his commandments*, 1 John 3. 21, 22.

To clear both theſe particulars, conſider that true prayer is attended with a ſtrong deſire, that we may enjoy the bleſſing we pray for, and alſo that we addreſs to God for the aſſiſtance of our weakneſs and inability to compaſs the deſired bleſſing, by our own induſtry, without divine aſſiſtance; ſo that in all our addreſſes to God, for preſervation from, or ſtrength againſt any temptations, or aſſaults of ſin, or the mortification of any evil habit, which we have contracted, we ſolemnly profeſs to him, we are very willing, and deſirous to mortify that ſin, and be preſerved from that temptation; and in all our ſupplications for grace, to perform our duty, or to increaſe in any virtuous habit, we declare that we are truly willing to perform that duty, we earneſtly deſire to advance to higher meaſures in that *Chriſtian* virtue, and that we therefore ſue to him for power to enable us to do according to thoſe good deſires. Now theſe profeſſions made to God, muſt be *hypocritical* and falſe, and therefore cannot render any of our prayers ſucceſsful; or elſe we muſt be truly willing, and deſirous to break off our ſins by repentance, and to perform that duty which we owe to God, before we do addreſs to him for ſtrength, for the performance of our duty, and preſervation from ſin.

Again, ſeeing that God, to whom we pray, is in himſelf immutable, and in the holineſs and perfections of his nature is unchangeable, ſeeing he always acts agreeably to thoſe ſtanding rules of righteouſneſs, he hath declared in his word, it muſt be vain for us to hope, by argument to move, by fair ſpeeches to incline, or by *pathetical* intreaties to perſuade him, to do any thing which is not ſuitable to this purity of his nature, and to the juſtice of his government; when therefore we aſk pardon of thoſe ſins, we are not willing to forſake, when we deſire his friendſhip or

(a) Buxt. Flor. p. 306.

or protection, whilst we continue violators of his holy laws, and rebels to his government, it is impossible we should prevail in our addresses, because it is not consistent with the honour of a just and holy God to grant what we desire; we pray against the declarations of his holy will, against the laws of his government, and the perfections of his nature, and so we cannot hope that our desires should be granted; since then God changeth not, if we desire that our prayers should find acceptance with him, the change must be in us; in our affections, from a love, to an hatred of every evil way, from a dislike, to an approbation of the ways of piety; in our wills, from a perverse and disobedient, to a willing mind; and then that God, who is immutable, will therefore be disposed to hear us, for he unchangeably is willing to shew kindness to his friends, and give assistance to every soul that uprightly desires to fear and serve him.

3*dly*, He must be one who doth forgive his *brother*'s trespasses, that he may be disposed to obtain the pardon of his own. *A man*, saith the son of *Syrach*, *beareth hatred against another, and doth he hope for pardon from the Lord? He sheweth no mercy to a man that is like himself, and doth he ask forgiveness of his own sins?* Eccluſ. 28. 3, 4. *When ye stand praying*, saith our Lord, *forgive if you have ought against any man, that your heavenly Father may forgive you; for if you forgive not men their trespasses, neither will your Father which is in heaven forgive your trespasses*, Mark 11. 25, 26.

4*thly*, He must be free from all injustice, injury, and wrong, done to his neighbour, or ready to make satisfaction for it, according to that resolution of the *Psalmist*, *I will wash my hands in innocency* and *so will I compass thine altar*, Psal. 26. 6. We must not offer our oblation to God, till we have offered, or are resolved, as we have opportunity, to offer reasonable satisfaction to our *brother*; for *if thou bringest thy gift to the altar*, saith our Lord, *and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, then come and offer thy gift*, Matth. 5. 23, 24. To proceed to the matter of our petitions.

1*st*, What we ask must be agreeable to the holy will of God; *for if we ask any thing according to his will he heareth us*, 1 John 5. 14. And this must be the limit of all our acceptable desires, it being neither possible in nature, that he can, nor fit in reason that he should, permit our foolish wills to thwart the counsel of his wisdom. It must be also something which comporteth with, and tendeth to his glory, that being the great end of all our rational desires, *that God in all things may be glorified*. And hence observe, that even spiritual blessings may be asked amiss, and so as not to be obtained, because we are not fitted to receive them in that way in which alone it is for God's glory to confer them. As when we would enjoy the end, but will not use the means, by divine wisdom appointed for the obtaining that end: *v. g.* He that desires to be saved, desires what is agreeable to his will, *who would have all men to be saved*; but if he will not also, *by continuance in well-doing, seek for glory and immortality*, if he will not *work out his salvation with fear and trembling*, if he will not have *his fruit unto holiness*, the end can never be *eternal life*, because God hath made holiness the means, obedience the condition, of salvation; and it is in the nature of the thing impossible that an *impure soul* should be prepared for the enjoyment of an *holy God*; or is it for his honour to confer this blessing on the disobedient, or to admit unholy souls into his blissful presence. And tho' our gracious God be willing we should be saved, he is not willing we should be so, whether we will or no; he is not willing we should be saved, tho' we use not the means appointed by him, to obtain salvation. Again, it is certainly agreeable to the mind of God, that we should abstain from that iniquity, which is a provocation to the pure eyes of his glory, and it is doubtless for his honour, that we should do so; but tho' we pray to be preserved from it, yet if we add not our sincere endeavours, if we do not *watch as well as pray, that we enter not into temptation*, and as much as in us lies, avoid the occasions of, resist the temptations and solicitations to it, our prayer for preservation will not be successful, because we are not uprightly disposed to use the means, for preservation from it, which God hath put into our hands.

2*dly*, What we thus ask, must be what is truly good for us, and were we intirely wise, we should not be capable of tendering to God a request, which doth not minister to this end, because good is the adequate object of all our rational desires, and when we ignorantly put up addresses for what he in his wisdom seeth not to be good for, but rather hurtful to us, it is out of pure kindness and concern for us, that he denieth our requests. To proceed,

3*dly*, To the manner requisite to render these our prayers successful;

1*st*, We must pray in faith, that is, with an entire persuasion that God is able to supply all our wants; that divine wisdom discerneth all our real needs, and knows how to relieve them; sees all our miseries and troubles, and knows how to convert them to our good, or work deliverance from

from them in the fitteſt ſeaſon, that he will be exactly true to all his promiſes, and ſo *will not with-hold any good thing from them that lead a godly life;* that laſtly, he is a God of immenſe goodneſs, and therefore willing to beſtow upon his ſervants, all that his wiſdom ſeeth good and neceſſary for them; *what things ſoever you deſire in prayer, believe that you ſhall receive them, and ye ſhall receive them,* Matth. 21. 22. *If you have faith,* μὴ διακριθῆτε, *and doubt not,* ver. 21. if ye aſk in faith, μὴ διακρινόμενοι, *not doubting* of his power or will to do what is for his glory and your good. See Note on *James* 1. 6. *Aſk, and you ſhall receive.*

2*dly*, If our petitions be not inſtantly granted, we muſt pray (for ſpiritual things eſpecially) with perſeverance, and wait with patience till he will be gracious, for we muſt *pray always*, and *not faint*, Luke 18. 1. Eph. 6. 18. And,

3*dly*, We muſt pray (at leaſt for ſpiritual bleſſings) with fervency of ſpirit, we muſt *knock*, ſaith the *metaphor* here, we muſt ἀγωνίζεσθαι, be in *agonies* of devotion for them, *Col.* 4. 12. to ſhew how much we prize them, the fervent being the availing prayer, *Jam.* 5. 16.

Ver. 9. [d] Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ——μὴ λίθον ἐπιδώσει αὐτῷ;] For the conſtruction of theſe words, let it be noted from *Stephanus*, that ἤ at the beginning of a ſentence, no other particle preceding, ſignifies *an*; ſo *Judg.* 14. 15. ἢ ἐκβιάσασθαι ἡμᾶς κεκλήκατε, *have ye called Samſon to do us violence?* 1 Sam. 10. 12. ἢ καὶ Σαοὺλ ἐν τοῖς προφήταις, *Is Saul alſo among the prophets?* So *Matth.* 20. 15. ἢ οὐκ ἔξεστί——ἢ ὁ ὀφθαλμός σου; *Is it not lawful for me to do what I will with my own? is thine eye evil becauſe I am good?* 1 *Cor.* 14. 36. ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; *came the word of God from you, came it to you only?* So here ἢ τίς, *is there any man among you,* ὃν ἐὰν αἰτήσῃ——ἄρτον; *of whom his ſon ſhall ask bread?* μὴ is only the ſign of an *interrogation*: So *Gen.* 18. 14. μὴ ἀδυνατήσει; *ſhall any thing be too hard for God?* Ver. 17. μὴ κρύψω; *ſhall I hide from Abraham?* Ver. 23. μὴ συναπολέσεις; *wilt thou deſtroy the righteous with the wicked?* Judg. 9. 9, 11, 13. μὴ ἀπολείψασα; *ſhall I leave my fatneſs? ſhall I leave my ſweetneſs? ſhall I leave my wine?* Jer. 32. 27. μὴ κρυβήσεται; *ſhall any thing be hid from me?* See *Gen.* 27. 38.——30. 15.——31. 14.——41. 38.——43. 7. So that the whole verſe runs thus, *Is there any man among you of whom his ſon ſhall ask bread, will that man give him a ſtone?*

Ver. 12. [e] Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς, *Whatſoever you would that men ſhould do to you, do you even ſo to them,* &c.] Here the *critical* note is this, that we are not to look for a connection of theſe words to the former, though they be introduced with the particle οὖν, *therefore*; that being, ſaith *Phavorinus*, often ἀργὸν, an *expletive*, or ſerving only by way of *tranſition* from one thing to another; others connect the words thus, *viz.* that in the immediate preceding words our Lord inſtructs us by a compariſon taken from men, that we may reaſonably expect our heavenly *Father* will confer upon us all thoſe bleſſings, which he ſees needful for us, and we can reaſonably deſire, provided that we ask them with faith and importunity, and do with diligence ſeek them; and hence, ſaith *Grotius*, our Lord infers, that we who ſtand engaged to be *followers of God, as dear children*, ſhould be as ready to afford to others all needful aid, which they, on the account of equity, humanity and Chriſtian charity deſire of us; this being only that, which, in like caſes, we expect from others. Hence, in St. *Luke*, Chap. 6. 30. our Lord is introduced, ſaying, *Give to every one that asketh*; and *as you would that men ſhould do to you, do ye even ſo to them*, ver. 31. But, for explication of this rule, note,

1*ſt*, That it was a rule which obtained both among *Jews* and *Gentiles*, and was delivered by them in ſome variety of words, but with great harmony of ſenſe; firſt poſitively, as here,

Quod tibi fieri vis, fac alteri.
Γενοῦ πᾶσιν ὡς σοι θέλεις πάντας. Nilus.

And alſo negatively,

Quod tibi fieri non vis, alteri ne feceris.
Quod damnaturus ſis in aliis, in te non admiſeris.
Ὅπερ σου μισεῖς παρ' ἑτέρων σοὶ γίνεσθαι, εἰς ἑτέρους μὴ ποίει.
Ἃ πάσχοντες ὑφ' ἑτέρων ἀγριζόμεθα, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Iſocrat. ad Nicocl. Or. 3.

and in thoſe words of *Hillel*, *Do not thou that to thy neighbour, which thou hateſt when it is done to thee*; which rule in *Tobit*, Chap. 4. 15. is expreſſed thus, ὃ μισεῖς μηδενὶ ποιήσῃς, *do that to no man which thou hateſt.*

2*dly*, That this rule being given as the ſum of the *law* and the *Prophets*, or an abridgment of the rules of juſtice preſcribed by them, can never duly be ſo conſtrued, as to ſubvert any of the laws and orders eſtabliſhed by them, or thwart the proper rules of charity, or juſtice. And therefore this rule admits theſe limitations.

3*dly*, Whatſoever I deſire with a well ordered or regulated will, that is, what I deſire agreeably

to

to the dictates of right reaſon, or to the principles of *Chriſtian* religion, ſhould be done, or not done to me; that I muſt do, or not do to others. It therefore will not follow from this rule, that if a pot-companion would give me drink to exceſs, that I muſt give him drink to exceſs; or that if *Socrates* would lend his wife to his friend, that friend ſhould do the like to him; becauſe that which is here preſcribed as a rule of charity and juſtice among *Chriſtians*, could never be intended to countenance what is oppoſite to charity and juſtice, to the *law* and the *Prophets*, and more eſpecially to the precepts of *Chriſtianity*. And ſo, as to the negative part of this *rule*, though a criminal or guilty perſon, would not have the *judge* condemn him, or the witneſſes give in teſtimony againſt him, but would be pardoned after condemnation; yet he who is a *judge*, were he ſuch a perſon, muſt not forbear to condemn, or always pardon the condemned criminal, ſince this practice would take away vindictive juſtice, and let all offenders go unpuniſhed.

4*thly*, This rule muſt be interpreted as a rule of *proportion*, binding us to do, or not to do that to others, which in like ſtate, condition, or relation we would, or we would not have done to ourſelves, *v. g.* It requires not the maſter to obey his ſervants, becauſe he would have them obedient to him, but to be as obedient to his *maſters*, as he can reaſonably expect they ſhould be to him, and to treat his ſervants as kindly and favourably, as, if he were a ſervant, he could reaſonably deſire to be treated by his *maſter*: The *Prince* muſt not be ſubject to his people, as he would have them be to him, but he muſt treat them with that equity and kindneſs, which, if he were a ſubject, he reaſonably might expect from a *Prince* duly regardful of his ſubjects weal; and ſo proportionably in the relations of *father* and *children*, *man* and *wife*, *maſter* and *ſcholar*, *paſtor* and *flock*, &c.

5*thly*, This rule muſt not be extended to every thing which another may lawfully do to me, and therefore I deſire he would do; but only to what I may deſire of him, or expect from him as his duty, on the account of equity and juſtice, charity, friendſhip, or relation. Thus, if a poor man would deſire, that ſome very wealthy perſon would give him out of his eſtate enough to make him rich; though, were this rich man poor, he would be glad if ſome body would ſhew the like kindneſs to him, yet he is not obliged by this rule, though lawfully he might do it, to make this poor man rich, becauſe he ſtands not bound by any law of *charity* or *juſtice* ſo to do. And,

6*thly*, Note that this rule, as it is poſitive, reſpects not only our outward actions, but even our words and thoughts, requiring us to ſpeak, think and judge of others, as, in like circumſtances, we may in equity and reaſon expect they ſhould ſpeak, think, or judge of us. As it is negative, it muſt require us not to ſpeak, think, or judge of others, as we conceive, that, in like circumſtances, they ought not to ſpeak, think, or judge of us; for there is an equity to be obſerved in our words and thoughts of others, as well as in our actions, and *a judgment of charity*, and *a righteous judgment*, as well as *a labour of love*, and *a righteous deed*; and alſo an evil word and thought, and a wrong judgment, which therefore ought to be forborn from principles of love and equity.

Ver. 13, 14. f *Enter in at the ſtrait gate*, &c. Of the *metaphor* of a *ſtrait gate*, ſee note on *Chap.* 8. 11. and note, that the way of virtue and felicity is repreſented by the *heathen* ſages under the like *metaphor*; thus *Cebes* ſaith, that there is at the entrance of it θύρα τίς μικρὰ *a little gate*, and ἀνάβασις σφὸ πάνυ, *the way hath a very ſtrait aſcent*, and is a way not troden in, which πάνυ ὀλίγοι πορεύονται, *very few walk in*, as ſeeming to be difficult, τραχεῖα καὶ σκληρός, *rough and rocky*. And yet this is no contradiction to thoſe *ſcriptures*, which repreſent the ways of wiſdom, as *ways of pleaſantneſs*, and *the yoke of Chriſt as eaſy*, and *his commandments as not grievous*; for this way is only rough and grievous at our firſt entrance into it, when we have many old acquaintances and ſeeming friends to part with, and evil habits to put off, and till faith and patience have ſmoothed it to us; but then we can *rejoice in tribulations*, and *take pleaſure in infirmities*, and love will make it pleaſant to us, *when temperance and patience*, ſaid *Cebes*, have lifted us to the top of the hill, then is it ὁδὸς καλὴ τε καὶ ὁμαλὴ καὶ ἀπόφορος, *a way that is pleaſant, ſmooth, and eaſy to be trode, free from all evil, and leading to the regions of felicity*. And whereas it is added, ὅτι στενὴ ἡ πύλη, *becauſe ſtrait is the gate*, ὅτι there ſhould be rendered *but*, for the *Hebrew* כי which anſwers to it, often ſignifies, and is therefore rendered by the *Septuagint*, ἀλλὰ or ἀλλ' ἢ *but*, viz. 2 *Chron.* 20. 25. *Pſal.* 44. 3. *Dan.* 9. 18. *Amos* 7. 14. And ſometimes ὅτι, in the ſenſe of *but*, ſo 1 *Kings* 21. 15. *Naboth is not alive*, כי מת ὅτι τέθνηκε, *but dead*; 2 Kings 1. 4. *He ſhall not deſcend down from his bed*, כי מות ימות ὅτι θανάτῳ ἀποθανῇ, *but ſhall die*. So *Numb.* 27. 3. *Deut.* 11. 7. *Judg.* 1. 19.——2. 17. 1 *Sam.* 17. 47. 2 *Sam.* 24. 24. and in many other places. See *Noldius de partic. Hebr.* p. 404.

Ver.

Ver. 15, 16. ᵍ Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, v. 16. ἀπὸ καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς, *Beware of falſe prophets, by their fruits ye ſhall know them.*] They who extend the word *falſe prophets* to all teachers of falſe doctrines, will ſcarce be able to ſhew, how they who teach the doctrine of the *Millennium*, or that *the promiſes of the law were only temporal*, or that *the baptiſm of infants* may be deferred till they come to years of diſcretion, or that *the Sabbath-day* is ſtill to be kept holy, can be proved to be *falſe prophets*, by the evil tendence or conſequents of their doctrine: Moreover, it muſt be noted, that *Chriſt* here ſpeaks to the multitude, *ver.* 28, 29. and to the ears of the people, *Luke* 7. 1. they therefore muſt beware of them, and ſo be able to know them by their works, as *the tree is known by its fruits*, ver. 20. from the works of iniquity they do, *ver.* 23. not from their doctrines; for that would render our Lord's words ridiculous, *viz. Beware of teachers of falſe doctrines, by their falſe doctrines ye ſhall know them.*

Object. But you may ſay, *Chriſt* owns they ſhall appear *in ſheeps cloathing*, that is, in a fair appearance of piety and innocence, and ſo it muſt be difficult to paſs a judgment on them by their works.

Anſw. It is not neceſſary that their coming *in ſheeps cloathing* ſhould ſignify their ſeeming innocency, but only their appearance in the habit of *prophets*. For ſo *Elias* wrapped himſelf ἐν τῇ μηλωτῇ αὐτοῦ, *in his ſheep-ſkin mantle*, 1 Kings 19. 13. and when he aſcended ἡ μηλωτὴς, *his mantle fell from him*, 2 Kings 2. 13. This therefore may be the true import of this phraſe, *They ſhall appear in the habit of prophets.* But (2.) admit it ſignifies their *hypocriſy* and diſſimulation; things feigned and diſſembled only, will in a little time be eaſily diſcerned from that which is ſincere and real; when ſuch *hypocritical* pretenders have once got a liberty to do it, when their advantage requires it, when perſecutions for the faith ariſe, they will ſoon put off the *maſk*, and diſcover themſelves to be counterfeits.

Moreover, *falſe prophets* both in the *Old* and the *New Teſtament*, do always ſignify ſuch perſons as falſly pretend a commiſſion from God for what they teach, or who promiſe or foretel things falſly in his name; as will appear from all the places of the *New Teſtament*, where this word occurs, *viz. Matth.* 24. 11. *Mark* 13. 22. *Luke* 6. 26. *Acts* 13. 6. 2 *Pet.* 2. 1. *Rev.* 16. 13.—19. 20.——20. 10. That ſuch *falſe prophets* were ſuddenly to come into the world, our Lord foretels, *Matth.* 24. 11. That many of them were come, we learn from St. *Peter* and St. *John*, 1 *John* 4. 1. And,

Laſtly, The *Apoſtles* teach agreeably to *Chriſt*, that ſuch *falſe apoſtles* and *falſe prophets* are to be diſcovered, not only by their doctrines, but by their works, as being *ravenous wolves, not ſparing the flock*, Acts 20. 29. *Teachers of what they ought not for filthy lucre's ſake*, Tit. 1. 11. ſuch *as count gain godlineſs*, 1 Tim. 6. 5. *Lovers of money*, 2 Tim. 3. 2. *Through covetouſneſs by feigned words making merchandize of others*, 2 Pet. 2. 3. *Admiring perſons for gain*, Jude 16. Such as may be known by the evil works they did, and taught others to do, as being *lovers of pleaſure*, 2 Tim. 3. 4. *Abominable*, Tit. 1. 16. *Defiling the fleſh, and turning the grace of God into laſciviouſneſs*, 2 Pet. 2. 10. Jude 4, 8. And laſtly, *ſuch as inſiſted upon queſtions*, which had no tendence to advance *godlineſs*, but rather to *nouriſh ſtrife, and to ſubvert the hearers*, 1 Tim. 1. 4.—4. 7. 2 Tim. 2. 16, 23. Tit. 3. 9.

Ver. 18. ʰ Οὐ δύναται δένδρον ἀγαθὸν ποιῆσαι καρπὸς πονηροὺς ποιεῖν, *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.*] i. e. while they continue ſuch; Hence ſome make two inferences, which are falſe and alien from the mind of *Chriſt*.

1ſt, *That he who once is regenerate can never ceaſe to be ſo*; which no more follows, than that *he who is once wicked cannot ceaſe to be ſo*, and therefore, that it is vain to call ſinners to repentance, or bid them *make the tree good*, as *Chriſt* doth, *Matth.* 12. 33.

2dly, *That an irregenerate perſon can do nothing that is good*, becauſe he is an evil tree, and ſo he muſt be purely paſſive in his whole converſion; which is, as if I ſhould argue, that *a good man cannot ſin*, becauſe being a good tree, he cannot bring forth evil fruit. See Additions N° 9.

Ver. 21. ⁱ *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven*, &c.] Of the import of this *phraſe, the kingdom of heaven*, ſee Note on *Chap.* 3. 2. And note hence, that *faith* and purpoſes of obedience, without actual obedience to the commands of God, as long as we live, and have opportunity to do ſo, will avail no man to ſalvation.

Ver. 22. ᵏ *Many ſhall ſay in that day, Lord,* ἐν τῷ σῷ ὀνόματι προεφητεύσαμεν, *have we not propheſied, caſt out devils, and done many mighty works in thy name?*] I grant that it cannot be certainly inferred from theſe words, that any perſons will thus plead at the day of judgment, but only that ſuch pleas, if made, will be of no account with God from workers of iniquity; but yet it will hence follow, that ſuch perſons might be workers of iniquity, and alſo that they might have ſome expectations of favour from *Chriſt*, on the account of theſe things performed in his name. And that ſuch

such miracles were actually performed by such men in the name of *Christ*, we learn from (c) *Origen*, who saith, That *so prevalent is the name of Christ to cast out devils,* οὐκ ἴσθ' ὅτι, καὶ ὑπὸ φαύλων ὀνομαζόμενον ἐνίοτε, *that sometimes,* as *Christ* said, *it avails when named by wicked Christians.* And (d) *Pseudo-Justin* confesseth of the hereticks, ἐνεργεῖν τινας ἐν αὐτοῖς δυνάμεις, *that some miracles were wrought by them.* For though true miracles cannot be wrought in confirmation of a *false doctrine*, yet seeing miracles wrought by *the name of Jesus*, are wrought not to confirm either the doctrine, or piety of him that doth them, but only to confirm his doctrine, in whose name they are wrought, I think it no absurdity to grant, that evil *Christians* may do them in his name. Thus God put many true *prophecies* concerning his people, into the mouth of that *Balaam, who loved the wages of unrighteousness*, and *Judas* was one of those twelve to whom *Christ* gave *power to cast out unclean spirits, and to heal all diseases*, Matth. 10. 1.

Ver. 24. [l] Πᾶς οὖν ὃς ἀκούει τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, *Every one that heareth these words, and doth them, will I liken to a wise man.*] Hence it appears, that this sermon on the mount contains those rules of faith which are sufficient for salvation; since otherwise *Christ* could not promise it to them who observed and practised these his sayings.

(2.) That a man may be disposed to yield this obedience, it is necessary, (1.) That he believe *Christ* was *a teacher sent from God* into the world, to propound those rules of life and death in his name, and by his authority; faith being the principle and root of all obedience. (2.) That he hath a sufficient knowledge of these rules, and doth retain them in his memory; for, what he doth not know, he cannot; and what he retains not in his memory, he will not do. We must add to *our faith knowledge*, 2 Pet. 1. 5. and, *keep in memory the things that we have heard*, 1 Cor. 15. 2. (3.) That he firmly believe and frequently reflect upon the motives to perform these rules, *viz.* the blessings promised to the observers of them, and the great evils threatened to the neglecters of these rules; for, the serious and frequent consideration of these things, will not only animate us to the performance of our duty, but will strengthen us against all the temptations and allurements of the world, to divert us from it; whilst we perceive that the advantages we shall receive, by living according to these rules, are infinitely greater than any which the world can tender; and the evils, which will certainly ensue on our neglect to do so, are far more formidable than any we can suffer from a persecuting world.

Ver. 29. [m] Ἦν γὰρ διδάσκων ὡς ἐξουσίαν ἔχων. *The multitude were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.*] They certainly mistake, who interpret these words thus, *He taught them as the author of the doctrine he preached, and one who had authority in his own name, to propound the terms of life and death;* and therefore saith not, as the *Prophets, Thus saith the Lord*, but *I say unto you.* This being not only contrary to the nature of his *prophetick office*, but to his frequent declarations, That *the doctrine which he taught was not his own, but his that sent him; that he spake not of himself, or in his own name, but as he had heard from his Father, and as he had commanded him to speak*, John 7. 16.——17. 18.——8. 28.——12. 49.——14. 10. This interpretation therefore of St. *Jerom, Theophylact*, and others, is to be rejected. Others think this relates to the confirmation of his doctrine by miracles; for, when he had cured all manner of diseases, *demoniacks, lunaticks*, and *paralyticks*, the people flock to him from all quarters, *Matth.* 4. 24, 25. and then he begins this sermon. So, *Mark* 1. 27. *they all marvelled, saying, What is this new doctrine? for,* καὶ ἐξουσίαν, *with authority, he commandeth the unclean spirits, and they obey him:* And, *Luke* 4. 32. *they were amazed at his doctrine; for his word was,* ἐν ἐξουσίᾳ, *attended with the power of miracles*, ver. 36. And, *(3dly)* Because it is here said, *they were astonished*, not at his miracles, but *at his doctrine.* Others interpret the words thus, *He spake as a Prophet, having authority from God to deliver his message to them;* not as the *scribes*, who pretended only to deliver *the traditions of their forefathers*, and to teach only what they had learned from *Hillel, Shemaja, Abtalion*, &c. So *Lightf.*

CHAP. VIII.

1. WHEN he was come down from the mountain, *(on which he delivered this divine discourse)* great multitudes followed him:

2. And behold, *(when he was in, or near one of the cities*, Luke 5. 12.) there came a leper and [a] worshipped him, *(kneeling*, Mark 1. 40. *and falling down before him;* Luke 5. 12. *and)* saying, Lord, if thou wilt, thou canst make me clean.

3. And Jesus *(having compassion on him*, Mark 1. 41.*)* [b] put forth his hand, and touched him, saying,

(c) Contr. Cels. l. 1. p. 7.

(d) Qu. 5.

ſaying *(to him)* I will, be thou clean; and immediately his leproſy was cleanſed.

4. And Jeſus *(ſtraitly charged him, and forthwith ſent him away,* Mark 1. 43. *and)* ſaith unto him, [c] See thou tell no man *(who hath done this)* but go thy way *(firſt, and)* [d] ſhew thyſelf to the Prieſt, and offer *(for thy purification,* Mark 1. 44. *and* Luke 5. 14.*)* the gift that *Moſes* commanded for a [e] teſtimony to them; *(but he going from him, publiſhed it ſo much, that the multitude hearing of it, came to him from every place to be healed of their infirmities,* Mark 1. 45. Luke 5. 15.)

5. And when Jeſus was entered into Capernaum, there [f] came unto him, *(by the elders of the Jews,* Luke 7. 3.) a centurion, beſeeching him,

6. And ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented, *(and nigh to death, I deſire thou wouldſt come and heal him,* Luke 7. 3.)

[Luke 7. 4. *And when they came to him, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this,* Ver. 5. *For he loveth our nation, and hath built us a ſynagogue.*]

7. And Jeſus ſaith unto him, (i. e. *to the meſſengers ſent by him,)* I will come and heal him; *(and having ſaid this, Jeſus went with them, and when he was now not far from the houſe,* Luke 7. 6.*)*

8. The Centurion *(hearing that Chriſt was coming to him, ſent other friends to him, by whom he)* anſwered, and ſaid, Lord, *(trouble not thyſelf to come to me; for)* I am not worthy that thou ſhouldſt come under my roof; *(wherefore neither thought I myſelf worthy to come unto thee,* Luke 7. 6, 7.) but [g] ſpeak the word only, and my ſervant ſhall be healed.

9. For I am a man under authority, having *(alſo)* ſoldiers under me; and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it: *(How much more canſt thou, who haſt all power in heaven and earth, command one of the miniſtring ſpirits to come and heal my ſervant?)*

10. When Jeſus heard *(this ſaying,)* he marvelled, and ſaid to them that followed him, Verily, I ſay unto you, I have not found ſo great faith, no, not in Iſrael; *(the people to whom I was promiſed, and to whom I am ſent.)*

11. And I ſay unto you, That [h] many ſhall come from the Eaſt and from the Weſt, *(from the North and from the South,* Luke 13. 29.*)* and ſhall ſit down with Abraham, and Iſaac, and Jacob, *(and with all the Prophets,* Luke 13. 28.) in the kingdom of heaven; (i. e. *ſhall be partakers of the bleſſings promiſed to theſe patriarchs.)*

12. But the children of the kingdom ſhall be caſt out into utter darkneſs, *(ſo that)* there ſhall be weeping and gnaſhing of teeth; *(among them thus excluded from the bleſſings of this kingdom.)*

13. And Jeſus ſaid unto the Centurion, Go thy way, and, as thou haſt believed, ſo be it done unto thee; and his ſervant was healed in the ſelf-ſame hour; *(and they that were ſent, returning to the houſe, found the ſervant whole that had been ſick,* Luke 7. 10.)

14. And when Jeſus was come into Peter's houſe, he ſaw [i] his wife's mother laid *(upon a bed,)* and ſick of a fever *(for they had told him of her,* Mark 1. 30.*)*

15. And *(he ſtood over her, and rebuked the fever,* Luke 4. 39. *and)* he touched her hand, and the fever left her; and ſhe aroſe, and miniſtred unto them, *(what was neceſſary for their entertainment.)*

16. And [k] when the even was come, *(ſo that the ſun was ſet,* Mark 1. 32. Luke 4. 40. *and the ſabbath ended,)* they brought unto him many that were *(ſick, and many)* poſſeſſed with devils; and he caſt out the ſpirits with his word, and *(laying his hands upon them,* Luke 4. 40.*)* healed all that were ſick.

17. That *(in this ſenſe alſo)* it might be fulfilled, which was ſpoken by the Prophet Eſaias, ſaying, *(Chap.* 53. 4.*)* [l] He himſelf took our infirmities, and bare our ſickneſſes.

18. Now when Jeſus ſaw great multitudes about him, he gave commandment *(to his diſciples)* to depart unto the other ſide *(of the lake Geneſareth,* Luke 8. 22.)

19. And *(as they were preparing for their departure,)* a certain Scribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20. And Jeſus ſaith unto him, *(if thou reſolveſt thus, upon proſpect of any temporal advantages in my kingdom, thou wilt be fruſtrated in thy expectation; for)* the foxes have holes, and the birds of the air have neſts, but the Son of man hath not where to lay his *(own)* head; *(and therefore much leſs any accommodations for his followers.)*

21. And another of his diſciples *(or attendants, being bid to follow him,* Luke 9. 59.*)* ſaid unto him, Lord, ſuffer me firſt to go, and *(abide at home, till I)* bury my father.

22. But Jeſus ſaid unto him, Follow me, *(now)* and [m] let the dead bury their dead; (i. e. *let thoſe who are unconcerned for the things of God, and unfit to engage in the promoting them, do ſuch offices, which they may do as well as others; but do thou, who haſt begun to follow me, and to attend upon the doctrine of the kingdom of God, go on without diverſion in that work; for no man having put his hand to the plough, and looking back is fit for the kingdom of God,* Luke 9. 62.)

23. And

23. And when he was entered into a ship, his disciples followed him:

24. And behold, there arose a great tempest in the sea, insomuch that the ship was *(sometimes)* covered with the waves, but he was asleep *(in the hinder part of the ship,* Mark 4. 38.*)*

25. And his disciples came unto him, and awoke him, saying, Lord, save us, we perish.

26. And he saith unto them, [n] Why are ye fearful, Oh ye of little faith? Then he arose, and rebuked the wind and the sea, *(saying to them, Peace, be still,* Mark. 4. 39.*)* and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, *(and how great is his power,)* that even [o] the winds and the sea obey him?

28. And when he was come unto the other side, into the country of the Gergasens, *(see note on Mark* 5. 1.*)* there met him [p] two possessed with devils, coming out of the tombs, *(one of which was)* exceeding fierce, so that no man might *(safely)* pass by that way; *(for no man could tame him, or bind him so effectually with chains or fetters, that he could not break them; and night and day he was in the mountains, or among the tombs, crying, and cutting himself with stones; and seeing Jesus afar off, they run unto him, and worship him,* Mark 5. 3, 4, 5.*)*

29. And behold, they *(i. e. the unclean spirits in them,)* cried out, saying, [q] What have we to do with thee, Jesus thou Son of God? Art thou come [r] hither to torment us before the time *(appointed for our punishment?)* *(i. e. the fierce one said this, the other being present with him: And this he said after that Christ had said to the unclean spirit in him, Come out of the man; and Jesus asking, what was his name? he had answered, saying, My name is Legion, for we are many: And (farther) had besought him much, that he would not send them away out of the country,* Mark 5. 8, 10.)

30. And there was a good way off from them, *(in the mountains,* Luke 8. 32.*)* an herd of many swine, *(even two thousand;* Mark 5. 13.*)* feeding.

31. So the [s] devils besought him, saying, If thou cast us out, [t] suffer us to go away into the herd of swine.

32. And he said unto them, *(I suffer you to)* Go; and when they were come out *(of the men,)* they entered into the herd of swine; and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them, fled, and went their way into the city, *(and villages)* and told *(them)* every thing *(that Christ had done,)* and what was befallen to the *(men)* possessed of the devils.

34. And behold, the whole city came out to meet Jesus; and, when they saw him, they *(being terrified at what he had done, and grieved for their loss,)* besought him, that he would depart out of their coasts.

ANNOTATIONS on Chap. VIII.

Ver. 2. [a] ΠΡΟΣΕΚΥΝΕΙ αὐτῷ. *Worshipped him.*] The *Jews* paid civil adoration both to *Kings* and *Prophets*, either by bending of the knee, or by prostration, or falling down before them; So *Abigail* fell down before *David*, and bowed herself to the ground, 1 *Sam.* 25. 23, 41. So also the *Amalekite* fell to the earth before him, and did obeisance, 2 *Sam.* 1. 2. So *Mephibosheth* fell on his face and did him reverence, 2 *Sam.* 9. 6. So the woman of *Tekoah*, 2 *Sam.* 14. 4. *Nathan*, 1 Kings 1. 23. So the whole congregation *worshipped the Lord and the King*, 1 Chron. 29. 20. Thus also they reverenced the holy *Prophets:* So *Saul* stooped with his face to the ground to *Samuel*, 1 Sam. 28. 14. *Obadiah* fell on his face before *Elijah*, 1 Kings 18. 7. See 2 *Kings* 1. 13. And *Nebuchadnezzar* fell on his face before *Daniel*, Chap. 2. 46. Whence I conclude, that the adorations given to our blessed Saviour by those *Jews* and *Gentiles*, who knew nothing of his divinity, could be no argument of his divine nature, but rather were paid to him as the *Messiah*, or as a *Prophet* sent from God, or as the *King of Israel*.

Ver. 3. [b] Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς. *And Jesus stretching forth his hand, touched him.*] The *Jews* cannot reasonably object, That our Lord violated the law, either by touching the *leper* here, or by touching the *bier* of the dead, *Luke* 7. 14. for, as the effect wrought upon both demonstrated, that the God who gave these laws approved both these actions, they being done by the *finger of God;* so was it a received rule among them, *That a* (a) *Prophet might vary from, or even change a ritual law:* So did *Elijah*, who took the woman's dead son out of her bosom, and carried him up to his bed, and stretched himself upon him three times, 1 *Kings* 17. 19, 21. So did *Elisha*, when he lay upon the *Shunamite*'s child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, 2 *Kings* 4. 34. Whence (b) *Theophylact* observes,

(a) Neve Shallom. l. 9. c. 19.

(b) *In* Luke 7. 14.

That our Lord touched the leper, to shew it was not necessary that he should observe these lesser matters of the law, and *that a pure person is not defiled by touching one unclean;* but that it is the leprosy of the soul, which doth indeed defile.

Ver. 4. [c] Ὅρα μηδενὶ εἴπῃς, *See thou tell no man.*] *Viz.* that thou wast healed by me, till thou hast offered thy gift to the *Priest;* and he, by receiving it hath owned thee to be clean from thy leprosy, lest they, hearing that thou wast cleansed by me, should, out of envy to me, refuse to own that thou wast cleansed: This sense, the words *offer the gift for a testimony to them,* seem to require; for that which was always to be concealed from them, could be no testimony to them of the divine *mission.* See Note on *Chap.* 9. 30.

Ibid. [d] Σεαυτὸν δεῖξον τῷ ἱερεῖ, *Shew thyself to the Priest,* &c.] Here it is well observed by Dr. *Lightfoot,* That though the *Priesthood* was much degenerated from its primitive institution and office, and many human institutions were added to God's law, touching the *Priest*'s examination of the leper, who pretended to be clean; yet doth *Christ* send this leper to submit to all these human inventions, as knowing that they did indeed corrupt, but not extinguish the divine institution.

Ibid. [e] Εἰς μαρτύριον αὐτοῖς, *For a testimony to them.*] This some interpret thus, Offer thy gift for a testimony unto them, *that thou art cleansed from thy leprosy;* which must be the import of these words, if *Christ* had absolutely forbid him to declare, who it was that cured him of his *leprosy;* but in all other places where this phrase is used, it imports a testimony to the truth of *Christ*'s mission, or his doctrine, and therefore most probably here signifies, that by pronouncing the man clean, they may have a testimony that I am the *Christ,* or am a *Prophet* sent from God; they themselves owning, that the leprosy can only be cured by the finger of God, 2 *Kings* 5. 7. and therefore not suffering a *Physician* to attempt to cure it: So, *v. g.* Matth. 10. 18. *Ye shall be brought before Governors and Kings,* εἰς μαρτύριον αὐτοῖς, *for a testimony to them, and to the nations,* Matth. 24. 14. *This Gospel of the kingdom shall be preached in all the world,* εἰς μαρτύριον, *for a testimony to all nations;* Luke 9. 5. *If they receive you not, shake off the dust of your feet,* εἰς μαρτύριον ἐπ' αὐτούς, *for a testimony against them.* Hence the lepers are cleansed, *Matth.* 11. 5. is made the sign of the advent of the *Messiah.*

Ver. 5. [f] Προσῆλθεν αὐτῷ ὁ ἑκατόνταρχος, παρακαλῶν αὐτὸν, *There came to him a Centurion, beseeching him.*] *Luke* 7. 3. He sent to him the *Rulers* of the *Jews;* and, *ver.* 8. the *Centurion* answered and said, *Luke* 7. 6. *the Centurion sent friends to him, saying.* See these things reconciled, in Note on *Luke* 7. 1. It is conjectured by St. *Chrysostom,* Καὶ αὐτὸν μετὰ τὸ πέμψαι τοὺς φίλους προσιόντα, That he himself, as *Jesus* came nearer to his house, came out of civility to meet him; because *Christ* says unto him, *Go thy way, as thou hast believed, so be it done unto thee,* ver. 13. but of that also, see Note on *Luke* 7. 1.

Ver. 3, 8. [g] Θέλω, καθαρίσθητι, *I will, be thou clean.*] Here the Note of *Woltzogenius* is this, hic vere divina Christi vis elucet, *here shines forth the divine power of Christ, that he could do so great things only by his command.* So also *Moses* says, the world was *created by God, saying, Let there be light, and there was light,* Gen. 1. 3. And on those words, *ver.* 8. *only say the word, and my servant shall be healed,* &c. he saith, he represents the faith of the *Centurion,* concerning our *Lord*'s divine power, thus; *If I, who am subject to the power of another, have so much power over my servants, that they instantly do whatever I would have them; how much more shall all things which thou requirest, be done at thy word of command,* qui nullius potestati subjectus es, *who art subject to the power of none?* And, how can he deny him to be God, in whom shines forth that *divine power* which God exerted in the creation of the world, and at whose word all things that he commandeth must be done; and who is *subject to the power of none?* Surely this faith of the *Centurion* may induce us to conclude with St. *Jerom* on the place, *Quod intra corporis tegmen divinitatem latentem videret.*

Ver. 11, 12. [h] Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπ' ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ ——ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, *And I say unto you, that many shall come from the East, and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,* &c.] For the right understanding of these words, note,

1st, That to *lie down* with *Abraham, Isaac,* and *Jacob, in the kingdom of heaven,* doth not here signify to enjoy everlasting happiness in heaven with them, but only to become the *sons of Abraham through faith,* Gal. 3. 7. and so to be *blessed with faithful Abraham,* ver. 9. *To have the blessing of Abraham coming on them, that they may receive the promise of the spirit,* ver. 14. *through faith in Christ, to be the seed of Abraham, and heirs according the promise,* ver. 29. *viz.* the promise made to *Abraham,* Gen. 12. 3. renewed to *Isaac,* Gen. 26. 4. and confirmed to *Jacob,* Gen. 28. 14. and to be, according to *Isaac, the children of the promise,* Gal. 4. 28. This, saith *Christ,* shall be the blessing of the believing *Gentiles,* they shall be

be *ſons of Abraham*, and *heirs of the promiſes* made to the *Patriarchs*, and mentioned by all the *Prophets* of the *Old Teſtament*; whereas the unbelieving *Jews*, wanting the faith of *Abraham*, ſhall be deprived of the bleſſings promiſed to his ſeed; for *they who ſeek to enter, and ſhall not be able, becauſe the maſter hath ſhut to his door*, Luke 13. 24, 25. are thoſe *Jews* who *ſought for righteouſneſs by the works of the law, and not by faith*, and therefore found it not, *Rom.* 9. 31, 32.——11. 7. who *entred not into the reſt prepared for them, by reaſon of their unbelief*, Heb. 3. 18, 19.——4. 2, 5. and *from whom the kingdom of God was taken away*, Matth. 21. 43. they are they who ſhall ſay to *Chriſt*, *we have eaten and drunk before thee, and thou haſt taught in our ſtreets*, Luke 13. 26. which could be ſaid only by the *Jews*.

2*dly*, Obſerve that this kingdom of God is repreſented here, and elſewhere, as a *nuptial ſolemnity*, or a banquet, at which the gueſts ſit down with the maſter of the feaſt. Now theſe *banquets* were uſually made at night, and continued long in the night; hence were they called *cœnæ convivales*, ſuppers, (c) ὀψὲ γὰρ δεῖπνον ἐπὶ πολὺ ποιεῖσθαι, *becauſe they were wont to ſup late, after they had done their buſineſs*, ſaith *Plutarch*; thus have we mention of a *great ſupper*, Luke 14. 16. of *the ſupper of the Lamb*, Rev. 19. 7. and of *the bridegroom coming at midnight to his ſupper*, Matth. 25. 6. Hence at thoſe ſuppers the houſe of reception was filled with lights, called δᾷδες, λαμπάδες, λυχνίαι, αὐλοί, in (d) *Athenæus* and (e) *Plutarch*, i. e. *torches, lamps, candles*, and *lanthorns*; and ſo they who were admitted to the banquet, had the benefit of the light; but they who were ſhut out, or could not enter, were in darkneſs; whence the unhappy ſtate of thoſe, who were excluded from the kingdom of God, or from a ſtate of future happineſs, is frequently expreſſed by their being *caſt out into utter darkneſs*, ver. 12. See *Matth.* 22. 13.——25. 30. and becauſe they who were thus ſhut out from the marriage-feaſt were not only expoſed to ſhame, but alſo to cold and hunger, therefore it is added, *there ſhall be weeping and wailing, and gnaſhing of teeth*, Matth. 13. 42. Luke 13. 28. And oh! how contrary is this prediction of our *Lord* to the vain opinions of the *Jews*, who were wont to ſay, that *all Iſrael ſhould have a portion in the world to come; but the heathens*, ſay they, *are to be fuel for hell-fire*, Pirk Eliezer, cap. 9. ſect. 4. whereas our *Saviour* here declareth, that theſe *heathens ſhould ſit down with Abraham, Iſaac and Jacob in the kingdom of heaven; and they, the children of the kingdom, ſhould be caſt into utter darkneſs*.

3*dly*, Obſerve, for explication of other places relating to theſe *banquets* and *nuptial feaſts*, that they who were invited to them entered by a gate deſigned to receive them; whence *Chriſt*, by whom we enter into this *marriage-feaſt*, compares himſelf to a *gate*, John 10. 1, 2, 7, 9. Now this *gate*, at the time when the gueſts invited were to come, was made narrow, the wicket only being left open, and the *porter* ſtanding there, that they who were not bidden to the marriage, might not ruſh in to it. Hence *Chriſt* exhorts the *Jews* to *enter in at the ſtrait gate*, Matth. 7. 13, 14. Luke 13. 24. *i. e.* to *ſtrive to enter* into the kingdom of heaven, and be made partakers of the bleſſings of it, before it was taken from them. *Laſtly*, When all that were invited were once come, the door was preſently ſhut, and was not to be opened any more to them who ſtood knocking without; ſo after the *wiſe virgins* had entered with the bridegroom, *the gate was ſhut*, and was not opened to the *fooliſh virgins*, who ſtood knocking without, *Matth.* 25. 11. And in this ſenſe are we to underſtand thoſe words of *Chriſt*, Luke 13. 24, 25. *Many ſhall ſeek to enter, and ſhall not be able, viz.* not for want of any grace ſufficient on God's part, but becauſe of their coming too late after the gate is ſhut, and the bridegroom is entered, as is apparent from the reaſon of that admonition, *ſtrive to enter in at the ſtrait gate, for many will ſeek to enter in, and ſhall not be able, when once the Maſter of the houſe is riſen up, and hath ſhut to the door.*

Ver. 14. [i] Εἶδε δὲ πενθερὰν αὐτοῦ, *And when Jeſus came unto Peter's houſe, he ſaw his wife's mother laid, and ſick of a fever.*] Learn hence, ſaith *Theophylact*, that marriage is no hindrance to virtue, ſince *the chief of the Apoſtles* had his wife. *Brugenſis* here notes, that it is written of *Peter only* that he had a wife, but that this is not exactly true, ſee Note on 1 Cor. 7. 8. and on *Chap.* 9. 5. Moreover we read in the interpolated (f) *Ignatius*, περὶ Πέτρου καὶ Παύλου, καὶ τῶν ἄλλων Ἀποστόλων τοῖς γάμοις προσομιλησάντων, *of Peter and Paul, and other Apoſtles that were married.* (g) St. *Baſil* reckons among thoſe that were married, Πέτρον, καὶ τοὺς λοιποὺς τῶν Ἀποστόλων, *Peter, and the reſt of the Apoſtles.* And (h) St. *Ambroſe* ſaith, *that* omnes apoſtoli, exceptis Johanne & Paulo, uxores habuiſſe dicuntur, *all the Apoſtles, except John and Paul, are ſaid to have had wives.* See many other teſtimonies in (i) *Cotelerius's Notes* on the *Epiſtle* of *Ignatius* to the *Philadelphians.*

Ver. 16. [k] Ὀψίας δὲ γενομένης, *And when the even was come.*] The *Jews* kept their ſabbath from evening

(c) Symp. l. 8. q. 6. (d) L. 15. p. 699. (e) Symp. l. 4. q. 93.
(f) Ad Philad. ſect. 4. (g) Περὶ ἁγνείας βίου, tom. 2. p. 234. (h) In 2 Cor. 11. (i) P. 473. 474.

evening to evening, according to theſe words, *Lev.* 23. 32. *from even to even ſhall ye celebrate your ſabbath;* and therefore when it began to be dark, before the *ſabbath*, *Nehemiah* commands the gates of *Jeruſalem* to be ſhut, *Neh.* 13. 19. and the author of (k) *Coſri* ſaith, non ingreditur niſi occumbente ſole, *the ſabbath doth not enter but when the ſun is ſet*, as St. *Mark* and St. *Luke* ſpeak; ſee *Lightfoot* on the place.

Ver. 17. [l] Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, *That it might be fulfilled which was ſpoken by the Prophet, ſaying, He himſelf took our infirmities, and bare our ſickneſſes.*] This is one of thoſe places from which *interpreters* conclude, a prophecy is ſaid to be fulfilled only by way of accommodation, though not according to the intention of the *Prophet*. But I conceive without juſt ground: For (1.) the *Jews* themſelves did think this paſſage of the *Prophet*, related to the curing their diſeaſes, as well as the procuring remiſſion of their ſins; for thus they ſpeak, *the name of the Meſſiah, is the leper, of the houſe of Rabbi, as it is ſaid, ſurely he bore our infirmities.* And we eſteemed him, נגוע *Iſa.* 53. 4. *quaſi leproſum*, as a leper, ſaith St. *Jerom*, and the vulgar, ἀφὴμένον ἐν ἀφῇ ὄντα, *Sym.* & *Aquila*, now, ἄφη, ſay *Heſychius*, *Suidas*, and *Phavorinus*, is ἡ χροία τ λέπρας, *the colour of the leproſy*; See Lev. 14. 32, 35. And again, if *Meſſias* be among the living, *Rabbona Hakkedoſh* is he, as being one who *bears our infirmities*; and ſeeing *Chriſt*, by healing our diſeaſes, took away the temporal puniſhment of our ſins, (ſee the *Note* on *Chap.* 9. 2.) and ſaid to ſome of them he healed, *thy ſins are forgiven thee*, why might not this *prophecy* be twice fulfilled, when by taking away their diſeaſes, he took away the temporal puniſhment of their ſins, and when by ſuffering on the croſs, he procured a full remiſſion of the guilt of their iniquities?

Ver. 22. [m] Καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, *And let the dead bury their dead.*] That οἱ νεκροὶ *the dead*, in *ſcripture* doth often ſignify, not thoſe who, in a natural ſenſe, are dead, by diſſolution of the ſoul and body, but thoſe who, in a ſpiritual ſenſe, are ſo, by being alienated from the life of God, and *dead in treſpaſſes and ſins.* See Note on 1. *Pet.* 4. 6. thus, * *Clemens* of *Alexandria* ſaith, that ἐν τῇ βαρβάρῳ φιλοσοφίᾳ νεκροὺς καλῶσι τοὺς ἐκτίσοντας τ δόγματων καὶ καθυποτάξοντας τ νῦν τοῖς πάθεσι τοῖς ψυχικοῖς. *The philoſophy of the Barbarians called them dead, who deſerted their doctrines, and ſubjected their minds to ſenſual paſſions*; and (l) *Origen*, *That the Pythagoreans placed coffins in their room, ſymbolically to repreſent that death*; and *Philo* ſtiles this the *death of the ſoul*, ἐνθυμενομένης πάθεσι καὶ κακίαις ἀτάφοις, *entombed in paſſions and all wickedneſs*, legis alleg. l. 1. p. 45. Here then *Chriſt* teacheth, that when we are called by him to the promotion of the Goſpel, and the ſalvation of mens ſouls, we ſhould not ſuffer earthly buſineſs, which may be done as well by others, who are unfit to be employed in ſpirituals, to give us the leaſt hindrance from ſetting inſtantly upon that work.

Ver. 26. [n] Τί δειλοί ἐστε ὀλιγόπιστοι, *Why are ye fearful, Oh ye of little faith?*] Here I conceive it may be uſeful to lay down the indications of a weak and little faith, that we may guard ourſelves againſt them. And,

1*ſt*, The fears and jealouſies of pious perſons, betray the weakneſs of their faith, as is apparent from this queſtion, *Why are ye fearful, Oh ye of little faith?* Now ſuch are not only thoſe evil fears which terrify us from the performance of our duty, but our irrational, and ſuperſtitious fears of being left alone, or in the dark, the fear of evil ſpirits, and the like; and alſo all anxious and tormenting fears of what hereafter may befal ourſelves, our *Chriſtian* brethren, or the ſincere and living members of *Chriſt*'s body; a fear of caution, which renders us induſtrious to prevent the evil, may be uſeful in this caſe, but a fear of *diffidence* becomes not the good *Chriſtian*; *He*, ſaith the *Pſalmiſt*, *whoſe heart is fixed, truſting in the Lord, will not be* thus *afraid of evil tidings*, Pſal. 112. 7.

2*dly*, Our doubtings and deſpondings in the time of peril, demonſtrate the weakneſs of our faith, according to that ſaying of our Lord to *Peter*, when he began to ſink, *Oh thou of little faith, wherefore didſt thou doubt?* Matth. 14. 31. They then who doubt of God's aſſiſtance in the time of danger, or do ſuſpect he may deſert them in the needful hour, are weak in faith.

3*dly*, Our anxious ſolicitude for any temporal concern, and our perplexing cares for theſe enjoyments, ſhew we are men of little faith, *for our heavenly Father knoweth* how far *we have need of theſe things*; and hence our *Saviour* argues thus, *If God ſo cloath the lilies of the field*, if he feed *the fowls of the air, will he not much more cloath and feed you, Oh ye of little faith?* Matth. 6. 30. He therefore, who ſuſpects the kindneſs of his heavenly Father in theſe inferior concerns, either miſtruſts his power, as did the unbelieving *Jews*, ſaying *Can God prepare a table in the wilderneſs?* Or elſe conceives his goodneſs to his faithful ſervants may be leſs than to the meaneſt of his creatures. And,

4*thly*,

(k) Part 2. p. 88. * Vide Grotium. (l) Cont. Celſ. l. 3. p. 142.

4*thly*, Our impatience under troubles, argues our want of faith, for *he that believeth, will not make haste*, Isa. 28. 16. Our due persuasions of God's paternal love towards us will engage us to possess our souls in patience, and tarry the Lord's leisure, and wait contentedly for any blessing he hath promised, as knowing it will surely come in its most proper season, and when the wisdom of our heavenly Father sees we are best fitted to enjoy it.

Ver. 27. ° Οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ, *The winds and the sea obey him.*] It being so often made the property of God, *to still the raging of the sea*, Psal. 65. 7. ——107. 25, 29. It is not to be wondered, that Christ's *disciples* should conceive there must be a divine power in him, who could perform such things.

Ver. 28 ᵖ Ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, *There met him two possessed with the devil*, Mark 2. 5. *A man possessed with an unclean spirit*, So *Luke* 8. 27.] See this reconciled, Note on *Mark* 5. 2.

Ver. 29. ᑫ Τί ἡμῖν καὶ σοί; *What have we to do with thee?*] *Schmidius* here shews, that this is not a form of speaking proper to the *Jews*, and *Hellenists* only, it being used by good *Greek authors*, who had no converse with them. So *Arrian* upon *Epictetus* τί ἡμῖν καὶ αὐτῷ; *What have we to do with him?* Lib. 1. Cap. 1. p. 85.

Ibid. ʳ Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς, *Art thou come hither to torment us before the time?*] That βασανίσαι should here signify only to imprison these *demons*, or send them to the place of their restraint, a *reverend* person argues, because the word βασανίζω sometimes signifies *to imprison*, and βασανισταὶ are *Gaolers*, Matth. 18. 34. And (2*dly*,) because they intreat, *Luke* 8 31. that he would not command them to go out εἰς ἄβυσσον, that is *into hell*. But (1.) βασανίζω never signifies to *restrain*, but in order to punishment or torment, to extort the truth; and βασανιστὴς only signifies a Gaoler, because it is his office *to torture* and to *punish* men. And, (2.) they who do afterwards intreat, not to be sent into the *abyss*, had formerly intreated not to be tormented, *ver.* 28. which shews, that to be tormented, *ver.* 28. and to be sent to the *abyss*, *ver.* 31. were two different things. That it rather signifies to torment and punish them, may be gathered from the words of another *unclean spirit*, parallel to these, *What have we to do with thee? Art thou come* ἀπολέσαι ἡμᾶς *to destroy us?* Mark 1. 24. Luke 4. 34. (2.) From these words, πρὸ καιροῦ *Art thou come to do this to us before the time of torments?* For though the *devils* do at present *believe* and *tremble*, Jam. 2. 19. yet are they not at present tormented in the flames, prepared for the *Devil* and his *angels*, but only are *reserved in chains of darkness to the day of judgment to be punished*, 2 Pet. 2. 4. Jude 6. then *Satan* is to be *cast into the lake of fire and brimstone*, Rev. 20. 10. at present *he walks to and fro through the face of the whole earth*, Job 1. 7. and *goes about like a roaring lion, seeking whom he may devour*, 1 Pet. 5. 8.

Ver. 31. ˢ Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, *The devils intreated him.*] Some are of opinion, that the persons represented in the *New Testament* as *demoniacks*, were only persons afflicted with some strange *diseases*, fits of the mother, convulsions, falling-sickness, and the like; but this cavil may be evidently confuted,

1*st*, From the *Scriptures* and *ecclesiastical writers*, which make a constant and a plain distinction betwixt these two things, the curing *diseases*, and the casting out of *devils*. So *Matth.* 4. 24. *They brought to him all sick people, that were taken with divers diseases, and those which were possessed with devils, and those which were lunatick and had the palsy, and he healed them*; and Matth. 10. 1. *He gave to the apostles power against unclean spirits to cast them out, and to heal all manner of sickness and diseases*; Mark 1. 34. *He healed many that were sick of divers diseases, and cast out many devils.* See also Luke 4. 40, 41. *The Christians*, saith (m) *Irenæus, truly cast out devils, and heal the sick by imposition of hands. They cast out devils, and heal many diseases*, saith (n) *Origen. How many honest men have by us been healed, or freed from devils?* saith (o) *Tertullian.*

2*dly*, This will be farther evident from many circumstances relating to the *devils* to be cast out, or actually ejected. As, *v. g.* that *Christ suffered not the devils to speak, because they knew him* (Mark 1. 34.) *to be the Christ*, Luke 4. 41. that they said, *Thou art the Christ the Son of God*, Luke 4. 41. That they expostulate with *Christ*, saying, *What have we to do with thee, art thou come to destroy us? art thou come to torment us before the time?* and pray that *he would not torment them*; that they *ask his leave to enter into the swine*, and being entred hurry them down into the sea, and *beg they may not be sent out of the country*; that they acknowledge, that their name was *Legion*, there being many of them, which possessed one man, *Mark* 5. 1, 14. *Luke* 8. 27, 33. Now to make all these sayings the effects of a disease, or to conceive that *Christ* spake thus to a disease, is too great an evidence of one that is himself diseased. For,

3*dly*, *Christ* sometimes puts questions to these *demons*, asking their *names*, sometimes commands them

(m) Lib. 2. cap. 56, 57. (n) Contra Celsum, l. 1. p. 34. (o) Ad. Scap. c. 4.

them to be *ſilent*, and ſometimes to *come out of a man*, and *enter no more into him*, Mark 1. 25. Luke 4. 41. Mark 9. 25.

4thly, This we may argue from the *ſymptoms* of theſe *demoniacks*, their being of ſuch ſtrength, that no chain or fetters could bind them, *Mark* 5. 3. Nor could the diſeaſed perſon fear to be deſtroyed, tormented, ſent out of the *country*, or into the *abyſs*, by *Chriſt*.

Object. If it be ſaid that we find no mention of perſons thus poſſeſſed with the devil, among *Jews* or *Gentiles*, before our *Saviour's advent*, nor have we any experience of any ſuch thing, either among the *Chriſtians*, or in the *heathen* world, and therefore cannot eaſily believe it was ſo then.

Anſw. I anſwer, that the falſhood of this ſuggeſtion, that men poſſeſſed with evil ſpirits were not known among the *Jews* in former ages, hath been proved from the plain teſtimonies of *Joſephus*, *Juſtin Martyr*, and *Irenæus*, in the general preface to the *Epiſtles*, p. 43.

And that among the *heathens* there were perſons thus poſſeſſed, is there proved alſo from the teſtimonies of *Plutarch*, *Lucian*, *Juſtin Martyr*, and *Origen*; ſo that it is certain that the *hiſtory* of *Chriſt* and his *Apoſtles*, caſting out *devils* in *Judæa*, and of *Chriſtians* caſting them out throughout the world, was therefore never queſtioned by *Jew* or *Gentile*, becauſe they had among themſelves in every place pretenders to it.

Object. 2. Whereas it is objected, That to *have a devil, and be mad*, are joined together as the ſame thing, *John* 10. 20. and to be *lunatick*, and *have a devil*, Matth. 17. 15, 18. and is hence inferred that theſe diſeaſes were the ſame as *devils*, and, according to the *Jewiſh phraſe*, gave occaſion to the being ſaid, *ſuch perſons were poſſeſſed with a devil.*

Anſw. To this I anſwer, That I have ſufficiently confuted this cavil, in this Note, by ſhewing both from the *ſacred records*, and the writings of the fathers, that there is a conſtant and plain diſtinction betwixt theſe two things, the curing of *diſeaſes*, and the caſting out of *devils*.

Ibid. [t] Ἐπίτρεψον ἡμῖν, *Suffer us.*] He only therefore ſent them into the *herd of ſwine*, Mark 5. 12. by permitting them to enter into them; and this he did, ſaith *Grotius*, to convince the *Greeks*, who lived in this place, and kept theſe ſwine, of the ſacredneſs of the *Jewiſh* laws, which they ridiculed, eſpecially on the account of the prohibition to eat *ſwines* fleſh.

CHAP. IX.

1. AND he entred into a ſhip, and paſſed over *(a part of the ſea of Galilee)* and came [a] into his own city *(Capernaum.)*

2. And *(a rumour being ſpread, that he was in the houſe,* Mark 2. 1. *as indeed he was, ſitting and teaching a multitude, ſo great, that the houſe and porch could not receive them; and healing them by his divine power, in preſence of the Phariſees and doctors of the law, who came from Galilee, Judea and Jeruſalem,* Luke 5. 17.) behold they brought to him a man ſick of the palſy, lying on a bed *(carried by four perſons, who being not able to come to him for the preſs, they uncovered the roof of the upper chamber where he was, and let down the bed to him;* ſee the Note on *Mark* 2. 3.) And Jeſus, [b] ſeeing their faith, [c] ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins are forgiven thee.

3. And behold certain of the ſcribes *(and Phariſees ſitting there)* ſaid within themſelves, (i. e. *in their hearts*, Mark 2. 6. *and in their private diſcourſes*, Luke 5. 21.) this man blaſphemeth, *(making himſelf a God, for who can forgive ſins but God only?* Luke 5. 21.)

4. And Jeſus knowing their thoughts, ſaid, Wherefore think you evil in your hearts, *(concerning me for theſe words?)*

5. For, [d] whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Ariſe *(take up thy bed)* and walk; *(which is a certain indication that the ſins which brought upon him that diſeaſe, are pardoned, or that this puniſhment of them is remitted?)*

6. But, *(I chuſe to ſay the firſt)* [e] that ye may know that the Son of man hath power *(even whilſt he is)* on earth, to forgive ſins; then *(turning from them)* ſaith he to the ſick of the palſy, Ariſe, take up thy bed, and go unto thy houſe.

7. And he aroſe *(took up his bed)* and departed to his houſe.

8. But *(and)* when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch power unto men; *(acknowledging they never ſaw it ſo before,* Mark 2. 12.*)*

9. And as Jeſus paſſed from thence he ſaw [f] a man named Matthew, *(or Levi, the ſon of Alpheus,* Mark 2. 14. Luke 5. 27.) ſitting at the receipt of cuſtom, *(or toll-booth)* and he ſaith to him, Follow me; and he *(leaving all things)* aroſe, and followed him; *(and made him a great ſupper in his houſe,* Luke. 5 29.*)*

10. And it came to paſs as Jeſus ſat at meat, in the houſe, *(of Matthew)* behold, many publicans and

and ſinners came, and ſat down with him and his diſciples.

11. And when the Phariſees ſaw it, they (*murmuring*) ſaid to his diſciples, g Why eateth your maſter with publicans and ſinners? (*why doth he, who profeſſeth himſelf a Prophet, and an holy man, defile himſelf by touching, and vilify himſelf by converſing with ſuch men?*)

12. But when Jeſus heard that, he ſaid unto them, (*ſuch more eſpecially need my help, for*) they that be whole need not a phyſician, but they that be ſick.

13. But, (*for your farther ſatisfaction in this matter,*) go ye, and learn what that (*of the Prophet Hoſea*, Chap. 6. 6.) meaneth, h I will have mercy, and not ſacrifice, (*and how it ſuits with this action of mine,*) i for I came not to call the righteous, but ſinners to repentance, (*and muſt not be diverted from ſuch acts of mercy by your rules.*)

14. Then, (*it being a day on which the diſciples of John and the Phariſees faſted*, Mark 2. 18.) came to him the diſciples of John, ſaying, (*to Jeſus*) k Why do we and the Phariſees faſt oft, (*even twice a week*, Luke 18. 12.) but thy diſciples faſt not, (*but eat and drink on our faſting days?* Luke 5. 33.)

15. And Jeſus ſaid unto them, l Can the children of the bride-chamber mourn as long as the bridegroom is with them, (*is this fit, or uſual in ſuch caſes?*) but (*as for my diſciples,*) the days will come when the bridegroom ſhall (*by death*) be taken from them, and then ſhall they faſt.

16. (*And he ſaid alſo, by way of parable*, Luke 5. 36.) m No man putteth a piece of new cloth to an old garment, for (*if ſo*) that which is put in to fill it up taketh from the garment, and the rent is made worſe.

17. Neither do men put new wine into old (*leather*) bottles, elſe the bottles break, and the wine runneth out, and (*ſo*) the bottles periſh, but they put new wine into new bottles, and both are preſerved; (*ſo in like manner my young diſciples, taken not from the ſchools or academies, as perhaps thoſe of John and the Phariſees might be, but from their fiſhing-trades, muſt not preſently be put to ſuch ſevere taſks, for which they are not yet ſtrong enough, leſt they ſhould be diſcouraged, and fall from me.*)

18. While he ſpake theſe things (*to them,*) behold, there came a certain n ruler (*of the ſynagogue, Jairus by name*, Mark 15. 22. Luke 8. 41.) and worſhipped him, ſaying, My daughter o is even now dead, (Gr. *is dead by this time, for when I came from my houſe ſhe was at the laſt gaſp*, Mark 5. 23.) but come, and lay thy hand upon her, and ſhe ſhall live.

19. And Jeſus aroſe, and followed him, and ſo did his diſciples, (*and a great multitude, who preſſed upon him*, Mark 5. 24. Luke 8. 42.)

20. And behold, a woman, which was diſeaſed with an iſſue of blood twelve years, (*and had ſpent all that ſhe had upon phyſicians, and was nothing better, but rather grew worſe*, Mark 5. 26. Luke 8. 43.) came behind him, and touched the hem of his garment, (*and preſently the iſſue of her blood was ſtanched*, Mark 5. 29.)

21. For ſhe (*had*) ſaid within herſelf, If I may but touch his garment, I ſhall be whole.

22. But Jeſus (*knowing that virtue was gone out of him,*) turned him about, (*to the multitude, and ſaid, Who touched me?*) and when he ſaw her, (*that had done ſo, and heard her tell the reaſon why ſhe had done it*, Luke 8. 45, 47.) he ſaid (*unto her,*) Daughter, be of good comfort, thy faith hath made thee whole, and the woman was made whole from that hour.

[Luke 8. 49. *While he was ſpeaking, there cometh one from the ruler of the ſynagogue's houſe, ſaying to him, Thy daughter is dead, trouble not the maſter.* 50. *But when Jeſus heard it, he anſwered him, ſaying, Fear not, believe only, and ſhe ſhall be made whole.*]

23. And when Jeſus came into the ruler's houſe, and ſaw the minſtrels, and (*heard*) the people making a noiſe, (*as at a funeral ſolemnity;*)

24. He ſaid unto them, Give place, for p the maid is not dead, but ſleepeth; (i. e. *ſhe ſhall be raiſed from it, as it were out of ſleep,*) and they laughed him to ſcorn.

25. But when the people were put forth, (*Peter, James, and John, and the father and mother of the damſel being only left*, Mark 5. 40.) he went in, and took her by the hand, (*and ſaid unto her, Daughter, ariſe, and her ſpirit returned unto her,*) and the maid aroſe, (*and walked, being twelve years old, and he commanded that ſomething ſhould be given her to eat, to ſtrengthen her, and confirm them that ſhe was alive*, Luke 8. 54, 55.)

26. And the fame hereof went abroad into all the land; (*tho' he ſtraitly charged them to tell no man of it*, Luke 8. 56.)

27. And when Jeſus departed thence, two blind men followed him, crying and ſaying, Thou Son of David, (*of whom the Prophet Iſaiah hath foretold, that he ſhould open the eyes of the blind*, Chap. 29. 18.—35. 5.—42. 7.) have mercy on us.

28. And when he was come into the houſe, the blind men came to him; and Jeſus ſaith to them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

29. Then touched he their eyes, ſaying, According to your faith be it to you.

30. And their eyes were opened; and Jeſus ſtrictly charged them, ſaying, [q] See that no man know it.

31. But they, when they were departed, ſpread abroad his fame in all that country.

32. And as they went out (*of the city,*) behold, they brought to him a dumb man, poſſeſſed with a devil:

33. And when the devil was caſt out, the dumb ſpake, and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34. But the Phariſees ſaid, He caſteth out devils thro' (*Beelzebub,* Luke 11. 15. *who is*) the prince of the devils.

35. And Jeſus went about all the cities and villages, teaching in their ſynagogues, and preaching the Goſpel of the kingdom, and healing every ſickneſs and every diſeaſe among the people.

39. But, (*and*) when he ſaw the multitudes (*that followed him,*) he was moved with compaſſion on them, becauſe [r] they fainted, (*or ſtrayed*) and were ſcattered abroad, as ſheep having no ſhepherd, (*and he taught them many things,* Mark 6. 34.)

37. Then ſaith he to his diſciples, [s] The harveſt truly is plenteous, but the labourers are few; (i. e. *there be many who are willing to receive inſtruction, but few who are fit to give it to them.*)

38. Pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt; (*to inſtruct thoſe aright who are ready to receive inſtruction.*)

ANNOTATIONS on Chap. IX.

Ver. 1. [a] Εἰς τ ἰδίαν πόλιν, *Into his own city,*] that is, into *Capernaum,* Mark 2. 1. *Chriſt having left Nazareth, to go to dwell at Capernaum,* Matth. 4. 13.

Ver. 2. [b] Καὶ ἰδὼν ὁ Ἰησοῦς τ πίστιν αὐτῶν. *And Jeſus ſeeing their faith;*] i. e. the faith of thoſe who let down the ſick of the palſy: Whence it is evident, that the faith of others may prevail for the obtaining temporal and corporal bleſſings: Thus, in the preceding *Chapter,* ver. 13. the faith of the *Centurion* prevails, to heal his ſervant; and here, *v.* 33. the *devil* is caſt out of a dumb and deaf man, who had no tongue to aſk it, thro' the faith of them that brought him: Thus the *daughter* of *Jairus* is raiſed, *Luke* 8. 50. and the unclean ſpirit is caſt out of the ſon, by the *father's faith,* Mark 9. 22, 23. Note alſo, that *Theophylact* here adds, καὶ αὐτοῦ τ παραλυτικοῦ *and the faith of the paralytick,* for, ſaith he, had he not believed he ſhould be healed, he would not have conſented to their action.

Ibid. [c] Εἶπε τῷ παραλυτικῷ ἀφίωνταί σοι αἱ ἁμαρτίαι σου, *He ſaid to the ſick of the palſy, Son, thy ſins are forgiven thee:*] *Shewing,* ſaith *Theophylact, That diſeaſes, and chiefly palſies, proceed from ſin, he firſt ſpeaks of forgiving them:* But then it muſt be noted, that our *Lord* here ſpeaks of remiſſion, not of the eternal puniſhments, but of the temporal puniſhments, inflicted for ſin. (1.) Becauſe this remiſſion is obtained by the faith of others; whereas, the enjoyment of ſpiritual and eternal bleſſings in perſons capable of faith, depends on their own faith alone. (2.) Becauſe our *Saviour* ſaith, it *is as eaſy to ſay, Thy ſins be forgiven thee, as to ſay, Riſe up and walk;* which conſequence ſeems not to be good, if we take remiſſion of ſins in the higheſt ſenſe; ſince, by the example of the *Apoſtles* and *ſeventy diſciples,* it appears, they might have power of healing ſuch diſeaſes, who had no power of forgiving the eternal puniſhments of ſin. Moreover, it is uſual in *ſcripture,* and was ſo among the *Jews,* to repreſent bodily afflictions, miſeries and diſeaſes, as the effects of ſin, according to the common proverb, *Niſi eſſent peccata, non eſſent flagella; Were there no ſins, there would be no chaſtiſements:* Hence is the inquiry of the *diſciples,* touching the man born blind, *who hath ſinned, he or his parents, that he ſhould be born blind?* John 9. 2. and to the *paralytick, Chriſt* having healed him, ſpeaks thus, *Behold, thou art made whole, ſin no more, leſt a worſe thing come unto thee,* John 5. 14. For the law of *Moſes* threatened various kinds of diſeaſes to the tranſgreſſors of it, *Deut.* 28. 21, 22. and when they were remitted, theſe diſeaſes were removed: According to thoſe words of *Iſaiah,* Chap. 33. 24. *The inhabitants ſhall not ſay, That they are ſick; the people that are there ſhall be forgiven their iniquity:* And it is alſo uſual in the *Old* and the *New Teſtament,* to intimate deliverance from corporal diſeaſes by remiſſion of ſins, as when the *Prophet* ſaith to *David,* 2 Sam. 12. 13. *The Lord hath taken away thy ſin; thou ſhalt not die* for it: And, 2 *Chron.* 7. 14. *I will be merciful to their iniquities, and will heal their land:* So what is worded thus, *Matth.* 9. 22. *Thy faith hath ſaved thee,* is, *Mark* 5. 34. *Thou art made whole.*

Ver. 5. [d] Τί γάρ ἐστιν εὐκοπώτερον εἰπεῖν; *Whether is it eaſier to ſay, Thy ſins be forgiven thee: or to ſay, Riſe up and walk?*] They who here tell us, It is therefore eaſier to ſay the firſt, becauſe he cannot ſo eaſily be diſproved, who promiſeth a thing

thing invisible, as he who engageth to do that which is the object of our senses; do not compare together the things to be done, but only the ways of knowing when they are not done: They therefore interpret these words better, who say, That it must be as easy to say, do the one, as to say with effect the other; it being indeed the same thing to say, thy *sins*, that is, the temporal punishments of them, are forgiven; and to say, be thou healed, or rise up, and walk effectually; seeing by being freed from the *disease*, which was the temporal punishment of sin, it was manifest, that sin was thus far forgiven.

Ver. 6. e "Ινα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι τὰς ἁμαρτίας, *but that ye may know the Son of man hath power on earth to forgive sins;*] *i. e.* of absolving or releasing men from the temporal punishments of sin, whilst he is in his state of humiliation; for that *Christ* speaks here only of the temporal punishments of sin, is evident, not only from what hath been already said, but also from the effect; *Christ* only giving him power to *rise up, and walk.* Moreover, that *Christ* here speaks of a power inherent in him, and not only of the power of God assisting him, as it did the *Apostles*, when they healed diseases, is evident; because if *Christ* had only pronounced, that the sins of this *paralytick* were remitted by God, and the cure performed by his power, the *Pharisees* could have had no cause to be offended with him, and much less to have accused him of blasphemy.

Lastly, Observe, that by this power the distemper of this *paralytick* was healed instantly; which shews, the power that did effect it, was *divine*; that power only being able instantly to cure diseases by a word. Hence do the *fathers* conclude, our Lord was God as well as man: So (a) *Irenæus*, *By remitting the sin, he cured the man, and manifestly shewed who he was; for, if none can remit sins but God, and yet our Lord did remit them, and cure the man, it is manifest, that he was both the Word of God and the Son of man, receiving power of remission of sins from his Father, as God and man:* And (b) *Novatian*, *If only God can remit sins, and yet Christ remitted them*, Meritò Christus est Deus, *He is truly God.* See Additions N° 10.

Ver. 9. f *A man named Matthew:*] That this *Matthew* here was the same with *Levi*, in St. *Mark* and *Luke*. See Note on *Luke* 5. 27.

Ver. 11. g Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; *Why eateth your master with publicans and sinners?*] The *Pharisees* looked upon *publicans* and *great sinners*, as if they had been *heathens*, thinking it a sin even to converse with them, tho' it were to convert them from the evil of their ways; objecting this to the reproach of *Christ*, that he was *a friend to publicans and sinners*, Matth. 11. 19. Hence saith our *Saviour*, of him that would not *hear the Church, let him be to thee as a heathen and publican*; i. e. abstain from any farther converse and familiarity with him, *Matth.* 18. 17. *And if you love them that love you only, or lend to them only that lend to you again, what do you more than others? do not publicans and heathens*, Matth. 5. 46. *and sinners*, Luke 6. 32, 33. *do the same?* And they bore the same character among the *heathens*: So the (c) *Scholiast* upon those words of *Aristophanes*, Καὶ τελώνιον, καὶ φάραγγα, καὶ χάρυβδιν ἁρπαγῆς, *a publican, and a whirle-pit, and a gulph of rapine*: And *Suidas* notes, That διαβέβληται ὁ τελώνης ὄνομα παρὰ τοῖς παλαιοῖς, *the very name of publican was infamous to the ancients. Theocritus* says, That bears and lions were the most savage beasts in the mountains; but in the cities, τελῶναι publicans and sycophants. *Apud Stob. Serm.* 2. *p.* 31. And in *Apollodorus* he is joined with thieves and dissolute men, κλέπτῃ τελώνῃ βαλαντοτόμῳ· *Stob. Serm.* 44. *p.* 307. (d) *Cicero* declares, The name and office was very grievous to the *Greeks*, and insinuates, that it was not much less abhorred among the *Romans*; and well it might be, since *Suidas*, out of an old *author*, agrees so exactly with *Aristophanes*, declaring, That the life of a publican was, Παρόησιαστικὸν βίος, ἀνεπίλημπτος ἁρπαγή, *an open and free violence, and unpunished rapine*, ἀναίσχυντος πλεονεξία, ἀναίδης ἐμπορεία, πρασμάτεια, λίσσον μὴ ἔχουσα, *a shameless covetousness, an impudent merchandize, and unreasonable negotiation*: Whence (e) *Tacitus* not only speaks, De novis acerbitatibus, & illicitis exactionibus publicanorum, *Of the new grievances and unlawful exactions of the publicans*; but adds, That *Nero* therefore was consulting, whether he should take away all tributes, *Idque pulcherrimum donum generi mortalium daret*; and St. *John Baptist* requires them *to exact no more than that which was appointed.* See Dr. *Hammond* on the place.

Ver. 13. h Ἔλεον θέλω καὶ οὐ θυσίαν, *I will have mercy, and not sacrifice;*] i. e. *I rather will have mercy than sacrifice*: So *Gen.* 45. 8. οὐχ ὑμεῖς, *You have not sent me, but God*; ὁ δὲ καθ' ὑμῶν, *your murmuring is not against us, but against God*, Exod. 16. 18. Prov. 8. 10. *Receive instruction, καὶ μὴ ἀργύριον, and not silver; and knowledge, ὑπὲρ before gold*, Joel 2. 13. *Rent your hearts, and not your garments*; see *John* 6. 27. 1 *Cor.* 1. 17. For that these words are not

(a) L. 5. c. 17. (b) Cap. 13. (c) P. 300, 301. (d) Ep. ad Quintum fratrem, l. 1. Ep. 1. p. 216. (e) Annal. l. 13. Ed. Lipsi. p. 300, 301.

29. Then touched he their eyes, ſaying, According to your faith be it to you.

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thing inviſible, as he who engageth to do that which is the object of our ſenſes; do not compare together the things to be done, but only the ways of knowing when they are not done: They therefore interpret theſe words better, who ſay, That it muſt be as eaſy to ſay, do the one, as to ſay with effect the other; it being indeed the ſame thing to ſay, thy *ſins*, that is, the temporal puniſhments of them, are forgiven; and to ſay, be thou healed, or riſe up, and walk effectually; ſeeing by being freed from the *diſeaſe*, which was the temporal puniſhment of ſin, it was manifeſt, that ſin was thus far forgiven.

Ver. 6. [e] Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι τὰς ἁμαρτίας, *but that ye may know the Son of man hath power on earth to forgive ſins;*] *i. e.* of abſolving or releaſing men from the temporal puniſhments of ſin, whilſt he is in his ſtate of humiliation; for that *Chriſt* ſpeaks here only of the temporal puniſhments of ſin, is evident, not only from what hath been already ſaid, but alſo from the effect; *Chriſt* only giving him power to *riſe up, and walk.* Moreover, that *Chriſt* here ſpeaks of a power inherent in him, and not only of the power of God aſſiſting him, as it did the *Apoſtles*, when they healed diſeaſes, is evident; becauſe if *Chriſt* had only pronounced, that the ſins of this *paralytick* were remitted by God, and the cure performed by his power, the *Phariſees* could have had no cauſe to be offended with him, and much leſs to have accuſed him of blaſphemy.

Laſtly, Obſerve, that by this power the diſtemper of this *paralytick* was healed inſtantly; which ſhews, the power that did effect it, was *divine*; that power only being able inſtantly to cure diſeaſes by a word. Hence do the *fathers* conclude, our Lord was God as well as man: So (a) *Irenæus, By remitting the ſin, he cured the man, and manifeſtly ſhewed who he was; for, if none can remit ſins but God, and yet our Lord did remit them, and cure the man, it is manifeſt, that he was both the Word of God and the Son of man, receiving power of remiſſion of ſins from his Father, as God and man:* And (b) *Novatian, If only God can remit ſins, and yet Chriſt remitted them,* Meritò Chriſtus eſt Deus, *He is truly God.* See Additions N° 10.

Ver. 9. [f] *A man named Matthew:*] That this *Matthew* here was the ſame with *Levi*, in St. *Mark* and *Luke*. See Note on *Luke* 5. 27.

Ver. 11. [g] Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; *Why eateth your maſter with publicans and ſinners?*] The *Phariſees* looked upon *publicans* and *great ſinners*, as if they had been *heathens*, thinking it a ſin even to converſe with them, tho' it were to convert them from the evil of their ways; objecting this to the reproach of *Chriſt*, that he was *a friend to publicans and ſinners*, Matth. 11. 19. Hence ſaith our *Saviour*, of him that would not *hear the Church, let him be to thee as a heathen and publican*; i. e. abſtain from any farther converſe and familiarity with him, *Matth.* 18. 17. *And if you love them that love you only, or lend to them only that lend to you again, what do you more than others? do not publicans and heathens*, Matth. 5. 46. *and ſinners*, Luke 6. 32, 33. *do the ſame?* And they bore the ſame character among the *heathens:* So the (c) *Scholiaſt* upon thoſe words of *Ariſtophanes*, Καὶ τελώνην, καὶ φάραγγα, καὶ χάρυβδιν ἁρπαγῆς, *a publican, and a whirle-pit, and a gulph of rapine:* And *Suidas* notes, That διαβέβληται ὁ τελώνης ὄνομα παρὰ τοῖς παλαιοῖς, *the very name of publican was infamous to the ancients. Theocritus* ſays, That bears and lions were the moſt ſavage beaſts in the mountains; but in the cities, τελῶναι publicans and ſycophants. *Apud Stob. Serm.* 2. *p.* 31. And in *Apollodorus* he is joined with thieves and diſſolute men, κλέπτης τελώνης ῥαδιουργός· *Stob. Serm.* 44. *p.* 307. (d) *Cicero* declares, The name and office was very grievous to the *Greeks*, and inſinuates, that it was not much leſs abhorred among the *Romans*; and well it might be, ſince *Suidas*, out of an old *author*, agrees ſo exactly with *Ariſtophanes*, declaring, That the life of a publican was, Παῤῥησιαστικὴ βία, ἀναπεπλημμένη ἁρπαγῆς, *an open and free violence, and unpuniſhed rapine,* ἀναίσχυντος πλεονεξία, ἀναίδης ἐμπορία, πραγματεία, λόγου μὴ ἔχουσα, *a ſhameleſs covetouſneſs, an impudent merchandize, and unreaſonable negotiation:* Whence (e) *Tacitus* not only ſpeaks, De novis acerbitatibus, & illicitis exactionibus publicanorum, *Of the new grievances and unlawful exactions of the publicans*; but adds, That *Nero* therefore was conſulting, whether he ſhould take away all tributes, *Idque pulcherrimum donum generi mortalium daret*; and St. *John Baptiſt* requires them *to exact no more than that which was appointed.* See Dr. *Hammond* on the place.

Ver. 13. [h] Ἔλεον θέλω καὶ οὐ θυσίαν, *I will have mercy, and not ſacrifice;*] i. e. *I rather will have mercy than ſacrifice:* So *Gen.* 45. 8. οὐχ ὑμεῖς, *You have not ſent me, but God;* ἀλλὰ καὶ ὑμῶν, *your murmuring is not againſt us, but againſt God*, Exod. 16. 18. Prov. 8. 10. *Receive inſtruction,* καὶ μὴ ἀργύριον, *and not ſilver; and knowledge,* ὑπὲρ *before gold*, Joel 2. 13. *Rent your hearts, and not your garments;* ſee *John* 6. 27. 1 *Cor.* 1. 17. For that theſe words are not

(a) L. 5. c. 17. (b) Cap. 13. (c) P. 300, 301. (d) Ep. ad Quintum fratrem, l. 1. Ep. 1. p. 216. (e) Annal. l. 13. Ed. Lipſ. p. 300, 301.

to be understood absolutely, is evident, because God had commanded sacrifices, and therefore could not absolutely say, *he would not have them.*

Ibid. [i] Οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν· *For I came not to call the righteous but sinners to repentance.*] Where, by the *righteous*, we are not to understand those who are only righteous in their own conceits, such as the *Pharisees* were, *who justified themselves before men*, Luke 16. 15. and *trusted to themselves, that they were righteous, and despised others, in comparison of themselves*, Luke 18. 9. for such are not *whole*, but have great need of the spiritual *physician*, *ver.* 12. and such especially, the Gospel calleth to repentance, *Matth.* 3. 8, 9, 10. *Apoc.* 3. 17. Moreover, the word *sinners* here imports, such persons as live in *a customary practice of sin*; so that the tenor of their lives is wicked, and who are therefore to be called to that repentance which consists in *the change of their lives, from the service of sin to holiness*, from slavery to Satan, to the fear of God; and therefore, by the righteous, who need no repentance, we are not to understand those who are entirely free from sin; for, so *there is not a just man upon earth*, Job 9. 2. Eccles. 7. 20. *nor any man who is not a sinner*, 1 Kings 8. 46. James 3. 2. 1 John 1. 8. but those who are truly and sincerely righteous, have truly reformed their lives, who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and accepted in the sight of God; in which sense, *Job was righteous, and eschewed evil; Zacharias* and *Elizabeth were righteous, walking in all the commandments of God*, Luke 1. 6. and *Simeon*, Luke 2. 25. and so they needed not that repentance which consists in the change of the life, from a *course of sinning*, to living unto God. So that the argument here is double; (1.) That tho' familiar converse with sinners was in the general to be avoided, yet was that only on this account, That we may not encourage them in sin, or be defiled by them; and so it could not hinder that great act of *charity* and *mercy* to their souls, which was directed to the conversion of them from their evil ways; the avoiding of familiarity with them, being only as the precept of *sacrifice*, and therefore not to be regarded, so as to obstruct that more important duty, of shewing mercy to their souls. (2.) That *Christ* was the great spiritual *physician* sent to heal these sin-sick souls, and call them to repentance; and therefore, in conversing with them, in pursuance of this end, he was so far from transgressing his *Father*'s precepts, that he was doing the great work for which he was sent by him into the world. Note also, That this of the *physician* was a *proverbial* saying; for, when (f) *Antisthenes* was asked, *Why he conversed with wicked men?* His answer was, Καὶ οἱ ἰατροὶ μετὰ τῶν νοσούντων εἰσὶν, *Physicians are with the diseased:* And, when *Diogenes*, saith (g) *Stobæus*, when *Pausanias*, saith *Plutarch*, was asked, *Why he praised the* Lacedæmonians, *but staid not with them?* He answered, Ὅτι ὁ ἰατρὸς πρὸς τοὺς ὑσταίνοντας, ὅπου δὲ οἱ νοσοῦντες διατρίβειν ἀνάγκη, *That physicians conversed not among the healthy, but among the sick.* See *Examen Millii* here.

Ver. 14. [k] Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ; *Why do we and the Pharisees fast much, but thy disciples fast not?*] It is here said by Mr. *Clerc*, that it was not the design of St. *John*'s disciples, to enquire simply, Why the disciples of *Christ* did not fast, but why they did not follow the example of all devout men among the *Jews*, who did fast often. But, (1*st*,) This seems to be a mistake: for they ask, Why they did not fast at all? And our *Saviour*'s plea for them, is, for an entire exemption from that duty, whilst he was present with them. (2*dly*,) Were it as Mr. *Cl.* would have it, yet is the observation of the Reverend Dr. *Hammond* true and pertinent, That the disciples of *John* intended not to ask the reason, why they themselves fasted often? They being so well satisfied with the reason of that, that they wonder why *Christ*'s *disciples* did not as they did: This being, saith he, truly the meaning of their *question*; since we fast so devoutly, why do not thy *disciples* do this as well as we?

Ver. 15. [l] Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν; *Can the children of the bride-chamber mourn, as long as the bridegroom is with them?*] The sons of the *bride-chamber* are those who are admitted into it, stiled by the *Grecians* παράνυμφοι and παρόχεοι· by the *Latins*, *pronubi*; by the *Jews*, *Shoshebinim*; and their business was, to enter into the *bride-chamber*, and to rejoice and exhilarate themselves with the *bridegroom*, during the time of the *marriage festival*, which was, saith Dr. *Lightfoot* on the place, *seven days*; and these were usually εἷλοι τοῦ νυμφίου, the *friends* or *kindred* of the *bridegroom*: Whence, St. *John Baptist* represents himself, as rejoicing to hear the voice of the *bridegroom*, as being one of his friends, *John* 3. 29. So then the argument runs thus; I am the bridegroom, and the *Church* is my bride; as long as I am here, lasts the *marriage-feast*, and my *disciples* are the *children*, and friends of the *bridegroom*, and so are not to mourn, but to rejoice with me whilst this time lasts; at my death and

(f) Apud Laert. p. 139.

(g) Serm. xi. Ἀποθέγμ. λακ. p. 230.

and departure from them, this *bridegroom* will be taken from them, and then will be the time for them to fast and mourn.

Ver. 16, 17. [m] Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ. *No man putteth a piece of new cloth to an old garment.*] It is the opinion of many *fathers* and *interpreters*, that *Christ* by these two similitudes intended to shew, he thought it not fit at their first entrance, and before the *Holy Spirit* was come down upon his disciples, to impose the burden of fasting on them, because they were not fitted to bear it, by reason of their infirmity, and that they might be tempted by such austerities, as were frequent fastings, imposed on them, to fall off from him. And hence they add, That *Christ*, by his example, recommends this condescension to weak and infirm consciences to his *disciples*, and to the ministers of the *Gospel*, *viz.* not to impose upon them, that σάρκα ἐπιταγμάτων, *weight of ordinances* which they cannot bear: But, against this exposition, *Episcopius* objects, That no reason can be assigned, why *Christ*'s *disciples* should be less able thus to fast, than the *disciples* of the *Baptist*, or the *Pharisees*. To which objection I answer, That there were among the *Jews*, not only sects of the *Essens* and *Pharisees*, who led an austere life, but also (h) *schools* of the *Prophets*; and those frequently lived in *mountains* and *deserts*, and were also many of them *Nazarites*, and consecrated to the service of God; they had also their *academical* and private *schools*, to train up men in discipline; and from these might come disciples to *John* in the wilderness, and disciples to the *Pharisees*, who might be trained up in those duties; whereas it is certain, that the *disciples* of our Lord were chosen from their *fishing-trade*, and so came to him wholly unacquainted with, and so unfitted for these austerities. His interpretation is therefore this, That it is as unfit or unseemly for his disciples to fast, whilst he is present with them, as it is to sew a piece of new cloth to an old, or to put new wine into old bottles; in which interpretation, I cannot acquiesce, because it is manifest from both these similitudes, That our *Lord* represents not the unfitness, but the hurt or damage of doing either of these things, *viz.* that the doing of the first would make the rent worse; the doing of the second would endanger the breaking the bottles, and the spilling the wine: To which danger, the sense given by *Episcopius* hath no respect.

Ver. 18. [n] Ἄρχων, *a ruler*;] This ruler being in St. *Mark* and *Luke*, ἀρχισυνάγωγος, *a ruler of the synagogue*, it is not reasonable to conceive, as some do, that he was one of the *twenty-three judges* that were constituted in every city, but rather that he was the head, or ruler of the *synagogue*, which was at *Nazareth*: Of which *rulers* we have mention, *Acts* 13. 15.——18. 8, 17. *Luke* 13. 14. See Note on *Mark* 5. 22.

Ibid. ὁ [o] Ἄρτι ἐτελεύτησε, *Is now dead*:] This being in St. *Mark* 5. 23. ἐσχάτως ἔχει, *she is at the last extremity*; the words must be rendered as in the *paraphrase*, *She is by this time dead*; and this is evident from the story, because, as *Christ* was going to the *ruler*'s house, a messenger comes from it to tell him, That his daughter was now dead, *Luke* 8. 49. which shews, that at his coming to *Christ* she was not so, but only at the last extremity. See Additions N° 11.

Ver. 24. [p] Οὐ γὰρ ἀπέθανε τὸ κοράσιον ἀλλὰ καθεύδει, *For the maid is not dead but sleepeth.*] From this place, the *Jesuits* contend for their *equivocations* and *mental reservations*; by which they certainly deceive the hearer, who knows not what in their minds they do conceal, alledging, That when our *Lord* here saith, *she is not dead*, he reserved in his mind, *in respect of my power*, or so as to remain under the power of it. But the words of *Christ* were plainly spoken to those who were preparing for her interment, and performing the funeral rites belonging to it, and therefore only intimate, she was not so dead, as that they needed to make these preparations, he being come to awake her, as out of a sleep.

Ver. 30. [q] Ὁρᾶτε μηδεὶς γινωσκέτω, *See that no man know it.*] That *Christ* should take this care, that his miracles, in healing persons, and casting out of *devils*, should not be known, only to avoid vain glory, seems not very reasonable; this being done sufficiently by his declaration, that he did this *by the finger of God*, Matth. 12. 28. and that by these works, *he sought not his own glory, but the glory of his Father*, John 5. 41.——7. 18. Let it then be noted,

1st, That when he doth his miracles among the *heathens*, or upon them that dwelt among them, such as were the *Syrophœnician* woman, and the woman of *Paneas*, or *Cæsarea Philippi*, he never imposeth silence on the person healed, but sometimes on the contrary, bids them declare what God had done for them; so when he had cured the *Demoniack* at *Gadara*, he bids him go to his house, and his acquaintance, and tell them what things the *Lord* had done for him, and how he had shewed mercy even to an *heathen*, Mark 5. 19. And tho' he charged his *disciples* to tell no man among the *Jews*, that he was the *Christ*, till his resurrection, *Matth.* 16. 20. He doth himself declare to the *Samaritan* woman, that he was the *Messiah*,

(h) Campeg. Vitring. l. 2. c. 7.

Meſſiah, John 4. 25, 26. becauſe theſe things would prepare theſe *heathens* and *Samaritans*, when *Chriſt* was preached to them by his *Apoſtles*, to receive their teſtimony.

2*dly*, Obſerve, That the things which he forbids his *diſciples* to declare, were not his miracles, but either his transfiguration on the mount, *Matth.* 17. 9. or that he was the *Chriſt*, Mark 8. 29, 30. And this he only bade them to conceal, till he was riſen from the dead; and this he did only, that their teſtimony of him might not be looked upon as a thing compacted between him and them, but chiefly becauſe they were not fitted to be his witneſſes of theſe things, till they had received power from on high, by the coming down of the *Holy Ghoſt* to do it, *Acts* 1. 8. For he received before the teſtimony of *John*, and appealed to it, *John* 5. 33. becauſe he was ſent by God to bear witneſs of him, *John* 1. 6, 7. and becauſe the blazing theſe things abroad by his diſciples, that he was the *Meſſiah*, ſent by God to be their *Saviour*, and that God by a voice from heaven commanded all men to obey him; would have ſo far comported with that imagination of a temporal kingdom to be erected by him, and looked ſo like the ſending his *diſciples* as his *heralds*, to proclaim him King, as that it would have given too much occaſion to the *government*, to ſuſpect that he deſigned ſome ſuch thing, and too much colour to the accuſation of the *Jews*, that he forbad men *to give tribute to Cæſar, ſaying, that he himſelf was Chriſt a King*, Luke 23. 2. Now from the firſt obſervation we learn, that the reaſon why he was thus concerned to have his miracles concealed, muſt be ſomewhat peculiar to the Jewiſh nation; and from the ſecond, that he did this chiefly to avoid all ſuſpicion, that he intended to ſet up any temporal kingdom, or to give occaſion to any innovation, ſedition, or diſturbance, upon his account. We therefore may ſay,

1*ſt*, With the Reverend Dr. *Hammond*, that he did this to avoid the malice of the *ſcribes* and *Phariſees*, and the *Herodians*, againſt him, who were ſo far from being convinced by his miracles, that they not only did blaſpheme them, but oft conſulted how they might entrap him in his words, and get ſomething out of his mouth, by which they might accuſe him as an enemy to God and *Cæſar*. So when he had pronounced his woes againſt them, the *ſcribes* and *Phariſees* began to urge him vehemently, laying ſnares for him, and *ſeeking to get ſomething out of his mouth, that they might accuſe him*, (to the government,) *Luke* 11. 53, 54. When, in the parable of the kingdom of heaven, he had told them what was like to be their fate, they *ſend out their diſciples with the Phariſees, to entrap him in his words*, and to put the *queſtion* to him, *Is it lawful to give tribute to Cæſar, or not?* Matth. 22. 15, 18. And when he doth but covertly declare himſelf to be *the Son of God*, they are ready to ſtone him for it, *John* 8. 59. —— 10. 31. And at his miracles they were ſo incenſed, as to think of nothing leſs than cutting him off; and thus when he cured the man that had the withered hand, the *Phariſees* and *Herodians take counſel together, how they might deſtroy him*, Mark 3. 6. Thus when the people, hearing his words and ſeeing his miracles, began to be convinced by them, and to ſay, that *he was the Chriſt*; the *Phariſees* and *high prieſts* hearing that they murmured ſuch things concerning him, ſend forth their ſervants to apprehend him, *John* 7. 30, 31, 32. When he had raiſed *Lazarus*, the *chief prieſts* and *Phariſees* conclude, that *it was expedient that he ſhould die*, and ſend forth their commands, that *if any one knew where he was, he ſhould declare it, that they might take him*, John 11. 47, 49, 50, 57. That therefore they might not take him off before his time, and that they might have leſs occaſion to do it for his popularity, or the reſort of multitudes unto him, he commands his miracles ſhould be concealed; and when they could not be ſo, he departs from the multitudes into deſart places; and when his fame was ſpread forth in one country round about, he departs thence into ſome other place. But,

2*dly*, His chief deſign in thus concealing that he was the *Chriſt*, and giving charge not to divulge his miracles, was this, that he might not indulge that pernicious conceit which had obtained among them, that their *Meſſiah* was to be a temporal King; for the very name of their *Meſſiah* being ſtill in their *Targums*, *Meſſiah the King*; and they ſpeaking ſo much of his kingdom, and dominion over the nations, his delivering *Iſrael*, and ſubduing their enemies; had our Lord openly declared himſelf the *Meſſiah* before his reſurrection, and exaltation to the right hand of God, they would eaſily have made this inference, that therefore he muſt be their *King*, their deliverer, and the ſubduer of their enemies, and would have attempted by tumults and ſeditions to ſet up his *kingdom:* Thus when he had fed five thouſand with five little loaves and two ſmall fiſhes, they gathering hence, that he was able to make proviſions for an army, preſently conclude, that *they would take him by force, and make him a King*, John 6. 15. And this cauſeth him to depart from them into a mountain alone. And his miracles being ſo great a conviction, that he was that *Prophet that ſhould come into the world*, this was thought warrant enough for this attempt, *v.* 14. *Chriſt's kingdom* therefore not being of this world, and therefore

therefore not to come with that pomp or obſervation, or to the ends which they expected, and it being his great concern, that no ſedition or diſturbance of the *civil government* ſhould be laid, either to his perſon or doctrine, this ſeemeth to have been the chief reaſon, why he gave charge to thoſe he healed, not to make his miracles known, and to his *diſciples* not to declare that he was the *Chriſt*.

Ver. 36. [r] Ὅτι ἦσαν ἐκλελυμένοι, *They fainted.*] It is certain that *Chryſoſtom* and *Theophylact* read here ἐσκυλμένοι, they were *toſſed* and *wearied*, either with the burdens of the *ſcribes* and *Phariſees*, or with going from one of theſe falſe guides to another; from thoſe that bound, to thoſe that looſed the ſame thing. But our reading, they were *ſcattered one from another*, comports beſt with the ſimilitude of being as *ſheep* without a ſhepherd.

Ver. 37. [s] Ὁ μὲν θερισμὸς πολύς, *The harveſt indeed is great, but the labourers few*, &c.] From this diſcourſe of *Chriſt* we learn theſe things, worthy to be regarded by all the *paſtors* of *Chriſt's* flock, *viz.*

1*ſt*, That he who doth not inſtruct his flock in the *ſincere milk of the word*, and acquaint them with the things belonging to their eternal peace, from an heart full of love to God, and to the ſouls committed to his charge, deſerves not the name of a true ſhepherd; for the want of theſe things in the *ſcribes* and *Phariſees*, made *Chriſt* complain, that the *Jews* were *as ſheep without a ſhepherd*.

2*dly*, That where the harveſt is great, and there be many who are *white for the harveſt*, John 4. 35. or ready to receive inſtruction, we ſhould be the more diligent and laborious to afford it to them.

3*dly*, That in ſuch caſes, when either we are not called to that work, or are placed in another ſtation, we ſhould pray fervently, that God would raiſe up men fitted for their inſtruction, and zealous for his glory, and the good of ſouls.

CHAP. X.

1. AND when he had called to him his twelve diſciples, he gave them [a] power againſt unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſes, (*as they went preaching in his name.*)

2. Now the names of the twelve Apoſtles are theſe, the [b] firſt, Simon who is called Peter, and Andrew his brother, James the ſon of Zebedee, and John his brother.

3. Philip, and Bartholomew, Thomas, and Matthew the publican, James the ſon of Alpheus, and Lebbeus, whoſe ſirname was Thaddeus,

4. Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

5. Theſe twelve Jeſus ſent forth, (*by two and two*, Mark 6. 7.) and commanded them, ſaying, Go not (*at preſent*) into the way of the Gentiles, and into any city of the Samaritans enter ye not.

6. But go rather to the [c] loſt ſheep of the houſe of Iſrael; (*to whom this doctrine of ſalvation is firſt ſent, and is to be firſt preached*, Acts 3. 26.)

7. And as ye go, preach, ſaying, The kingdom of heaven is at hand, (i. e. *the kingdom of the Meſſiah is now to be ſet up.*)

8. (*And in confirmation of this*) Heal the ſick, cleanſe the lepers, [d] raiſe the dead, caſt out devils; freely ye have received (*this power from me,*) [e] freely give, (*the benefit of it to others.*)

9. (*Then he commanded them to take nothing by the way*, Mark 6. 8. *ſaying,*) Provide neither gold, nor ſilver, nor braſs, in your purſes:

10. Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet [f] ſtaves; for the workman is worthy of his meat; (*and therefore you may reaſonably expect to find it among them, for the benefit of whom you labour.*)

11. And into whatever city, or town, ye ſhall enter, enquire who in it is [g] worthy, (*or prepared to receive inſtruction,*) and there abide till ye go thence, (*or from that town.*)

12. And when ye come into an houſe, ſalute it, (*ſaying, Peace be to this houſe.*)

13. And if the houſe be worthy, let your peace come upon it, (*your bleſſing ſhall reſt on it,*) but if it be not worthy, let your peace [h] return to you; (i. e. *they ſhall receive no advantage by it.*)

14. And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe, or city, [i] ſhake off the duſt of your feet, (*for a teſtimony againſt them*, Mark 6. 11. Luke 9. 5. *that you count them as unclean, and unfit to be converſed with any more, becauſe they have rejected the word of life propounded, and by your miracles confirmed to them.*)

14. Verily, I ſay unto you, [k] it ſhall be more tolerable for the land of Sodom and Gomorrah in the (*great*) day of judgment, than for (*the people of*) that city; (*becauſe the means of knowledge rejected by them hath been greater*, Chap. 11. 23, 24.)

16. Behold, I ſend you forth as (*if*) ſheep (*were ſent*) in the midſt of wolves; (i. e. *on an employment full of peril from the men of the world;*) be ye therefore

therefore wiſe as ſerpents, (i. e. *as prudent and wary as they are to preſerve themſelves from danger,*) and harmleſs as doves; (*that, giving no offence to any man, you may give them no occaſion to do evil to you. See Rom.* 16. 19.)

17. [l] But (*and eſpecially*) beware of (*the*) men (*of this age and nation,*) for they will deliver you up to the councils (*of the Sanhedrim,*) and they will ſcourge you in their ſynagogues (*for preaching in my name.*)

18. And ye ſhall be brought before Governors and Kings for my ſake, for a teſtimony againſt (Gr. *to*) them, and (*to*) the Gentiles, (*who believe not the Goſpel preached to them, that the kingdom of God was come to them,* Luke 10. 9.)

19. But when they deliver you up, (*to theſe men,*) [m] take no thought how, or what ye ſhall ſpeak; for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

20. For it is not ye that ſpeak, (*from your own abilities,*) but (*it is*) the Spirit of your Father that ſpeaketh in you.

21. And (*know this, that when the Goſpel is thus preached by you, the effect of it will be this, that*) the brother (*who believeth not*) ſhall deliver up the (*Chriſtian*) brother to death, and the father the child; and the children ſhall riſe up againſt their parents, and cauſe them to be put to death, (*as being Chriſtians.*)

22. And ye (*alſo*) ſhall be hated of all (*the*) men (*of the world,*) for my name's ſake, but he that endureth to the end (*of theſe days of perſecution from the unbelieving Jews,*) ſhall be ſaved (*from the dreadful deſtruction coming on them.*)

23. But [n] when they perſecute you in this city, (i. e. *in any one city,*) flee ye into another; for verily I ſay unto you, [o] ye ſhall not have gone over the cities of Iſrael, till the Son of man be come; (*with his Roman army to deſtroy that nation, and to burn up their cities.*)

24. (*And to arm you againſt theſe perſecutions, conſider that*) the diſciple is not (*to expect to be*) above his maſter, nor the ſervant (*to be*) above his lord.

25. It is enough for the diſciple to be as his maſter, and (*for*) the ſervant (*to be*) as his Lord; if (*then*) they have called the maſter of the houſe Beelzebub, how much more (*ſhall they call, or proportionably revile*) them of his houſhold?

26. [p] Fear them not therefore, for there is nothing covered that ſhall not be revealed, and hid that ſhall not be known; (i. e. *for my doctrine, which now ſeems obſcure, and hidden from the world, ſhall in time be revealed to all nations, and overcome all the calumnies with which it is loaded, and all the oppoſition it ſhall meet with.*)

27. [q] What (*therefore*) I tell you in darkneſs, (*or parabolical expreſſions,*) that ſpeak ye in the light, and what ye hear (*from me*) in the ear, (i. e. *more privately*) that preach ye (*publickly, and as it were*) upon the houſe tops.

28. [r] And fear not them which (*can only*) kill the body, but are not able to kill the ſoul; but rather fear him who is able to deſtroy both ſoul and body in hell.

29. (*Moreover, you who are ſo highly valued by God, and live under ſuch a peculiar conduct of his providence, have no cauſe to fear, what they can do to the body, for*) are not two ſparrows ſold for a farthing, (*as being birds of little value?*) and one of them ſhall not fall on the ground, (*or die*) without (*the providence of*) your Father.

30. But (*yet this providence it more particularly concerned for you, for*) the very hairs of your head are all numbred; (i. e. *your minuteſt concerns are under the eſpecial conduct of his providence.*)

31. Fear ye not therefore, (*for*) ye are of more value (*in the ſight of God*) than many ſparrows.

32. Whoſoever therefore ſhall (*by theſe conſiderations be encouraged ſtill to*) confeſs (*or own*) me (*and my doctrine*) before men, him will I confeſs alſo (*or own at the great day, as my faithful ſervant*) before my Father which is in heaven.

33. But whoſoever (*notwithſtanding theſe encouragements*) ſhall (*to avoid their perſecutions*) deny me before men, him will I alſo deny (*and diſown at the great day*) before my Father which is in heaven.

34. (*And*) [s] Think not that I am come to ſend (*or cauſe*) peace on earth, (*and ſo to free you from theſe perſecutions, for*) I came not to ſend peace, but a ſword.

35. For I am come to (*preach that doctrine, which will rather*) ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law.

36. And (*thus it ſhall happen, that*) a man's foes ſhall be they of his own houſhold.

37. (*And this diſpenſation of providence will diſcover who is worthy to be owned as my diſciple, for when this happeneth,*) He that loveth father or mother more than me, (i. e. *is moved by his regard to them, to diſown me, or diſobey my precepts,*) is not worthy of me; and he that loveth ſon or daughter more than me, is not worthy of me.

38. And he that taketh not (*up*) his croſs, and followeth after me, is not worthy of me. (See Note on *Luke* 9. 23.)

39. (*And know that by refuſing thus to follow me,*

me, men will be the greatest losers, for) He that *(by deserting me in time of persecution,)* findeth his life *(preserved for a little while,)* shall lose it *(probably here, and certainly hereafter;)* and he that loseth his life for my sake shall find it, *(happily improved into life eternal, and so shall be the greatest gainer.)*

40. *(Nor shall my kindness be confined only to those who shew this affection to my person, but)* [t] He that receiveth you, *(preaching in my name, shall be esteemed as he that)* receiveth me, and he that receiveth me, *(as he that)* receiveth him that sent me.

41. *(And)* He that receiveth a Prophet in the name of a Prophet, (i. e. *as one sent from God, and doth accordingly attend to him,)* shall receive a Prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, (i. e. *out of true love to his righteousness,)* shall receive a righteous man's reward.

42. And whosoever shall give to drink to one of these little ones, (i. e. *the meanest of my disciples,)* a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

ANNOTATIONS on Chap. X.

Ver. 1. [a] ΕΔΩΚΕΝ αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, *He gave them power against* (or over) *unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.*] ἐξουσία πνευμάτων, here is *genitivus objecti*, say *grammarians*; power of unclean spirits, being put for *power over* or *against them*. So βλασφημία τοῦ πνεύματος, *Matth.* 12. 31. is expounded, *v.* 32. *Blasphemy against the Holy Ghost.* See *Isai.* 3. 14. *Joel* 3. 19. 1 *Cor.* 9. 12. But that which chiefly is to be observed here, is this, that *Christ* here delegates power to the *Apostles*, and afterwards to the *seventy disciples*, Luke 10. 9, 17. and after his resurrection to *believers* in the general, to do this in his name, *Mark* 16. 17, 18. And though the *Apostles* were not at present impowered to impart these gifts to others, yet after our *Lord*'s resurrection they were enabled to do it, by baptizing, and laying their hands upon them; which is so eminent a demonstration of the truth of *Christian faith*, as hath no parallel in any *history*, excepting that of *Moses*, who *laid his hands upon Joshua, and he was filled with the spirit of wisdom*, Deut. 34. 9. and of *Elisha*, on whom the *spirit of Elijah* rested, 2 *Kings* 2. 15. Though this was done, not by any power they had to communicate to others the virtue which resided in them, but in the case of *Joshua* by the particular command of God, *Numb.* 27. 19, 20. and in the Case of *Elisha* by the will of God; and was a signal confirmation that they were both *Prophets* sent by God; and much less was it done, as here by invocation of their names. For among all the accounts the *heathens* have given us of their famous *magicians*, and workers of wonders, there is not one to be found, who ever pretended to a power to delegate their virtue to others, or to impart their power to them, upon the invocation or using of their names, or belief of their doctrine. And hence (a) *Arnobius*, having summed up the miracles our *Saviour* did, adds, that he not only did them by his power, verum quod erat sublimius multos alios experiri & facere sui nominis cum adjectione permisit, *but permitted many others to do them, by invocation of his name; nor did he any of these miracles which raised astonishment in others, which he enabled not his little ones, and even rusticks to perform.* And then he triumphs over the *heathens* thus, *What say you, Oh ye stiff and incredulous minds?* alicuine mortalium Jupiter ille Capitolinus hujusmodi potestatem dedit? *Did ever that Jupiter, whom ye Romans worship in the Capitol, gave the like power to any mortal?* and then he concludes this to be the evidence of a true divine power, *for to transfer your miraculous power to a man, and to give authority and strength to a creature, to do that which you alone can do*, supra omnia sitæ est potestatis, continentisque sub sese est rerum omnium causas, *is an evidence of one who hath power over all, and hath the causes of all things at his beck.*

Ver. 2. [b] Πρῶτος Σίμων, *First Simon.*] It is the observation of many of the (b) *fathers* and *interpreters* here, that *Simon* is here reckoned *the first* of the *Apostles*; not as being so in dignity, but as being *first called*; for which see *Mark* 1. 16. *Matt.* 4. 18. And therefore this word is omitted both by St. *Mark*, Chap. 3. 16. and St. *Luke*, Chap. 6. 14. which sure they would not have done, had they imagined it to be so remarkable, for establishing St. *Peter*'s monarchy, as the *Papists* do.

Ver. 6. [c] Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ, *but go rather to the lost sheep of the house of Israel.*] He calls all *Israel* sheep,

(a) Adv. Gentes. l. 1. p. 30, 31.

(b) *Quem primum Dominus elegit*, Cypr. Ep. 71. ὁ πάντων τοῦ μαθητοῦ πρωτεύσας. Basil. de Jud. Dei, To. p. 268. ἀπ' ἀρχῆς τῶν ὅλων, Method. apud Photium, Cod. 275. *Primus credidit, & Apostolatus est Princeps.* Hilar. in Matth. Can. 7. Πεισθεὶς ὁ Πέτρος ἐν Ἀνδρίᾳ, διότι ἐν πρωτόκλητος. Theoph. in locum.

though they were not obedient to the voice of the Shepherd, as being all God's choſen people; he calls them loſt ſheep, becauſe they were in ſo great peril of being loſt and ruined by the ignorance and wickedneſs of their guides. So *Pſalm* 119. 176. *Iſa.* 53. 6. *Jer.* 50. 6. To them the *Apoſtles* are firſt ſent, becauſe they were *children of the kingdom*, Matth. 8. 12. to whom the promiſe of the *Meſſiah* was made, *Gen.* 17. 1. and the *adoption* and *promiſes* eſpecially belonged, *Rom.* 9. 4. Whence the *Apoſtle* ſaith, the *Goſpel* ought firſt to be preached to them, *Acts* 13. 46. They who by *ſheep* here underſtand the *elect by a ſecret decree of God*, muſt, contrary to the tenour of the *New Teſtament*, make *Chriſt* and his *Apoſtles* to be ſent to none, who rejected the *Goſpel*; yea, they make *Chriſt* ſend his *Apoſtles* to them, whom they could never find; it being not poſſible for them, without a revelation, to know who were thus *the Elect of God.*

Ver. 8. [d] Νεκρους ἐγειρετε, *Raiſe the dead.*] Dr. *Mills* here notes, That theſe words are wanting in many *manuſcripts*; and, becauſe the *Apoſtles* raiſed none from the dead before *Chriſt*'s reſurrection, he conjectures, that they have been added to the text: But againſt this imagination, let it be noted, That theſe words are to be found in the *Vulgar*, *Syriack*, *Arabick*, and *Ethiopick* Verſions, and left out only in the latter Verſion of the *Perſick*; and the argument which he and *Grotius* uſe for the excluding thoſe words from the text, would exclude alſo the *cleanſing of the lepers*, for we read of none cleanſed by them in that interval. But it is to be obſerved, that the words in this *Chapter* reach to their miſſion after *Chriſt*'s reſurrection, and many of them were not fulfilled before: For then only was it, that they were *brought before councils*, and *ſcourged in the ſynagogues*, *and brought before Kings and Governors, for Chriſt's ſake*, ver. 17, 18. then only was *the Spirit given them, to teach them how to ſpeak*, ver. 19, 20. then were they *hated of all men for his name.* Note therefore that there was a double miſſion of the *Apoſtles.* The

1ſt, Was to the *Jews* only, excluſively to the *Gentiles*, and *Samaritans*, ver. 5. and thus they were ſent, *two and two*, Mark 6. 7. to go through the cities and villages of *Iſrael*, to preach, ſaying, *The kingdom of heaven is at hand*, here, *ver.* 7, 23. *Luke* 9. 5, 6. which miſſion they compleated before our *Saviour*'s death, *Luke* 9. 10, 22, 35. and in this they were only empowered to *heal diſeaſes, and to caſt out devils*, Matth. 10. 1. *Mark* 6. 7, 13. *Luke* 9. 1, 2. But,

2dly, They had a ſecond miſſion, after our *Lord*'s reſurrection, conceived in theſe words, *as my Father ſent me, ſo ſend I you*, John 20. 21. And this was to be executed after the deſcent of the *Holy Ghoſt* upon them, by being *his witneſſes in Jeruſalem, and all Judea and Samaria, and to the utmoſt ends of the earth*, Acts 1. 8. And to this miſſion relates this commiſſion, *to cleanſe the lepers, and to raiſe the dead*; for, beſides the many things already mentioned, which cannot poſſibly relate to their firſt miſſion; moſt of the things mentioned in this Chapter, are the very things ſpoken in our Lord's prediction of the deſtruction of *Jeruſalem*, and are there mentioned as things to be done then. *Matth.* 24. 9. And theſe words, *ver.* 22. *He that endures to the end ſhall be ſaved*, are the very words which *Chriſt* uſeth, when he ſpeaks of the deſtruction of the *Jewiſh polity*, Matth. 24. 13. Mark 13. 13. and therefore it is obſervable, that St. *Mark* and *Luke*, who relate only what appertained to their firſt miſſion, ſpeak nothing, in the Chapters mentioned, of their commiſſion to *cleanſe the lepers*, and to *raiſe the dead*; or, from *ver.* 15 to 31. as knowing, that theſe things belonged to their ſecond miſſion. See *Examen Millii*, l. 2. c. 1. n. 4.

Ibid. [e] Δωρεὰν ἐλάβετε, δωρεὰν δότε, *Freely you have received, freely give.*] Though theſe words are by latter *fathers* extended to both the *ſacraments*, according to thoſe words of *Tertullian*, Nulla res Dei pretio conſtat, *We receive nothing for the things of God*; yet from the connexion of them, with the commiſſion given to *cure diſeaſes, caſt out devils, and raiſe the dead*; and from the words of (c) *Irenaus*, ſaying, *The church did all theſe miracles, neither ſeducing any man, nor taking money for them,* ὡς γὰρ δωρεὰν ἔλαβε παρὰ Θεοῦ δωρεὰν καὶ διακονεῖ, *for as ſhe hath received them freely of God, ſo ſhe freely miniſters them:* I ſay, from theſe things it is evident, that theſe words only relate to the diſpenſing of *miraculous gifts*, and they aſſuredly do wreſt and very much abuſe them, who plead from them againſt the maintainance of the *miniſtry*. For, (1.) *Chriſt* ſending the *ſeventy* on the ſame errand, and inveſting them with the ſame power, bids them, *into whatſoever houſe they entered, to eat and drink what was ſet before them, becauſe the labourer was worthy of his hire*, Luke 10. 7. And many of the *Apoſtles*, when executing this commiſſion, even the brethren of our *Lord* and *Cephas*, did ſo, 1 *Cor.* 9. 4, 5. St. *Paul* alſo, who did not uſe this liberty, not only juſtifies his right to do ſo, but requires them who are *taught the word, to communicate to him that teacheth in all good things*, Gal. 6. 6. See the Note there; and pronounceth him that *labours in the word, and doctrine, worthy of double honour*, that is, *maintenance*; and ſaith, *The Lord hath ordained, that they*

(c) Lib. 2. c. 57.

they who preach the Gospel, should live of the Gospel, 1 Cor. 9. 14.

Ver. 10. [f] Μηδὲ ῥάβδον, *Nor yet staves.*] That the reading of *Theophylact*, and many MSS. μηδὲ ῥάβδους, *nor staves*, is the true reading, is evident from *Mark* 6. 8. *Luke* 9. 3. where they are permitted to carry *one staff*. And by this precept, our *Lord* taught them, when they were employed in his service, to depend upon his providence for the provision of what they wanted; and therefore he speaks thus to them, *When I thus sent you forth, lacked ye any thing?* Luke 22. 35. it follows, *for the labourer is worthy of his meat*; and therefore, even when they were dispensing these *miracles*, our *Lord* allows them to receive it: Only *Theophylact* here notes, That *Christ* here says, he is worthy τροφῆς, ὑ τρυφῆς, *of his food, not of dainties; for it becomes not a teacher to fare deliciously.*

Ver. 11. [g] Ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι, *Enquire who in it is worthy.*] So *ver.* 13. *And if the house be not worthy.* Here *Camero* pronounces them *innovators*, who conclude hence, *that the reason why one is rather called than another, is in men themselves*, i. e. in any disposition in them to receive the word; that is, he pronounceth all the *ancients innovators*; for that they were of this opinion, is evident from (d) *Dally's Testimon. Verum*, and from *Vossius* in his *Pelagian* History, l. 7. *c.* 2. and is demonstrable from these words of *Christ*; for he sends his *Apostles to the lost sheep of the house of Israel*, i. e. to those who had strayed from the salutary pastures of the *law*, and the *Prophets*, to them whom he calls *to repentance*, Mark 6. 12. to whom the *Gospel* was to be preached, *Luke* 10. 9. He speaks therefore not of them who were called already, but who were to be called to *Christ's sheep-fold*, to the *kingdom of heaven*, and to *faith* and *repentance*, as the preparations for entering into it. (2.) In those who are thus to be called, *Christ* manifestly supposeth, some would be found by the *Apostles* ἄξιοι, *worthy*, some *unworthy*; bidding them to enquire who were such, and who not; and accordingly to deport themselves towards them: Now, whence should they know this, but from such *dispositions* found in some, which rendered them fit for the kingdom, or from whom they might hope, they should not labour in vain in calling them to repentance, and preaching the *kingdom of God* to them: So also, when he sends his *seventy disciples* on the same errand, bidding them say, *Peace to the house they come to*; and promising that *if a son of peace were there, their peace should rest upon it*, Luke 10. 6. What can this *son of peace be*, but one disposed to receive such persons peaceably, and kindly, and to hearken to their admonitions? And is not this the very thing which fitted them for the divine benediction? This will be still more evident, from the consideration of the persons opposed to the *worthy*, and the *sons of peace*; for they were such as were not disposed to hearken to the word, or to receive the *preachers* of it, *Matth.* 10. 14. *Mark* 6. 11. *Luke* 10. 10. for which they were to look upon them as impure; yea, for which *Christ* pronounces their punishment would be *greater in the day of judgment than that of Sodom and Gomorrah*: And must not such dreadful judgments befal them, for want of such dispositions, as might, and ought to have been in them towards the *Gospel of the kingdom*, and those who came to them with the kind offer of the blessings of it? They therefore, by refusing to receive the word, *judged themselves unworthy of eternal life*, Acts 13. 46. when they might, and should have done the contrary; and, for want of those good dispositions, which others had, and they might have had, fell short of the salvation tendered to them.

Ver. 13. [h] Ἐὰν δὲ μὴ ᾖ ἀξία, *But, if it be not worthy, let your peace return unto you.*] That is, they shall not obtain the peace you wish them, or receive any benefit from your wishes; so this phrase signifies in those words of the *Psalmist*, *My prayer returned into my bosom*, Psal. 35. 14. See *Isa.* 55. 11.

Ver. 14. [i] Ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν, *Shake off the dust from your feet.*] The *Jews* thought the dust of *heathen* lands polluted; so that the import of this phrase is this, *Look upon such, as those heathens whom I have forbid you to preach to*; when therefore ye depart from them, shake off the dust of your feet, as a testimony that you so esteem them.

Ver. 15. [k] Ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, *Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*] The *gloss* which some have put upon these words, *viz.* that the punishment of that city shall be greater, when *Christ* comes to execute his judgment on the *Jewish* nation, than that which *Sodom and Gomorrah suffered for refusing the preaching of Lot*, doth certainly pervert the import of these words. For, (1.) *Christ* saith not, *it hath been more tolerable for Sodom, but* ἔσται, *it shall be so*; which shews, he had respect, not to the past, but future sufferings of *Sodom* and *Gomorrah*. (2.) *Christ* adds, It shall be more tolerable for *Sodom*, &c. *in the day of judgment*. Now, though the times of the

(d) Apol. à p. 753. ad p. 946.

deſtruction of the *Jewiſh* nation, are ſometimes ſtiled *the days of vengeance*, yet never are they called the *day of judgment*; but that phraſe ſtill relates unto the final judgment and perdition of ungodly men, 2 *Pet.* 3. 7. that day to which the wicked are reſerved *to be puniſhed*, 2 *Pet.* 2. 9. See *Matth.* 12. 36. 1 *John* 4. 17. So alſo doth the *phraſe* ἐν τῇ κρίσει, uſed by St. *Luke*, Chap. 10. 14. concerning the ſame perſons, always ſignify, *Matth.* 12. 41, 42. ſo that the *Sodomites* ſhall certainly receive a future judgment. According to theſe words of *Theophylact*, ἐκεῖ μειώτερον κολασθήσονται, *and they ſhall be puniſhed more moderately.* And, who can rationally conceive, that men polluted with ſuch unnatural luſts, ſhould be fit to come into that place, into *which nothing enters that is polluted or defiled?* Rev. 21. 27. Here alſo, it is well noted by *Grotius*, That the ſin of thoſe who reject the Goſpel, rendering them obnoxious to greater puniſhment than *Sodom* and *Gomorrah* were to ſuffer at the day of judgment, becauſe committed againſt greater light, and greater confirmation of the truth, muſt be a wilful ſin, which it was in their power to avoid.

Ver. 17. [l] Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων, *But beware of men;*] i. e. avoid as much as in you lies, the perſecutions you may ſuffer from them: For, as *Theophylact* here notes, this is to be wiſe as ſerpents, *viz.* to be circumſpect in declining their ſnares, and giving them no juſt occaſion to afflict us; and to be harmleſs as doves, is, to offend no man by word or example, and ſo to give them no occaſion to do evil to us.

Ver. 19, 20. [m] Μὴ μεριμνήσητε πῶς, ἢ τί λαλήσητε, *Take no thought how, or what you ſhall ſpeak; for it is not you that ſpeak, but the Spirit of my Father which ſpeaketh in you;*] *Chriſt* promiſing here to his *Apoſtles*, immediate aſſiſtance from the *Holy Spirit*, forbids them, προμελετᾶν, *to meditate beforehand what they ſhould ſay*, Luke 21. 14. Vain therefore are the *Papiſts*, who aſcribe the ſame aſſiſtance to their *fathers*, met in *councils*, ſaying, *It is not they that ſpeak, but the Holy Ghoſt that ſpeaketh in them*; and yet make prayers and diſputations, and many other things, requiſite to an *infallible* deciſion. Vain alſo are the *Anabaptiſts*, *Quakers*, and whoſoever do now expect the like aſſiſtance in prayer and preaching, after theſe extraordinary gifts are ceaſed, as the *Apoſtles* had by virtue of them; they may as well pretend to *ſpeak with tongues*, and *caſt out devils*, *as the Apoſtles did, by virtue of the ſame aſſiſtance.*

Ver. 23. [n] Ὅταν δὲ διώκωσιν ὑμᾶς, &c. *But when they ſhall perſecute you in this city, flee into another.*] It follows not from theſe words, That a *paſtor*, who is fixed to a particular congregation, may flee from it in times of perſecution; their caſe being not the ſame with that of the *Apoſtles*, whoſe commiſſion was to go *through all the cities of Judea, beginning at Jeruſalem*, Acts 1. 8. ſo that they only fled from one part of their juriſdiction to another, and were ſtill executing the office and truſt committed to them.

Ibid. [o] Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, *I ſay unto you, ye ſhall not have gone over the cities of Iſrael till the Son of man come.*] This Dr. *Lightfoot* underſtands as ſpoken of their firſt miſſion, and ſays, the meaning of the words is this, You ſhall not have finiſhed it, till the Son of man riſe from the dead. But, (1*ſt*,) In that firſt miſſion, they met with no perſecution in any city; but where they were not received, left it of their own accord, *ver.* 11. (2*dly*,) They preſently returned from their firſt commiſſion to their Lord, and told him all that they had done, and taught in proſecution of it, as we read, *Luke* 9. 10. *Mark* 6. 30. (3*dly*,) This phraſe, *the coming of the Son of man*, doth never, that I know of, ſignify our Lord's coming at his reſurrection, but either his coming with the *Roman* army to deſtroy the *Jews*, as *Matth.* 24. 27, 30, 37, 44.——25. 13. *Mark* 13. 26. *Luke* 18. 8. —— 21. 27. or elſe his coming to the final judgment, *Matth.* 16. 27. And ſeeing the *Apoſtles* were none of them to live till the day of judgment, it ſeems neceſſary to underſtand this of his coming to avenge his quarrel on the *Jewiſh* nation. And to this ſenſe lead the following words; and if you meet with great obloquies and perſecutions from the *Jewiſh* nation, whilſt you are thus ſpreading the Goſpel through *Judea*, (as they did even to the beginning of the war; (e) *James*, the brother of our *Lord*, and other *Chriſtians*, being ſlain by *Ananus* the *High Prieſt*, but three years before the war broke out;) it is only what was done to your *Lord*; and therefore, what you have equal reaſon to expect, *for the diſciple is not above his maſter*, ver. 24, 25, 26.

Ver. 26. [p] Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, *Fear ye not them therefore; for there is nothing hidden that ſhall not be revealed.*] Theſe words are capable of two good ſenſes: (1*ſt*,) Let not the dread of theſe perſecutors affright you from preaching of the Goſpel, as deſpairing of the ſucceſs of it; for though at preſent it ſeems to be hidden from the world, and it is like to be obſcured a while by the calumnies of the *Jews* and others, I will cauſe it to ſhine through all the world, and diſſipate all the clouds they caſt over it, and break through all obſtacles, and

(e) Joſeph. Antiq. l. 20. c. 8. p. 698. B.

and will render it *mighty, to cast down every high thought that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ*, 2 Cor. 10. 5. or thus; Fear not the calumnies, with which they shall load you, (as they did your Master, calling him *Beelzebub*, ver. 25.) for I will make the innocency and excellency of your doctrine, as clear as the light; and your integrity in the dispensing of it, and your patience in suffering for it, to redound to your praise, honour and glory throughout all ages, and especially at the revelation of our Lord from heaven, 1 *Pet.* 1. 7.

Ver. 27. [q] Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτὶ, &c. *What I say to you in darkness, speak ye in the light, and what ye hear in the ear, that preach ye upon the house-tops;*] i. e. what I have said to you in private, and in obscure *parables*, and almost as the *Jewish doctors*, whose custom it is to whisper into the ear of one, who is to speak what he thus whispers aloud to others; (See Dr. *Lightfoot* and Dr. *Hammond* on this place) that speak ye openly and clearly in the audience of all, and as it were, after the manner of the *Jews*, who having battlements on the tops of their houses, over which they could look, *Deut.* 22. 8. 2 *Sam.* 11. 1. *Acts* 10. 9. did often from them preach to the people. And so, saith (f) *Hegesippus*, they carried *James the Just to the top of the temple, to preach to the people at the Passover.*

Ver. 28. [r] Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, *And fear not them who can kill the body, but cannot kill the soul*, &c.] These words seem to contain a certain evidence, that the soul dies not with the body, but continues afterwards in a state of sensibility: For, (1*st*,) That which it is allowed that men can do to the body, it is denied that they can do to the soul; therefore *Christ* speaks not in these words of death eternal, (for that men cannot inflict upon the body, or hinder its resurrection;) therefore it is spoken of a temporal death. Note, (2*dly*,) That they, who by killing the body, make the soul also to perish, till the re-union and reviviscence both of soul and body, do also kill the soul, and so do more than they who can kill the body only: And they who by killing of the body render the soul or spirit of a man insensate, and deprived of all possibility of thinking or perceiving any thing, do also kill the soul; for it is not easy to perceive, how an intelligible, thinking, and perceiving being, can be more killed, than by depriving it of all sensation, thought, and perception; the body itself, being killed by a total privation of its capacity of sense and motion: Since therefore in St. *Luke*, Chap. 12. 4. *Christ* saith, The adversaries of the *Christians can only kill their bodies*, and here, that they cannot kill their souls; it remains, that the soul doth not perish with the body, nor is it reduced into an insensible state by the death of it. And (3*dly*,) Our Lord may well be supposed to speak here, as the *Jews* would certainly understand his words; now, they would certainly thus understand him, this being their received opinion, That the soul after the death of the body, was capable of bliss or misery, and therefore did continue in a state of sensation; (g) *man*, say they, *fears an earthly king, who may die to-morrow, should punish him; and doth he not fear him, in whose hands his soul is, both in this life and the future?* And the *author*, περὶ αὐτοκράτορος λογισμοῦ, saith, (h) *Let us not fear them who seem to kill the body; for, them who die for the law*, Abraham, Isaac, *and* Jacob, *receive; but they who transgress the law of God, subject the soul to a great danger of endless torments.* See Additions N° 12.

Ver. 34. [s] Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν.——ἀλλὰ μάχαιραν. *Think not that I came to send peace upon the earth; I came not to send peace, but a sword*, ver. 35, 36.] The usual import assigned to these words, is this, Though all my exhortations and institutions tend to conciliate the most endearing love, and to establish the firmest and most lasting peace in the world; yet, the event of it, through mens ignorance and wickedness, will be great variance and discord, even between nearest relatives, and persons of most intimate acquaintance and familiarity: Yet is the exposition of Dr. *Lightfoot* very ingenious and true, That he came to send upon the land of *Judea*, not that peace, and those *Halcyon days* which they expected at the coming of their *Messiah*, but a sword, and continual war and discords to destroy them, not only by their enemies, but by their own hands: Of which, *Josephus* gives us a full comment in his *History* of the continual wars the *Jews* had with the *Greeks*, the *Syrians*, the *Samaritans*; which were, saith (i) *Eusebius* from him, σάσεις καὶ πόλεμοι καὶ κακῶν ἐπαλλήλοι μηχαναί, *continual wars and seditions, and machinations of evils*, with the *prognostication* of them by a kind of *flaming sword hanging over Jerusalem for a year.* See Note on *Chap.* 24. (k) He adds, That ἐκείνῳ τῷ ἔτει πόλει ταραχὴ καὶ πόλεμος ἐμφύλιος, *there*

(f) Apud Euseb. H. Eccl. l. 2. c. 23.

(g) Burt. Floril. p. 364. Eben. Ezr. in Ex. 20. 3.

(h) Μὴ φοβηθῶμεν τὸ δοκοῦντα ἀποκτεῖναι τὸ σῶμα, ὅτων γὰρ θάνατος ἡμᾶς Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, καὶ πάντες ὅσοι τὸν θεὸν ἔχουσι· μέσας δὲ ἡ ψυχὴ κίνδυνον ἐν αἰωνίῳ βασάνῳ ἕξει ὁ παραβὰς τὸν θεῖον νόμον, ὃς δ' ἂν εἰρήνην ἡ εὐσέβειαν ἕλῃ cap. 13.

(i) Hist. Eccl. lib. 2. cap. 6.

(k) De Bel. Jud. lib. 4. c. 10.

there aroſe in every city tumults and civil wars; and no ſooner had they any reſpite from the Romans, *but they turned their hands againſt one another:* giving us tragical accounts of the fearful outrages, ſpoils, murders, devaſtations; of robbers, cut-throats, zealots, and their amazing cruelties, beyond example, eſpecially of the three adverſe parties in the *Temple* and city of *Jeruſalem*.

Ver. 40, 41, 42. [t] Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, *He that receiveth you, receiveth me,* &c.] Here *Chriſt* comforts his *diſciples*, by promiſing a bleſſing, and reward to every one that ſhews the leaſt kindneſs to them, or any of thoſe who were employed in the ſame work with them, *viz.* the *Prophets* mentioned among ſpiritual perſons in the firſt *Epiſtle* to the *Corinthians*, and of whom *Chriſt* ſpeaketh thus, *Chap.* 23. 34. *Behold I ſend to you Prophets, and wiſe men*, or even to any of his righteous ſervants; which, as it is a great incitement to others to expreſs their kindneſs to *Chriſt's miniſters* and faithful ſervants, ſo is it alſo to his *miniſters* to apply themſelves to his ſervice with a ready mind, and with the utmoſt diligence, in execution of their *paſtoral charge*. See Additions, N°. 13. Moreover, when he ſaith, v. 39. *He that loſeth his life for my ſake, ſhall find it*, and *he that findeth* or preſerveth it by deſerting me and my doctrine, *ſhall loſe it*; this is exactly true according to the *Chriſtian* doctrine, which promiſeth a reſurrection of the body to eternal life, to thoſe who are faithful to Chriſt to the death, and threatneth eternal death to thoſe who deſert him to preſerve this momentary life; now ſure he with a witneſs *loſeth life*, who is deprived of that eternal life he in the body might enjoy, and he as ſurely finds it, whoſe body is raiſed to a life incorruptible. See Additions N°. 14.

CHAP. XI.

1. AND it came to paſs, when Jeſus had made an end of commanding his twelve diſciples, *(whom he had ſent to preach, before his coming to the cities of Iſrael*, Matth. 10. 23. Luke 10. 1.) he departed thence *(from Capernaum*, Matth. 9. 1.) to teach and to preach in their cities.

2. Now when John had heard in the priſon *(of Macharus)* the works of Chriſt, *(being told of them by his diſciples*, Luke 7. 18.) he ſent two of his diſciples, *(whom he had called to him for that purpoſe*, Luke 7. 19.)

3. And *(they in the name of their maſter*, Luke 7. 20.) ſaid unto him, Art thou he that [a] ſhould come, or do we look for another?

4. *(And in that ſame hour, that the diſciples of John came with this queſtion, Chriſt cured many of their infirmities, and plagues, and of evil ſpirits; and unto many that were blind he gave ſight*, Luke 7. 21. *and therefore)* Jeſus anſwered, and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear *(Luke* 7. 22.) and ſee.

5. The [b] blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the [c] poor have the Goſpel preached to them.

6. And bleſſed is he whoſoever ſhall not be [d] offended in me.

7. And as they departed, *(or when they were gone)* Jeſus began to ſay to the multitudes concerning John, *(that they might not doubt of the teſtimony John had given to him, by reaſon of this enquiry, which ſeemed to render him now doubting of what he before had teſtified; when you went forth into the wilderneſs to be baptized of John)* What went you forth into the wilderneſs to ſee? *(was it to ſee)* a reed ſhaken with the wind? (i. e. *a man wavering in his teſtimony, and turning this way, and that way, as a reed ſhaken with the wind doth.)*

8. But what went ye out for to ſee? *(was it)* a man cloathed in ſoft raiment? *(a courtier, or a paraſite, apt to flatter, and ſpeak rather what will pleaſe others, than what truth requires?)* behold, they that wear ſoft cloathing are in Kings houſes; (i. e. *ſuch perſons may be expected rather in Kings palaces, than in deſarts.*)

9. But what went you out for to ſee? *(was it to ſee)* a Prophet? yea, I ſay unto you, and *(one that is)* more than a Prophet; *(his doctrine being more excellent, and his office being not only to foretel, but prepare the way of the Meſſias.)*

10. For this is he of whom it is written, (*Mal.* 3. 1.) Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. (See Note on *Matth.* 3. 3.)

11. Verily I ſay unto you, among them (i. e. *thoſe Prophets)* that are born of women, there hath not riſen a [e] greater than John the Baptiſt, *(on the accounts forementioned)* notwithſtanding he that is leaſt in the kingdom of heaven, *(the leaſt Prophet belonging to the Goſpel diſpenſation)* is [f] greater than he.

12. And from the days of John the Baptiſt until now, the kingdom of heaven (*as it were,*) ſuffereth violence, *(by reaſon of the great concourſe of people that flie into it, with a fervour like that which is uſed by a multitude aſſaulting a city or caſtle)* and the [g] violent take it by force.

13. *(I ſay, from the days of John the Baptiſt;)* For all the Prophets and the law propheſied, *(of the*

the Messiah, and were the teachers which the people were to hear, Luke 16. 31.) until John. *(And ἀπὸ τότε, from that time the kingdom of God was preached,* καὶ *πᾶς ὁ βιάζεται εἰσέρχεται, and every one that is willing to enter, presseth or rusheth violently into it,* Luke 16. 16. *which seems to justify the exposition of* ver. 12.)

14. And if ye will receive *(it, or him, as such, I tell you truly)* this *(person)* is *(that)* [h] Elias which was for to come, *(according to the prophecy of Malachi.)*

15. He that hath ears to hear, (i. e. *hath judgment to discern, and is disposed to receive the truth,)* let him hear, *(and embrace it.)*

16. But whereunto shall I liken this generation? It is like to children sitting in the markets, and calling to their fellows,

17. And saying, *(by way of complaint to them,)* we have [i] piped to you, *(as they use to do at festivals)* and ye have not danced; we have mourned to you, *(as it is usual in funerals, and times of sadness,)* and ye have not lamented; (i. e. *you will neither follow us when we excite you to mirth, or sadness.)*

18. For John came neither eating or drinking *(in the usual manner; his meat being only locusts and wild honey,* Matth. 3. 4. *and his drink only such as the wilderness afforded;)* and *(because of his austerity,)* they *(who refuse and reject his baptism,* Luke 7. 30.*)* say, he hath a devil, (i. e. *he is possessed by some melancholy spirit.)*

19. The Son of man *(on the other hand)* came eating and drinking *(in the usual manner,)* and they *(who reject him and his doctrine)* say *(of him)* behold a man gluttonous, and a wine-bibber, and *(by his converse with them,)* a friend of publicans and sinners; but (Gr. *and*) wisdom is [k] justified of her children.

20. Then began he to upbraid the cities, in which most of his mighty works were done, because they repented not, *(at his saying, Repent ye, for the kingdom of God is at hand, though he confirmed his doctrine with the greatest miracles, saying thus to them;)*

21. Wo unto thee, Chorazin, wo unto thee, Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But *(or therefore)* I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.

23. And thou Capernaum, which art exalted unto heaven, (i. e. *advanced highly above others by my presence with thee, and my miracles wrought in thee,)* shalt be brought down to hell (i. e. *into a state of extremest misery,)* for if the mighty works which have been done in thee, had been done in Sodom, it would have remained to this day.

24. But *(therefore)* I say unto you, it shall be more [l] tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that time Jesus [m] answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast [n] hid these things from the wise and prudent, *(in their own esteem and the conceit of others,)* and hast revealed them to *(those whom they account)* babes, *Rom.* 2. 20.

26. Even so, Father, *(hath the event been in my preaching,)* for so it seemed good in thy sight.

27. [o] All things *(appertaining to my office)* are delivered to me of (i. e. *by*) my Father, neither knoweth any man the Father *('s will aright)* save the Son, and he to whomsoever the Son will reveal him.

28. [p] Come *(therefore)* unto me all ye that labour *(under the bondage and condemnation of the law)*, and are heavy laden *(with the burdens of Pharisaical impositions,)* and I will give you rest, *(ease and deliverance from these burdens.)*

29. Take my yoke upon you, *(become my disciples)* and learn *(not of these blind guides, but)* of me, for I am *(not like those severe and supercilious doctors, which despise you as people of the earth, and will not vouchsafe even to converse with publicans and sinners, for their reformation, but I am)* meek and lowly in heart, *(and full of pity to every burdened soul,)* and *(so by coming to me)* ye shall find rest *(peace, quiet, satisfaction, and refreshment)* to your souls.

30. For my yoke is *(not as theirs is, burdensome and galling, but it is)* easy, and my burden is light.

ANNOTATIONS on Chap. XI.

Ver. 3. [a] ART *thou* ὁ ἐρχόμενος, *he that cometh, or look we for another?*]

Note here, (1.) that ὁ ἐρχόμενος, *he that is coming,* was in those days the common stile for the *Messias;* so is he stiled by St. *John himself,* ὁ ἐρχόμενος ὀπίσω μου, *he that cometh after me,* Matth. 3. 11. John 1. 15, 27. So by the multitude saying, *Hosanna to the Son of David, blessed is* ὁ ἐρχόμενος *he that cometh in the name of the Lord,* Matth. 21. 9.—23. 39. or as it is *Luke* 19. 38. ὁ ἐρχόμενος βασιλεὺς, *the King coming;* and this name of the *Messiah* they received from *Habakkuk,* where he is stiled ὁ ἐρχόμενος, *he that shall come* Hab. 2. 3. and from *Daniel,* where he is stiled

ſtiled ὁ ἐρχόμενος, *he cometh with the clouds of heaven*, Chap. 7. 13. See *Matth.* 24. 30.——26. 64. *Heb.* 10. 37.

Note, (2*dly*,) That the *Baptiſt* could not make this enquiry on his own behalf, or doubt whether *Chriſt* were the *Meſſiah*, or not, for he was ſent to that very end to bear witneſs of *Chriſt*, John 1. 6, 7, 8. He was taught from heaven a ſign by which he certainly might know him, *v.* 33. he proclaims him *the Son of God*, v. 24. *the Lamb of God*, v. 36. he *bare witneſs* to him, *Chap.* 3. 26. ——5. 33. he declared of him, that he was *come from above*, from *heaven*, that *he ſpake the words of God*, that *God had not given him the ſpirit by meaſure*, and that *he who received his teſtimony, had ſet to his ſeal, that God is true;* John 3. from *v.* 29. to the end. It cannot therefore be imagined, that, after all this, he ſhould doubt whether he were the *Meſſiah*, or not, much leſs can we imagine with many of the (a) *fathers*, that the ſenſe of this enquiry ſhould be this, Tu es qui venturus es in infernum? *Art thou he that art to come to Hades, whither I am going, and ſhould I preach thee there? Chryſoſtom* indeed produces, but approves not this opinion; but (b) *Origen* bids us *not to fear to aſſert it*, and proves it from this place. Dr. *Lightfoot* and others conceive that *John* might imagine, as the *Jewiſh* nation did, that *Chriſt*'s kingdom ſhould be temporal and ſplendid, and ſo expected that *Chriſt* ſhould deliver him out of priſon; and that therefore *Chriſt* ſaith to him, *Bleſſed is he that ſhall not be offended in me.* But ſeeing σκανδαλίζεσθαι *to be offended*, ſtill ſignifies to be ſo ſcandalized as to *fall off from the faith*, and it is by no means credible, after the teſtimonies that *John* had given of *Chriſt*, he ſhould be guilty of ſuch *Apoſtaſy*, or Infidelity, eſpecially ſince his diſciples after his death reſort to *Chriſt*, and cleave to him, *Chap.* 14. 12. it is moſt probable that *John* ſent theſe *diſciples* not for his own, but for their ſatisfaction in this matter, and that *Chriſt* ſaid to them, *Bleſſed is he that ſhall not be offended in me.*

Ver. 5. [b] *The blind receive their ſight*, &c.] That he ſhould make *the blind to ſee, the lame to walk, the deaf to hear, and preach the Goſpel to the poor*, was propheſied of the *Meſſiah*, Iſa. 29. 18, 19.——35. 5, 6.——61. 1. but of the *lepers being cleanſed, and the dead raiſed* by the *Meſſiah*, we read nothing in the *Prophets;* theſe therefore were the things they heard done at *Nain*, where the widow's ſon was raiſed, *Luke* 7. 18. and ſaw done before their eyes, when *Jeſus* cured many τ μαστίσων of their *plague*, for *leproſy* is often ſtiled נֶגַע צָרָעַת *the plague of leproſy*, and the *word* נגע is by the *Septuagint* rendered πληγὴ and μάστιξ, it is ſtiled the *plague of leproſy*, Lev. 13. 2, 3, 9, 20, 25, 31, 47, 49, 51, 59. and *Chap.* 14. 3, 32, 34. and it was looked upon by the *Jews* as an immediate chaſtiſement ſent from God. See Note on *Chap.* 8. 4. See *Examen Millii.*

Ibid. [c] *The poor have the Goſpel preached unto them.*] Though the poor here may ſignify the poor and humble in ſpirit, to whom the Goſpel was preached with the beſt ſucceſs, they being beſt fitted for, and ſo moſt ready to receive it; yet I ſee no reaſon to recede from the obvious ſenſe of the words, that whereas the men of mean condition were by the proud *Scribes* and *Phariſees*, and learned *Rabbi's* neglected and contemned as *people of the earth*, John 7. 49. *Chriſt* choſe chiefly to converſe with and inſtruct them; and the divine wiſdom ſaw it fit, that when the things of the Goſpel were hid from theſe men, who were indeed blind guides, though wiſe and prudent in their own conceits, they ſhould be *revealed* to theſe *babes*, v. 25, 26. And indeed as the ſubject of the doctrines of the *Scribes* and *Phariſees* was chiefly vain traditions, everting the law of God, *Matth.* 15. and the things they impoſed upon them *heavy burdens*, and the diſputes in their *Bethi Midraſhoth*, vain janglings; ſo did they teach in ſuch a manner by *cabaliſtical deductions*, and *allegorical interpretations*, as tranſcended the capacity of the *vulgar*, ſo that they could profit very little, by repairing to their *ſchools*, or hearing their expoſitions upon the law or *Prophets;* as any one may learn from almoſt all their expoſitions cited from their *Talmuds*, and their learned *Rabbi's*: and therefore our Saviour, in the cloſe of this chapter, calls them from them to *learn of him.* See Note on *v.* 28.

Ver. 6. [d] *Bleſſed is he who ſhall not be offended in me,*] i. e. diſbelieve, or fall off from me by reaſon of my mean circumſtances in this preſent world, or becauſe of thoſe afflictions he may ſuffer for my ſake, or for adhering to my doctrine.

Ver. 11. [e] *A greater than John.*] His office being more excellent than that of other *Prophets*, to prepare the way of *Chriſt*, and fit the people to

(a) *Non ait tu es qui veniſti, ſed tu es qui venturus es, & eſt ſenſus, manda mihi, quia ad infernum diſcenſurus ſum, utrum te & inferis enunciare debeam, qui enunciavi ſuperis.* Hieron. in Locum. *Johannes ait, tu es qui venturus es in infernum ſine dubio.* Ruſt. in Cymb. Διὰ τοῦτο οὐκ εἶπε σὺ εἶ ὁ ἐρχόμενος τοῦτεστιν ὁ ὡς ἄλλων μέλλων καταβαίνειν.

(b) Μὴ φοβῶ λέγειν ὅτι Ἰωάννης εἰς ἅδου καθῆκεν προσκηρύσσων τ Κύριον ἵνα πορεύηται αὐτοῦ, καταγγέλλων διὰ τοῦτο ἐτυνθάνετο, σὺ εἶ ὁ ἐρχόμενος. Com. in lib. Reg. Edit. Huet. To. 1. p. 34. A. & p. 35. A. *In hanc ſententiam maxima pars veterum conceſſit.* Maldonat. in locum.

to receive him, by calling them to *bring forth fruits worthy of repentance*, that they might receive remiſſion of ſins, and baptizing them in the name of him that was to come after him, that was, of *Chriſt*, *Acts* 19. 4. (2*dly*,) His doctrine being more excellent than theirs, the Goſpel of God beginning then to be preached, *Luke* 16. 16. the higheſt precepts of *Chriſtian* charity propounded, *Luke* 3. 11. *Chriſt*, the true light, being then atteſted to by *John*, *that all men might believe in him*, John 1. 7. and he being by him declared to be *the Lamb of God that taketh away the ſins of the world*, ver. 29. and who ſhould *baptize them with the Holy Ghoſt*, ver. 33. was the greateſt of *Prophets*. He was ſo (3*dly*,) by reaſon of the ſucceſs and efficacy of his doctrine, almoſt the whole nation flowing in to his baptiſm, and confeſſing their ſins, *Matth.* 3. 5, 6. whence it is added, that from *the days of John the Baptiſt the kingdom of heaven ſuffers violence*, v. 12.

Ibid. [f] Ὁ δὲ μικρότερος, *But he that is leaſt in the kingdom of heaven is greater than he.*] Not the meaneſt *Chriſtian*, but the meaneſt *evangelical Prophet*, or preacher of the *Chriſtian* doctrine is greater than he. (1.) In reſpect of his office, which was to preach *Chriſt crucified*, his reſurrection from the dead, his exaltation to the right hand of God, the bleſſings tendered to thoſe that ſhould believe in his name; and therefore alſo, (2.) In reſpect of his doctrine, which was more ſpiritual and heavenly than that of *John*, and more expreſs in the revelation of the new covenant eſtabliſhed in the blood of *Jeſus*, and *founded upon better promiſes*, Heb. 8. 6. (3.) In reſpect of that divine aſſiſtance by which their doctrine was confirmed, for *John did no miracle*, John 10. 41. whereas *they went forth preaching every where, the Lord working with them, and confirming the words with ſigns following*, Mark 16. 20. The *Holy Ghoſt was not yet*, John 7. 39. and ſo he fell not upon *John*; whence he, comparing himſelf with *Jeſus*, who was from above, *John* 3. 31. and had the *Spirit above meaſure*, v. 34. ſaith of himſelf, *He that is of the earth, ſpeaketh of* (or from) *the earth*, v. 31. whereas the *evangelical Prophets* ſpake by the gifts and afflatus of the *Holy Ghoſt*, which *Chriſt* ſent down from heaven on them.

Ver. 12. [g] *And the violent take it by force.*] i. e. And they who by their continual attendance on the doctrine of it preached to them, their care to underſtand it, and readineſs to receive it, ſhew their ardent deſires to be made partakers of it, and do ἁρπάζειν *contend* for an entrance into it, do by theſe means prevail. There is another expoſition of theſe words to this effect, *i. e.* the *publicans* and ſinners, and the meaner crowd of the *Jews*, who are looked upon by the *ſcribes* and *Phariſees*, as perſons who have no right to the bleſſings of the *Meſſiah*, and ſo as violent perſons, and invaders, and intruders, embrace the *Goſpel*, and as it were take it by force from the *ſcribes* and learned *doctors*, who challenge the chiefeſt place in this kingdom, according to thoſe words of *Chriſt* to them, *The publicans and harlots go before you into the kingdom of God, for ye believed not John coming to you in the way of righteouſneſs, but the publicans and harlots believed him*, Matth. 21. 31, 32. and that which renders this interpretation the more conſiderable is this obſervation, that in the *parallel* place, *Luke* 7. 28, 29, 30. inſtead of theſe words, *the kingdom of heaven ſuffers violence*, we have theſe, *and all the people and the publicans juſtified God, being baptized with the baptiſm of John, but the Phariſees and lawyers rejected the counſel of God, being not baptized of him.*

Ver. 14. [h] Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι· *And if you will receive it, that is that Elias which was for to come.*] Here note,

1*ſt*, That it was the general tradition of the *Jewiſh* nation, that *Elias* the *Tiſbite* was to come in perſon, as the fore-runner of the *Meſſiah* of the *Jews*, that he in perſon was *to anoint* him, and make him known unto the people; and that before the advent of the *Son of David*, *Elias* was to come to preach concerning him. This is the import of the queſtion put to St. *John*, John 1. 21. *Art thou Elias?* And of the ſaying of the *ſcribes*, *Elias muſt firſt come and reſtore all things*; Matth. 17. 10. of the interpretation of the ſeventy, *Behold, I ſend unto you* Ἠλίαν τὸν Θισβίτην, *Elias the Tiſbite*, Mal. 4. 5. and of that ſaying of the ſon of *Sirach*, Eccluſ. 48. 10. *Elias was ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it break into fury, and to turn the heart of the father to the ſon, and to reſtore the tribes of Jacob.* And ſuitably to theſe aſſertions, (c) *Trypho* the *Jew* declares, That ἡμᾶς πάντας προσδοκᾶσθαι τὸν Ἠλίαν χεῖσαι αὐτὸν ἐλθόντα, *all we Jews expect Elias to anoint Chriſt at his coming.* It alſo was the general tradition of the writers of the *Chriſtian Church*, even from the ſecond century, that *Elias* the *Tiſbite*, by virtue of thoſe words of *Malachi*, is to come in perſon before our Lord's *ſecond advent*, to prepare men for it. This opinion of the coming of *Elias*, tradit tota Patrum antiquitas, *all the ancient fathers have delivered*, ſaid (d) *De la Cerda*. Conſtans

(c) Dial. p. 268.

(d) In Tertull. de Reſur. carn. c. 23.

ſtans eſt patrum, omniumque conſenſu receptiſſima eccleſiæ opinio, *it is the conſtant and moſt received opinion of the church, and all the fathers*, ſaith (e) *Huetius*. Conſtantiſſima ſemper fuit Chriſtianorum opinio, *it was always the moſt conſtant opinion of Chriſtians, that Elias was to come before the day of judgment*, ſaith (f) *Maldonate*. *It is*, ſaith (g) Mr. *Meade, well known that all the fathers were of this opinion. He is to come*, ſaith (h) *Petrus Alexandrinus*, καὶ ἡ τῆς ἐκκλησίας παράδοσις, *according to the tradition of the church*, ſaith *Arethas Caſarienſis, according to the unanimouſly received opinion of the church*. Note,

2*dly*, That, in oppoſition to this received tradition of the *Jews*, *Chriſt* here aſſerts two things. (1.) That *John* the *Baptiſt* was the very perſon of whom it was written, *Behold I ſend my meſſenger before thy face*, v. 10. St. *Mark* aſſures us of the ſame thing, by ſaying that the beginning of the Goſpel of *Jeſus Chriſt*, was by the preaching, and baptizing of this *John, as it was written of him, Behold I ſend my meſſenger before thy face, who ſhall prepare thy way before thee*, Mark 1. 1, 4. (2.) That this meſſenger deſcribed by the *Prophet Malachi*, Chap. 3. 1. as one to be ſent before the face of the Lord, was the very ſame perſon promiſed by the ſame *Prophet* in theſe words, *Chap.* 4. 5. *Behold I ſend you Elijah the Prophet before the great and terrible day of the Lord come*; and therefore that *Elijah* could be no other than *John* the *Baptiſt*: For, when deſcending from the mount, *Chriſt* ſaith to his *diſciples, Tell no man of the viſion, till the Son of man is riſen from the dead*, Matth. 17. 9. They thinking, ſuitably to this *tradition*, that this *Elias*, who appeared in the mount, was viſibly to appear among them, to anoint the *Meſſiah* in the ſight of all the people, and order all things belonging to his advent, aſk this queſtion; ſeeing, according to the doctrine of the *ſcribes, Elias muſt firſt come*, v. 10. and do theſe things, why is it thou forbiddeſt to ſpeak of his appearance? To this enquiry our *Saviour* anſwers, that it is very true, there is a promiſe of an *Elias* to come, and *reſtore all things*, v. 11. *but I ſay unto you*, the *Elias* promiſed, ἤδη ἦλθε, *hath come already*, and the *ſcribes* knew him not, *but did unto him whatſoever they would*, v. 12. and then it follows, that his *diſciples underſtood that he ſpake to them of John the Baptiſt*, v. 13. They therefore underſtood what the *fathers* did not, and others will not learn, from *Chriſt*'s plain words, that *John* the *Baptiſt* was the *Elias* promiſed, as the forerunner of the great and terrible day of the Lord; whence it doth plainly follow, that they who do not think *John Baptiſt*, and he only, was the *Elias* mentioned by the *Prophet*, muſt miſtake. For our Lord plainly ſaying, that *that Elias*, of whom the *ſcribes* made mention as the forerunner of his advent, was *already come*, and giving them no intimation that any other was to be expected after the coming of this one, there can be no pretence from the *tradition* of the *ſcribes*, or from the ſaying of the *Prophet*, to expect any other. Moreover our Lord, as if he had foreſeen, and had deſigned to confute this *Jewiſh* fable, ſpeaks here more plainly thus, *All the Prophets, and the law, propheſied until John, and if you will receive, i. e.* attend to, and believe it, *this is that Elias which was for to come*. (i) By which words he moſt plainly teacheth, that that *Elias*, of whom the *Prophets* ſpake, as of one for to come, was come already; and makes it manifeſt, that all that was in *Malachi*, or any other *Prophet*, ſpoken of *Elias*, was made good in the *Baptiſt*, who came *in the power and ſpirit of Elias*, Luke 1. 16. and was to be underſtood of him alone, as much as if he had in expreſs words aſſerted, that he only was the *Elias* that was to come, and they were not, by virtue of any *prophecy*, to look for, or expect another. For thus our *Saviour* ſpeaks, the *Prophet Malachi* ſaith, *Behold I ſend my meſſenger before thy face*; now I aſſure you, the *Baptiſt* is the very perſon of whom this is written; the ſame *Prophet* ſaith, *Behold I will ſend you Elias the Prophet*, &c. whence your *ſcribes* teach you to expect the perſonal appearance of *Elias the Tiſbite*, as the forerunner of your *Meſſiah*; but if you will receive the true interpretation of theſe words from me, St. *John* the *Baptiſt* is that *Elias*, which, according to that *prophecy*, was to be his forerunner.

Object. 1. But againſt this plain aſſertion of our Lord it is objected, that in the *tranſlation* of the Seventy the words run thus, *Behold I will ſend you* Ἠλίαν τὸν Θισβίτην, *Elias the Tiſbite*, which denotes *Elias* in perſon, and cannot be applied to St. *John* the *Baptiſt*.

Anſw. To this I anſwer, That this argument is of no force, becauſe it is founded, not on the *original*, but only on a *tranſlation*, which is not *authentick*. (2.) From this tranſlation it may be probably collected, that this imagination of the appearance of the *Tiſbite*, obtained then among the *Jews*; but hence it will not follow that it was true, any more than that the doctrine of the *Millennium*, and of *Chriſt*'s temporal kingdom, muſt be true, becauſe they were received by that nation as ſuch. (3.) By the ſame reaſon, and figurative way of ſpeaking, the *Baptiſt* may as well be called *Elijah* the *Tiſbite*, as *Elijah* the *Prophet*, that

(e) Not. in Orig. (f) In locum. (g) Diſc. 25. p. 48. (h) In Apoc. 11. (i) *Vide* Pocock. in locum.

that only ſhewing the country of that *Prophet*, as the other doth his office; ſo that if the *Baptiſt* deſerved to be called *Elijah* the *Prophet*, becauſe he came in the *ſpirit* and *power* of *Elijah*, he muſt deſerve to be called *Elijah the Tiſbite* on the ſame account, ſeeing *Elijah* the *Prophet* was *Elijah* the *Tiſbite*. But,

2*dly*, *It is objected*, That the day mentioned, *Mal.* 4. 5. as the time of the coming of *Elijah* is ſtiled, *the great and dreadful day of the Lord*, which ſeemeth proper to the day of judgment; whereas the day of *Chriſt*'s firſt coming is not ſo called, but rather an *acceptable day*, and *a day of ſalvation*.

Anſw. To this I anſwer, That the day of our Lord's firſt coming, conſidered as reaching to the deſtruction of *Jeruſalem*, was indeed a very dreadful and terrible day. Thus in the *Prophet Joel*, we read of *a day of the Lord* deſcribed in the ſame expreſſions. *The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord come*; and yet St. *Peter*, ſpeaking of what was done after our Lord's aſcenſion, and citing theſe very words, ſaith, *This was that which was ſpoken by the Prophet Joel*, Acts 2. 16. Moreover, our *Bleſſed Lord*, ſpeaking of the deſtruction of *Jeruſalem*, and of the miſeries that ſhould befal that very generation, ſaith, *theſe ſhall be the days of vengeance*, ſuch days of tribulation *as never were from the beginning of the world, and never ſhall be afterwards*, Luke 21. 22. Matth. 24. 21. Yea, the tradition of the *Jews* doth in their *Talmud* make mention of ſuch great afflictions which ſhould happen in thoſe days of their *Meſſiah* unto *Iſrael*, that happy ſhould he be who did not ſee them; (k) which notwithſtanding, this day might be ſtiled, *an acceptable day*, *a day of ſalvation* to them who received our *Jeſus* as their *Saviour*, believed in him, and obeyed his ſayings; according to the words of the *Prophet Malachi*, *Behold the day cometh which ſhall burn as an oven*, &c. *but to you that fear my name ſhall the Sun of righteouſneſs ariſe with healing in his wings*, Mal. 4. 1, 2. Whence, after this moſt terrible deſcription, our Lord ſpeaks thus to his *diſciples*, Luke 21. 18, 19. *Be not ye terrified when theſe things ſhall happen, in patience poſſeſs your ſpirits; for there ſhall not one hair of your heads periſh: when theſe things come to paſs, then look up, and lift up your heads, for your redemption draweth nigh*, v. 28.

Object. It is farther objected, that *John* expreſly denies that he was *Elias*; for when the *Jews* from *Jeruſalem*, and the *Prieſts* and *Levites* were ſent to him, ſaying, *Art thou Elias?* he ſaid, *I am not*, John 1. 21.

Anſw. If this objection be of any force, it will alſo prove, that *John* the *Baptiſt* was no *Prophet*; for to the following enquiry, *Art thou a Prophet?* he ſtill anſwers, *No*; whereas our *Saviour* atteſted, that he was *a Prophet, yea, and more than a Prophet*, Matth. 11. 9. and all the people ſo accounted of him. (l) His meaning therefore is only this, I am not that *Elias* in perſon, whom you expect, nor am I ſuch a *Prophet*, as in the days of the *Meſſiah* you expect to ariſe from the dead. And *expoſitors* tell us, he choſe to anſwer thus out of modeſty, that he might not commend, or bear witneſs of himſelf, thinking it more convenient that *Chriſt* ſhould thus bear witneſs of him, than that he ſhould aſcribe ſo great a dignity to himſelf.

Object 4. It is objected, that after St. *John* was beheaded, our *Saviour* ſaith, *Elias truly ſhall firſt come, and reſtore all things*; now, how, ſay they, can this be ſpoken as a thing future of *John Baptiſt* then? This therefore muſt be underſtood of ſome other *Elias* to come hereafter. This is the ground on which this doctrine is eſtabliſhed by *Juſtin Martyr*, that our Lord taught it, ſaying, (m) Ἡλίας ἐλεύσε⁹, *that Elias ſhall come*. And in this he is followed by *Theodoret*, and many of the *ancients*.

Anſw. After that our Lord had uttered theſe words, not in the future, as the *Vulgar* reads them, but in the preſent tenſe, *Elias cometh*, or, *Elias coming firſt reſtoreth all things*, Matth. 17. 11. Mark 9. 11. he adds immediately of the ſame *Elias*, of whom he had ſaid, *he cometh*, or, *he ſhall come firſt*, that ἤδη ἦλθε, *he is now come*, ὅτι ἐλήλυθε, *that indeed he was come*, Matth. 17. 12. And again, if you will receive it, this *Baptiſt* is that *Elias*, ὁ μέλλων ἔρχεσθαι, *who is for to come*; and when he had ſaid theſe words, then his *diſciples* underſtood that he ſpake of *John* the *Baptiſt*, i. e. that he meant him, and no other, when he ſpake of an *Elias* who was for to come.

So that the meaning of our Lord's words is plainly this, *True it is, as the ſcribes ſay, Elias is to come before the Meſſiah, and it is alſo true that John is that Elias which was, when Malachi ſpake thoſe words, to come afterwards, but then he was not yet to come, when our Saviour ſpake of him*, but, as he ſaith expreſly, *was already come*; though they who ſaid *Elias muſt firſt come*, knew him not when he was come. And truly had our Lord ſpoken of one *Elias*, *viz. John* the *Baptiſt*, and the *Prophet Malachi* of another; had *Chriſt* ſpoken of an *Elias* to come at his firſt advent, and the *Prophets* and the *ſcribes* of one to come at

(k) *Vide Dr.* Pocock in Mal. 3. v. 2. (l) Dr. Pocock, ibid. (m) Dial. cum Tryph. p. 288.

his ſecond advent, he had not anſwered his *diſciples* queſtion, but deluded them. And that the *Elias* here ſpoken of was to appear at our Lord's firſt coming, is apparent from the enquiry of the *diſciples*: Why ſay the *ſcribes*, *Elias* muſt firſt come, before the Son of man; for the *tradition* of the *ſcribes* was, that *Elias* was *to anoint the Meſſiah, and make him known unto the people*. And it is as evident from our Lord's anſwer, *Elias cometh firſt*, i. e. before my reſurrection, of which I now ſpeak; from this place therefore it never can be proved, that any other under that character, is to appear before his ſecond coming.

Object. It farther is objected, That the *Elias* mentioned by *Malachi*, was to turn the hearts of the *fathers* to the *children*, and was, according to our *Saviour*'s acknowledgment, to reſtore, or ſet all things in order; which ſeemeth not to have been done by the miniſtry of the *Baptiſt*, who continued but a ſhort time, and did no ſuch things as theſe words ſeem to imply; it remains therefore, that theſe words ſhould be fulfilled by an *Elias*, who ſhall be the fore-runner of *Chriſt*'s ſecond advent.

Anſw. To this I anſwer, That all who will not give the lie unto the *angel* ſent to *Zachary*, muſt be obliged to confeſs, the *Baptiſt* did fulfil the prophecy of *Malachi*. For, of the *Baptiſt* he thus ſpeaks, *He ſhall be great before the Lord, and many of the ſons of Iſrael ſhall he turn unto the Lord; for he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord*: If then *John Baptiſt* did not fulfil the words ſpoken by the *angel*, we muſt confeſs, the *angel* was deceived, and *Zachary* deſerved not the puniſhment he ſuffered for diſbelieving his teſtimony; but if he did fulfil theſe ſayings of the *angel*, he alſo muſt fulfil the words contained in the *Prophet Malachi*, becauſe the *angel* ſpeaketh in the very words of *Malachi*.

Again, Our *Saviour* acknowledging, that an *Elias* was to come before him, *and reſtore all things*, adds, that he who was to come *to reſtore all things, was already come*, and was the *Baptiſt*: He therefore muſt have *reſtored all things*, or it muſt be confeſſed, that he did not *execute* his office, or fulfil what was written of him. Moreover, the *Holy Ghoſt*, by the mouth of *Zachary*, ſpeaks thus concerning *John*, *And thou, child, ſhalt be called the Prophet of the Higheſt; for, thou ſhalt go before the Lord, to prepare his way*, Luke 1. 76. which is the very thing the *Prophet Malachi* declares to be the office of his *meſſenger*. And whoſoever ſhall conſider what in the Goſpel is ſaid of *John* the *Baptiſt*, and ſhall compare thoſe things with what the *Prophet Malachi*, and even the *ſcribes* averred, that the *Elias* promiſed ſhould do, will eaſily perceive all that was ſaid or propheſied concerning *Elias*, was ſo punctually fulfilled by the *Baptiſt*, as to cut off all farther expectation of the completion of this *prophecy*, by any perſonal appearance of *Elias*, before our *Saviour*'s ſecond advent. (n) For the *Prophet* ſaith, *Behold, I will ſend Elias*; and the Goſpel ſaith, *There was a man ſent from God, whoſe name was John*; and, that this *John* was that *Elias which was for to come*. The *Prophet* ſaith of his *Elias*, that he was to come *before the great and terrible day of the Lord*: And in the Goſpel, *John* is ſaid to come *when the day of wrath was coming*, when the *ax was laid to the root of the trees, and every tree that brought not forth good fruit, was to be hewn down, and caſt into the fire*, Matth. 3. 10. when he was now appearing, *whoſe fan was in his hand, to purge his floor, and gather the wheat into his barn, and to burn up the chaff with unquenchable fire*, Matth. 3. 12. he came at the time, when, ſaith our *Saviour*, *Their houſe was to be left unto them deſolate*, Matth. 23. 38. when the *deſolation of their city, nation, and temple*, was irreverſibly at hand; when the enemies of *Jeruſalem* were *to caſt a trench about her, and lay her even with the ground, and her children within her*; Luke 19. 43. Here it is ſaid, that this *Elijah* ſhould *turn the hearts of the fathers to the children*, &c. i. e. that he ſhould preach to young and old, converſion and repentance: And in the Goſpel, it is ſaid of *John*, That he ſhould *turn many of the children of Iſrael to the Lord their God*, that he ſhould *turn the hearts of the fathers to their children, and the diſobedient to the wiſdom of the juſt*; that he preached to all the *baptiſm* of repentance, *Luke* 3. 3. and that with ſuch ſucceſs and good effect, that *Jeruſalem*, and *all Judea*, and *all the regions round about Jordan, went out to him, and were baptized of him, confeſſing their ſins*, Matth. 3. 5, 6. *that all the people and the publicans juſtified God, being baptized of John*, Luke 7. 29. So effectual was his miniſtry, that many of the *ſcribes* and *Phariſees* came to his *baptiſm*, Matth. 3. 7. and even the *ſoldiers* and the *publicans* to be inſtructed by him, *Luke* 3. 13, 14. He prevailed generally with the *Jews* to unite in one common *baptiſm*, that of repentance; and, whereas the tradition of the *ſcribes* taught, That *Elias* was to anoint the *Meſſiah*, and make him known to the people, *John* did *baptize* him, and declare unto the people, that he was *the Lamb of God*,

(u) Vid. Pocock. p. 105.

God, John 1. 29. and at his *baptism* by St. *John*, he was anointed by the *Holy Ghost*, Matth. 3. 16.

What therefore better can agree, than the *prophecy* in *Malachi*, and the matter of fact in the *Gospel*?

What can be farther requisite to shew, That the person who is characterized thus by the *Prophet*, and who so punctually answered to that character in the *Gospel*, is one and the same person, and that no other ought to be expected by virtue of this *prophecy*?

Ver. 17. [i] Ἠυλήσαμεν ὑμῖν, &c. ἐθρηνήσαμεν ὑμῖν. *We have piped to you,——we have mourned to you.*] The *Jews* had their *tibiæ*, or pipes, saith *Buxtorf*, for two uses; for joy, and for great lamentations. Hence saith the Prophet *Jeremy*, *My heart shall sound for Moab like pipes*, Chap. 48. 35. saith *Isaiah*, like an *harp*, Isa. 16. 11. So (o) *R. Salomon* saith, Tibiæ adhibentur in nuptiis & in funeribus, *Pipes are used at marriages and funerals*: Thus we read of the αὐλητὰς, or *Tibicines*, present at the death of the *ruler*'s daughter, *Matth.* 9. 23. καὶ ἀλαλάζοντας πολλὰ, and *lamenting much*; which *Greek* word seems plainly to be derived from חלל, a *pipe*; and the *Jews* say, That *a poor Israelite is bound to procure two minstrels, and one woman to lament at his wife's funeral*: To this double use of pipes, which children imitated, our Lord, saith *Buxtorf*, referreth in these words, *In Voce*, חלילו p. 766.

Ver. 19. [k] Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, *But wisdom is justified of her children.*] The common interpretation of these words, is this, That καὶ *and*, is here put for *but*; as it is frequently in the *Old Testament*, viz. *Gen.* 31. 7. *Ex.* 1. 17. *Num.* 4. 20. *Deut.* 1. 43. *Jos.* 1. 8. 1 *Sam.* 1. 13. *Psal.* 4. 3.——9. 8. And, in the *New Testament*, Matth. 12. 43.——13. 22.——16. 4.——17. 12. John 5. 40. Acts 10. 28. 1 Thess. 2. 18. that *wisdom* is the *doctrine* of St. *John*, and *of Christ*, the *wisdom of the Father*; that the *children of wisdom* are those who study and seek after true wisdom, as those who study *physick*, are medicorum filii, *the sons of physicians*; and those who followed and learned of the *Prophets*, are stiled filii prophetarum, *the sons of the Prophets*, 2 Kings 2. 3,——15. and these do justify her, *i. e.* do approve of, and receive her doctrines: According to which interpretation the sense runs thus, *That tho' the scribes and Pharisees reject my doctrine, and that of my fore-runner, and revile those that preach it, yet the wisdom of it is discerned and approved by those who bear a true affection to wisdom, and are disposed to obey her precepts.* Or else this may be looked upon as a continuance of the scoff of the *Pharisees* thus, *and they say also, that wisdom is justified of her children*, i. e. This *Jesus* who pretends to be a teacher of the highest *wisdom*, and represents our *Wise Men* as fools, behold the fruits of his wisdom, *gluttony* and *drunkenness*, whilst we fast twice a week; behold what associates he draws to him, and converses with, *publicans* and *sinners*, those whom our *Wise Men* will not touch, and much less eat and drink with; from these fruits, and these *associates*, who attend upon his doctrine, and may be called his *sons* and his *disciples*, you may judge of his *wisdom*, for true wisdom may be discerned by its works; and to strengthen this interpretation, it may be observed from St. *Jerom* on the place, that, *in quibusdam Evangeliis legitur, justificata est sapientia ab operibus suis*; and that they who were taught by any doctor, were called his *children*. See the Note on 1 *Cor.* 4. 15.

Ver. 24. [l] Ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί, *It shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*] Here note from these words, *because they repented not*, the power of miracles to confirm the truth of *Christ*'s doctrine, and to prevail with those that heard him to repent sincerely, according to his exhortation, *Repent ye, for the kingdom of heaven is at hand*; for had not the miracles he wrought among them been a sufficient means to induce them to this *repentance*, *Christ* must not only have upbraided, but pronounced the heaviest judgments against these cities, for not doing that which they had no sufficient means afforded them to perform?

2*dly*, Those words, *If the works that have been done in thee, had been done in Tyre and Sidon, they would have repented*, seem to bear this sense; if the exhortations to repentance, and the threats made against *Tyre* and *Sidon*, for their sins, by the *Prophet Isaiah*, *Chap.* 23. 1, 4. *Jerem.* 25. 22.——47. 4. *Ezekiel*, *Chap.* 26. and *Chap.* 28. *Zachariah* 9. 2, 3, 4. had been confirmed to them by such *miracles*, as I have done in these two cities, they would have wrought in them *sincere repentance*; for that our *Lord* here speaks of such repentance is evident, (1.) Because he says, *they would have repented in sackcloth and ashes*; which is the usual description of the most full repentance, as in the case of *Nineveh*, *Jonah* 3. 5. See *Isa.* 58. 5. *Jer.* 6. 26. *Lam.* 2. 10. *Dan.* 9. 3. *Judith* 4. 15. (2.) Because the Lord here speaks of that repentance which his doctrine and miracles were designed to produce in those cities, and for the want of which he

(o) In Ezek. 27.

he there upbraids them; which ſure muſt be the want, not of external *hypocritical*, but inward and ſincere repentance; nor doth our *Saviour* ſay, *it may be*, or, *'tis likely* they would have repented, but *categorically*, they would have done it. Note,

3*dly*, That *to be exalted up to heaven*, and *be brought down to hell*, are *allegorical* expreſſions taken from the *Old Teſtament*, and ſignifying the higheſt exaltation, and the loweſt depreſſion. So *Iſa.* 14. 13, 15. *Thou haſt ſaid in thy heart, I will aſcend into heaven*, &c. *but thou ſhalt be brought down to hell.* And *Chap.* 57. 9. *Thou didſt debaſe thyſelf to hell.* And laſtly, from thoſe words, *It ſhall be more tolerable for Sodom, and for Tyre and Sidon in the day of Judgment;* to that which hath been noted on *Chap.* 10. 15. add, that this ſeems to be ſpoken to ſuppreſs the pride of the *Jewiſh* nation, and the ſeverity of their judgment upon others; they being wont to ſay, that the whole *Jewiſh* nation, ſaving ſome few *hereticks* and *apoſtates*, ſhould be ſaved, but that the people of *Sodom* ſhould have no portion in the world to come; whereas our Lord declares, that even the *Sodomites* ſhould have a milder doom in that great day, than the unbelieving *Jews*. See Additions, N°. 15.

Ver. 25. [m] Ἀποκριθεὶς εἶπεν, *Anſwering ſaid,*] This phraſe is often uſed in the *New Teſtament*, when nothing had gone before, to which an anſwer could be accommodated; and therefore then it only ſignifies that ſuch an one ſpake with relation to ſuch a matter, ſaying. So it occurs, *Matth.* 22. 1. *Mark* 9. 38.——11. 14. *Luke* 13. 14. See the Note there.

Ibid. [n] *Becauſe thou haſt hid*, &c.] Here our *Saviour* doth not thank God that he had hid theſe things from the *wiſe*, but that having done ſo, *he had revealed them to babes.* So the *Apoſtle* ſaith, *Rom.* 6. 17. *God be thanked that ye were the ſervants of ſin, but now ye have obeyed from the heart the form of doctrine delivered to you;* that is, that whereas formerly ye were the ſervants of ſin, ye have now been obedient to the laws of *Chriſt*.

The wiſe and prudent here, are not men truly and ſpiritually wiſe, but men poſſeſſed with carnal, worldly wiſdom, and with a ſwelling conceit of their proficiency in wiſdom, both which things indiſpoſe men to embrace true ſpiritual wiſdom, and from theſe God is therefore ſaid to have hid the wiſdom of the Goſpel, becauſe he permitted them to continue in that ſelf-conceit, and worldly mindedneſs, which cauſed them to reject it, as being not agreeable to their inclinations and miſtaken ſentiments.

The *babes* are thoſe humble modeſt perſons, who having a low eſteem of their own wiſdom, give themſelves up to the divine wiſdom, and being free from carnal and worldly affections, and having nothing in them to oppoſe this ſpiritual wiſdom, are fitted to embrace it when it is revealed; it being therefore ſuitable to the wiſdom and the good pleaſure of that God, who *reſiſts the proud, but giveth grace to the humble*, to make known his will to perſons ſo prepared to receive it, our Lord adds, *ſo it ſeemeth good in thy ſight.*

Ver. 27. [o] Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, *All things are delivered to me of my Father.*] Here the Note of the reverend Dr. *Hammond* is this, that *all things here ſeem to belong to perſons, rather than to things; for of thoſe he peculiarly ſpeaks, under the title of babes: nor is the neuter gender any objection againſt this, it being ordinarily uſed for perſons.* So τὸ ἀπολωλὸς, *that which is loſt*, Chap. 18. 11. *is the little ones*, v. 14. *the loſt ſheep of the houſe of Iſrael*, Chap. 10. 6. So *Heb.* 12. 13. 1 *John* 5. 4. and ſo his *paraphraſe* runs thus: *All that come to me, and believe on me, are by my Father enlightning, and ſtirring up their hearts, and uſing all powerful and proper means for that end, brought to me*, John 6. 37, 44, 45. *And none acknowledgeth me but the Father, and they who, by the miracles which the Father enableth me to do, are attracted by me; as on the other ſide none acknowledgeth the Father in that manner as he now requires to be acknowledged, but the Son, and he who believes his doctrine concerning him.* See *John* 1. 18. 1 *John* 2. 23.——5. 20.

Ver. 28. [p] Δεῦτε πρός με πάντες οἱ κοπιῶντες, καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς, *Come unto me, all ye that labour, and are heavy laden, and I will give you reſt.*] For explication of theſe words, let it be noted.

1*ſt*, That, *to come to Chriſt*, in the phraſe of the *New Teſtament*, is to believe in him, and become one of his *diſciples:* thus, *he that cometh to me ſhall not hunger*, John 6. 35. is in the following words expounded thus, *he that believeth in me ſhall not thirſt.* Again, *If any man thirſteth, let him come unto me to drink*, ſaith *Chriſt*, John 7. 37. *For he that believeth in me, out of his belly ſhall flow rivers of living water*, v. 38. Thus when our *Saviour* had complained of the *Jews*, that *on him whom God had ſent, they would not believe*, John 5. 38. he, *v.* 30. changeth the phraſe thus, *You will not come unto me, that you might have life.* Note,

2*dly*, That the taking the *yoke* is a *Judaical phraſe*, their *doctors* ſpeaking frequently of the *yoke* of the law,

law, the *yoke* of the commandments, and the *yoke* of the kingdom of heaven, which is *Christ's yoke.* Note,

3*dly*, That the law of ceremonies imposed on the *Jews* by *Moses*, is stiled by St. *Paul*, ζυγὸν δουλείας, *a yoke of bondage*, Gal. 5. 1. and by St. *Peter*, *a yoke which neither they, nor their fathers were able to bear*, Acts 15. 10. by reason of the long and frequent journies to *Jerusalem*, and the great payments for *tithes* and *offerings* it imposed upon them, and the *burdens* which, besides this, the *Pharisees* laid upon them by their *traditions*, are stiled by our Lord, φορτία βαρέα, καὶ δυσβάστακτα, *heavy burdens, and grievous to be born.* Note,

4*thly*, That all these ceremonial performances, when observed most exactly, could not perfect the observer as to his *conscience*, or take away the guilt of sin, and so could give no peace or rest unto the soul, whereas *being justified by faith* in Christ, we *have peace with God*, Rom. 5. 1. This is the thing the *Apostle* designs to establish in the Epistle to the *Hebrews*, and this is that to which the words, ἀναπαύω and ἀνάπαυσις, *rest to the soul*, seem plainly to refer: thus *Noah* had his name from נוח, *to rest*, because, say they, αὐτὸς διαπαύσει ἡμᾶς, *He shall give us rest from our labours*, Gen. 5. 29. That is, saith *Aben Ezra* on the place, *from the troubles of our minds.* And when after the deluge, *Noah* had sacrificed, *God smelled an odour of rest*, saith the *Hebrew*, ריח הניחח, *an odour of sweet savour*, saith the *Seventy*; that is, saith the *Targum*, *he rested from his anger, and was appeased.* Here then our *Saviour*, who gave up himself for a *sacrifice* and *oblation of sweet savour*, Eph. 5. 2. with which the *Father* was well pleased, represents himself, as a second *Noah*, to give rest to men, from the labours and troubles of their minds, and procure them peace and favour with God, as *Noah* by his sacrifice had done.

CHAP. XII.

1. AT that time, *(viz.)* on the sabbath day, *(following the second day of the Passover*, Luke 6. 1. See the Note there.) Jesus went thro' the corn, and his disciples were an hungred, and began to pluck the ears of corn, and *(rubbing them with their hands*, Luke 6. 1.) to eat *(of the corn.)*

2. But when the Pharisees saw it, they said unto him, Behold [a] thy disciples do that which it is not lawful to do on the sabbath day.

3. But he said unto them, Have ye not read *(a like case in)* what David *(and his followers)* did when he was an hungred, and they that were with him?

4. How he entered into the house of God, *(or the court of the tabernacle,)* and did eat the shew-bread, which *(it)* was not lawful (*otherwise*) for him to eat, neither for them which were with him, but only for the Priests?

5. Or have ye not read *(what is contained)* in the law, how *(it requires)* that on the sabbath days the Priests in the temple *(should do those works, which being done by others would)* profane the sabbath, and are blameless?

6. But *(and moreover)* I say unto you, that in this place is one greater than the temple; *(so that if the temple-service would excuse their labour, from being a profanation of the sabbath, who attended on it, much more will the service which my Apostles owe to me, excuse them from profanation of the sabbath, by eating of the ears of corn, as they pass along, that they may be the better able to attend upon my service.)*

7. But if *(therefore)* ye had known what this meaneth, I will have mercy, and not sacrifice, (*or that God prefers charity towards them that are in need, even before his own ritual institutions,)* ye would not have condemned the guiltless.

[*And he (also) said unto them, the sabbath was made for (the sake of) man, and not man for (the sake of) the sabbath; and so the rest required by it must yield to the necessities of man.*]

8. For the Son of man is Lord also of the sabbath; (i. e. *he who is emphatically so stiled, is so.* See the Note on *v.* 2.)

9. And when he was departed thence, he *(on another sabbath day*, Luke 6. 6.) went into their synagogue, *(and taught.)*

10. And behold there was a man which had his hand withered, *(and they watched him*, Mark 3. 2.) and [b] they asked him, saying, Is it lawful to heal on the sabbath days? that *(if he did, by words, or actions, justify the doing this)* they might accuse him; *(as not of God, because he keepeth not the sabbath day*, John 9. 16. *and might have a plausible cause to kill him, for violating the rest required on that day*, John 5. 16.)

[*Then, he knowing their thoughts, said unto the man who had the withered hand, Stand forth in the midst, and he arose, and stood forth:*

Then

Then ſaid Jeſus unto them, I will (alſo) aſk you one thing, (in anſwer to your queſtion,) Is it lawful on the ſabbath days to do good, or to do evil, to ſave life, or to deſtroy it? Luke 6. 8, 9. *and they held their peace,* Mark 3. 4.]

11. And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath day, will he not lay hold on it, and lift it out (*on that day?*)

12. How much then is a man better than a ſheep? Wherefore it is lawful to do well (*to men*) on the ſabbath days.

13. Then (*looking upon them with indignation,* Mark 3. 5.) ſaith he unto the man, Stretch forth thy hand, and he ſtretched it forth, and it was reſtored whole, like as the other.

14. Then the Phariſees (*were filled with madneſs,* Luke 6. 11. *and*) went out, and held a council againſt him, how they might deſtroy him.

15. But when Jeſus knew it, he withdrew himſelf from thence (*with his diſciples to the ſea,* Mark 3. 7.) and great multitudes followed him, and he healed them all, (See *Mark* 3. 7, 8, 9, 10, 11.)

16. And charged them, that they ſhould not make him known: (*to the Phariſees, who had conſulted how they might deſtroy him.*)

17. [c] That (*by this deportment*) it might be fulfilled which was ſpoken by Iſaias the Prophet, ſaying, (*Chap.* 42. 1.)

18. Behold my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed, I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles.

19. He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets; (i. e. *he ſhall not be contentious, or ſet forth himſelf with noiſe, tumult, or oſtentation of what he doth.*)

20. A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, till he ſend forth judgment unto victory; (i. e. *he ſhall not ceaſe to exerciſe all acts of charity to the ſouls of them who are any way diſpoſed to receive it, tho' they be weak in faith, till he hath planted the evangelical diſpenſation compleatly in the world, or till the time come that he ſhall execute his judgments on the unbelieving ſtubborn Jews.*)

21. And in his name ſhall the Gentiles truſt.

22. Then was brought unto him one poſſeſſed with a devil, (*who had caſt him into a diſeaſe, that made him*) blind and dumb, and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23. And all the people were amazed, and ſaid, Is not this the Son of David?

24. But when [d] the Phariſees (*and ſcribes which came from Jeruſalem,* Mark 3. 22.) heard it, they ſaid, This fellow (*hath a devil,* Mark 3. 22. *and*) doth not caſt out devils, but by Beelzebub, the prince of the devils; (*he being a violator of the ſabbath, and an enemy to our traditions, which are more weighty than the law.*)

25. And Jeſus knew their thoughts, (*and called them,*) and ſaid unto them, (*in parables, How can Satan caſt out Satan?* Mark 3. 23. *for*) Every kingdom divided againſt itſelf is brought to deſolation, and every city or houſe divided againſt itſelf ſhall not ſtand.

26. And if Satan caſt out Satan, (*if he aſſiſt me in this work, whoſe doctrine is plainly oppoſite to the concernments of his kingdom, and who by theſe miracles caſt him out of it,*) he is divided againſt himſelf, how then ſhall his kingdom ſtand?

27. And (*moreover,*) if I by [e] Beelzebub caſt out devils, (*let me aſk you,*) by whom do your children, (*who exorciſe them in the name of the God of Abraham, Iſaac, and Jacob,*) caſt them out? therefore they ſhall be your judges; (i. e. *your judgment, that they do this by the power of God, ſhall condemn you, who aſcribe the ſame thing done by me in my Father's name to the aſſiſtance of the devil.*)

28. But if I, (*who profeſs myſelf to be the Meſſias,*) caſt out devils by the [f] Spirit of God, then the kingdom of God is come unto (*among*) you.

29. Or elſe, how can one enter into a ſtrong man's houſe, and ſpoil his goods, (*as I ſpoil theſe principalities and powers by theſe miracles,*) except he firſt bind the ſtrong man, (*Satan,*) and then he will (*be able to*) ſpoil his houſe? (*I therefore who thus oppoſe his intereſts and deſigns, and defeat his power, can be no confederate with him.*)

30. [g] He that is not with me (*contending againſt Satan's kingdom,*) is againſt me, and he that gathereth not with me, (*ſubjects to God's kingdom,*) ſcattereth (*men*) abroad (*from it.*)

31. Wherefore (*this being ſo,*) I ſay unto you, All manner of (*other*) ſin and blaſphemy ſhall be forgiven unto men, [h] but the blaſphemy againſt the Holy Ghoſt, (*which is to come after me,*) ſhall not be forgiven unto men.

32. And whoſoever ſpeaketh a word againſt the Son of man, (*the Meſſias appearing in theſe humble circumſtances*) it ſhall be forgiven him; but whoſoever ſpeaketh againſt (*the following diſpenſation of*) the Holy Ghoſt, it ſhall not be forgiven him, [i] neither in this world, neither in the world to come, (*but he ſhall be obnoxious to eternal judgment,* Mark 3. 29.)

33. [*Therefore*

33. (*Therefore I say unto you,*) either (*take care to*) make the tree good, and (*then*) his fruit (*will be*) good, or else (*you will*) make the tree corrupt, and (*so*) his fruit (*will be*) corrupt, for the tree is known by its fruit; (*and so you will be known by the corrupt judgment which you pass on me, and on those operations of the Holy Ghost which shall testify of me.*)

34. O (*you that are a*) generation of vipers, how can ye, being (*thus*) evil, speak good things; for out of the abundance of the heart the mouth speaketh, (*so that,*)

35. A good man out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure (*of his heart*) bringeth forth evil things.

36. But (*whatever you may think of those malicious and blasphemous words you speak against me,*) [k] I say unto you that every idle word that men shall (*thus*) speak, they shall give account thereof in the day of judgment.

37. For by thy words, (*if they be good,*) thou shalt be justified, and by thy words, (*if they be evil,*) thou shalt be condemned.

38. Then certain of the scribes and of the Pharisees answered, (*spake,*) saying, Master, [l] we would see a sign (*from heaven*) from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas, (*lying three days in the whale's belly, and then rising out of it.*)

40. For as Jonas was three days and three nights in the whale's belly, [m] so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, (*though he did no miracle to convince them that he was a Prophet*) and behold, a greater than Jonas is here.

42. The Queen of the South, (i. e. *of Arabia and Saba, lying South of Jerusalem,*) shall rise up in judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth, to hear the wisdom of Solomon, and behold, a [n] greater than Solomon is here.

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from whence I came out, and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first; even [o] so shall it be also to this wicked generation; (*Satan cast out by me and my disciples, finding no where else such pleasant desirable habitations, or persons so fitted to receive him again, as you of this nation are, shall come back to you, and finding that Christ, whose doctrine shall be entertained by the heathens, hath found no admission among you, shall take a more durable possession of you, and render you seven times more the children of Satan than you were before.*)

46. While he yet talked to the people, behold his mother and his brethren stood without desiring to speak with him; (*and they could not come at him, because the multitude sat round about him,* Mark 3. 32. Luke 8. 19.)

47. Then one said unto him, Behold thy mother and thy brethren stand without desiring to speak with thee.

48. But he answered and said to him that told him, (*and by him to the rest,* Mark 3. 33. Luke 8. 21.) Who is my mother, and who are my brethren?

49. And (*looking round about on them that sat round him,* Mark 3. 34.) he stretched forth his hand towards his disciples, and said, Behold (*those whom I esteem as*) my mother and my brethren.

50. For whosoever shall do the will of my Father which is in heaven, the same is (*as dear to me as*) my brother and sister and mother.

ANNOTATIONS on Chap. XII.

Ver. 2. [a] Οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ, *Thy disciples do that which it is not lawful to do on the Sabbath day.*] I shall here in one view, give all the exceptions of the *Jews* against our *Saviour*, and his *disciples* for violating the rest required on the *Sabbath* day, and our Lord's defence against them. And,

1st, They here declare that *Christ*'s disciples, by *rubbing of the ears of corn*, and eating that which they had rubbed out, did that which was not lawful to be done upon the *Sabbath* day. And this, saith *Maimonides*, was forbid, because *plucking the ears of corn was a kind of reaping*; where, by the way, observe that they seem to be mistaken, who think the fault objected to the *disciples* was this, that *they did break their fasts, before they had celebrated the publick offices*, against the common custom of the *Jews*, Acts 2. 15. For as it

is not intimated at what time of the day they did this, ſo was it againſt the *Jewiſh* canons, at what time ſoever of the day it was done: Moreover, the accuſation is not, that this was not *lawful to be done before the morning ſervice was ended*, but that it was not lawful to be done on the *ſabbath* day; and our *Lord*'s whole defence reſpects that only, and not the other ſuppoſed accuſation; nor is our Saviour's argument from what the *Prieſts* did on the *ſabbath* day applicable to that purpoſe, for though they were employed about the ſacrifices, they might abſtain from eating till the morning ſacrifice was offered. This action of his *diſciples* our Lord defends, (1.) By the example of *David* and his followers, who did eat of the *ſhew-bread*, which the law had appropriated to the *Prieſts*, and made unlawful for the laity to eat of; for if the hunger of *David* and his followers made the violation of that *ritual law* juſtifiable, the hunger of his *diſciples* muſt equally juſtify their violation of that *ritual command* touching the *ſabbath*. And even (a) according to the *Jews* this example of *David* contains two things, tending to excuſe the violation of the *ſabbath*. (1.) That they ſuppoſe that *David* with his men thus fled upon the *ſabbath* day, and yet were not guilty of violating the reſt of the *ſabbath*. For thus they teach, *our maſters think it lawful for him whom the Gentiles or thieves purſue, to profane the ſabbath for preſervation of his life; for ſo we read of David, that when Saul ſought to kill him, he fled, and eſcaped;* and that he did this on the *ſabbath* day, they collect from thoſe words, 1 *Sam.* 21. 7. that *Doeg was detained that day before the Lord*, i. e. by the *religion* of the *ſabbath*. (2.) That their own *canons* allowed the laity to eat of the *ſhew-bread* for preſervation of life; for thus ſpeaks (b) *Kimchi* on the place, *our rabbins of bleſſed memory ſay, that he gave him of the ſhew-bread*, &c. their interpretation alſo of the clauſe, *yea, tho' it were ſanctified this day in the veſſel*, is this, *It is a ſmall thing to ſay it is lawful for us to eat the bread removed from the table, it would be lawful for us, in this extreme hunger, even to eat the bread now ſanctified upon the table, if there were no other;* and indeed this opinion, that it was lawful to violate the *ſabbath* for preſervation of life, ſeems plainly to have obtained before the tranſlation of the *ſeptuagint*, who render the words thus, *Exod.* 12. 16. *Ye ſhall do no ſervile work on it*, πλὴν ὅσα ποιηθήσεται πάσῃ ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν, *but that which ſhall be done for the ſake of life, that only ſhall be done by you.* (2.) *Chriſt*'s ſecond argument is taken from the work performed morning and evening by the *Prieſts*, in preparing and offering the ſacrifices; this, ſaith *Chriſt*, by virtue of the ſame *law*, and the authority of the ſame *lawgiver* who commanded *the reſt of the ſabbath*, was done by the *Prieſts* upon each *ſabbath* day; whence it is evident that far more laborious work was to be done by God's command, upon the *ſabbath*, to obey the *ritual precepts* which concerned *ſacrifices;* and much more might my *diſciples* do that leſſer work of *rubbing out ſome ears of corn* to ſatisfy their hunger, which is a work of *charity*, and to fit them for that higher work of attending me in preaching of the *Goſpel*. And to this agree thoſe ſayings of the *Jews*, cited by Dr. *Lightfoot* on the place, *There is no ſabbath at all in the temple, and the ſervile works which are done about holy things are not ſervile.* In confirmation of this argument, our *Saviour* adds, that all that work, by which the *Jewiſh Prieſts* profaned the ſabbath, was done only for the ſervice of the *temple*, whereas the ſervice done by his *diſciples* to their Lord, was ſervice done to one much *greater than the temple*, both in reſpect of dignity, as being a divine perſon, and of ſanctity, as being not only relatively holy, but ſanctified even in his human nature, by inhabitation of the *Spirit*, and of the *fulneſs of the Godhead in him;* what therefore might be done for the ſervice of the temple, might much more be done for the ſervice of one much *greater than the temple*. (3.) Our *Saviour* argues ſtill *à comparatis*, by way of compariſon, thus; the obſervation of the reſt preſcribed by the law, was only the obſervance of a *ritual* command, like that of *ſacrifice;* the feeding of the hungry was a *moral precept*, God therefore by declaring *he would have mercy*, rather than *ſacrifice*, ſufficiently declared he would diſpenſe with theſe *ritual precepts*, when the obſervation of them did obſtruct the *rules* of *charity* and *mercy;* and this was alſo ſuitable to that declaration of the *Jew*, that *to love our neighbour as ourſelves, is more than all burnt-offerings and ſacrifices*, Mark 12. 33. (4.) *Chriſt* argues thus, that which is inſtituted for the ſake of another thing, muſt yield to the good of that for whoſe ſake it was inſtituted; but the reſt of the *ſabbath* was inſtituted for the ſake of man, tired with the labours of the week, therefore it is to yield to the good of man. (5.) The words following, *For the Son of man is Lord alſo of the ſabbath;* or as they are, *Mark* 2. 28. ὥστε Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ τοῦ σαββάτου, are differently interpreted by *learned* men; *Grotius* conceives, that the phraſe, *the Son of man*, hath no relation to *Chriſt*, but only ſignifies man in

(a) Midbar Rabba Seder מסעי אלה Paraſch. 23. (b) 1 Sam. 21. 10.

in general; his reasons are these, the first is taken from the connection of these with the foregoing words in St. *Mark*, thus, *The sabbath was made for man, not man for the sabbath, therefore the son of man is Lord also of the sabbath.* Now this consequence will not follow from the preceding words, if by them we understand *Christ*, but it directly follows from them, if by that phrase we understand mankind in general. (2*dly*,) Did this relate to *Christ*'s authority over the *sabbath*, it seems to be an intimation of his power to abrogate or dissolve the *sabbath*, which power he was so far from asserting, that he declares *he came not to dissolve the law, but to fulfil it.* And they who were so highly offended with him for the works of charity he did upon the *sabbath* day, had he openly asserted his power to abrogate it, would have been much more offended with him, and would have needed no lesser matter of accusation against him; this being by their law a *capital* crime. And, (3*dly*,) Because this would have been a plain asserting, that he was the *Christ*; whereas he never spake thus to the people, or the *Pharisees*, nor would he suffer his disciples to declare it: But the Reverend Dr. *Hammond* and Dr. *Lightfoot*, conceive, this phrase must signify him who is the *Son of man*, κατ' ἐξοχὴν by way of eminence. (1.) Because this *phrase* is used eighty eight times in the *New Testament*; and in all other places, doth unquestionably signify our *blessed Lord.* (2.) Because, where this *phrase* occurs, *Dan.* 7. 13. all the *ancient Christians*, and even the *Jews*, expound it, not as Mr. *Cl.* here doth, of man in general, but say expressly, this is the King *Messiah*; and that the *Rabbins* did rightly expound the words of *Daniel* concerning him: *Christ* therefore speaking of himself still in this language to the *Jews*, must be supposed to use it in the sense they understood it in *Daniel*; and so he plainly seemeth to interpret himself, by saying, *Hereafter shall ye see the Son of man coming in the clouds*, Matth. 26. 64. He saying this in answer to the question of the *High Priest*, Art thou the *Christ*? ver. 63. And (3.) He who before had argued, that his *disciples* might lawfully do this in his service, because *one greater than the temple was here*, ver. 6. might also argue from his power, as the *Prophet* sent from God to the *Jews*, for the exemption of his *disciples* in cases of necessity, and greater good from the rest of the sabbath, especially since *Christ* was only *greater than the temple*, as being emphatically the *Son of man*: Nor is it difficult to answer the arguments of *Grotius*. For, (1.) If we render the word καὶ, *denique*, as *Brugensis* and *Maldonate*; or *adhuc*, moreover, as it is sometimes used in *Homer*, there will be in these words of *Mark*, no consequence from the former, but a new argument like to that of St. *Matthew*, ver. 6. *Here is one greater than the temple.* But, (2.) According to the ordinary import of that word, the consequence runs plainly thus, The sabbath was made for the good of man; so that *the Son of man, who came not to destroy mens lives, but to save them*, must have power in such cases, as concern the good and welfare of mankind, to dispense with the strict rest required by the law of the sabbath.

And this affords a sufficient answer to the second argument of *Grotius*; it being not asserted, that *Christ* here challengeth a power to abrogate or dissolve the sabbath, but only such a power as the *Jews* allowed to their own *Prophets* in cases of necessity and of higher importance, to dispense with the rest from labour required by the letter of it, as he sufficiently does by justifying the works of mercy he did on that day, by this *aphorism*, that *it is lawful to do good on the sabbath day.*

To his third argument, I answer, That our *Saviour* not only permits others to assert, he was the *Christ*, or the *Messiah*, as in the case of *Andrew*, John 1. 42. of *Philip*, ver. 46. of *Nathaniel*, ver. 50. and especially of *John* the *Baptist*, who was sent on purpose to bear witness to him, that he was the Son of God; but he himself sufficiently, and often doth it, declaring not only to the blind man, *John* 9. 35, 37. that he was *the Son of God*, but also to the *Pharisees* and *Jews*, insomuch that they attempt to stone him for it, *John* 10. 31. and saying to them, *If ye believe not that I am he*, ἐγώ εἰμι, *John* 8. 24, 28. *ye shall die in your sins*; which is as much as, *I am the Christ*; for what is absolutely, ἐγώ εἰμι, *Mark* 13. 6. *Luke* 21. 8. is, *I am the Christ*, Matth. 24. 5. so that our *Saviour* only did forbid his disciples to divulge this before his resurrection, for the reasons assigned, Note on *Chap.* 9. 30.

To these arguments used by our *Saviour* here, we may add two others in St. *Luke*, where, *Chap.* 13. 15, 16. *Christ* argues thus, That if they loosed their ox or ass, from the *stall* on the *sabbath day, and led them to water*, much more might he loose a daughter of *Abraham*, who had been bound by *Satan eighteen years*, on that day. And, again, *Chap.* 14. 15. Seeing when your ox, or ass, falls into a pit on the *sabbath day*, you draw them out of it on the same day, much more may I cure an *hydropick* man on that day; where the argument is plainly *a minori ad majus*; it being a *greater*

charity to work for the benefit of *man* on that day, than for the good of *beaſts*; where *Chriſt* again, as *Capellus* and *Lightfoot* have obſerved, argues from the *Jewiſh canons*, which permitted them not only to draw water for their beaſts, but alſo to lead them out to water on the *Sabbath day*: and though the latter *Jews*, from hatred to *Chriſt*, will not allow the drawing of a beaſt out of a pit on the *Sabbath*, yet is it certain, both from thoſe words of *Luke*, *they could not anſwer him a word*, Ch. 14. 6. and from their *canons*, cited by Dr. *Lightfoot* on the place, that they anciently allowed this. And this is ſtill more evident from the words cited from the *Septuagint*, allowing them to do what was requiſite, σῶσαι ψυχὴν, *to preſerve all life*; from whence (*) *Tertullian* and St. *Jerom* have obſerved, *that the law allowed them to do on the Sabbath*, quod fiet omni animæ, & quæ ad animi ſalutem pertinent, *thoſe things which belonged to the preſervation of life.*

Our *Lord*'s laſt argument is taken from the law of *circumciſion*, which required, that their children ſhould be circumciſed on the *eighth day*, though that were the *Sabbath*; and circumciſion was a work of conſiderable labour: If then, ſaith *Chriſt*, the reſt of the *Sabbath* might be broken for the *circumciſion* of an infant, though that were a ritual precept, ſurely it may be ſo, to reſtore health to a man who hath been diſeaſed thirty-eight years; and this was alſo ſuitable to the *canons* of the *Jews*; their wiſe men ſpeaking thus, *They do all things neceſſary to circumciſion on the Sabbath day, though this may ſeem profane on that day*, Pirk. Eliez. c. 29. p. 65.

Ver. 10. [b] Ἐπηρώτησαν αὐτὸν, λέγοντες, *They aſked him, ſaying, Is it lawful to heal on the Sabbath day?*] This is not contrary to what St. *Mark*, Chap. 3. 4. and St. *Luke*, Chap. 6. 9. ſay, that *Chriſt asked them*; for both are true, that they asked him, *Whether it were lawful to heal?* And he replies, by ſaying, *I will ask you alſo, whether it be not lawful to do good on the Sabbath day?*

Ver. 17. [c] *That it might be fulfilled which was ſpoken by Iſaias the prophet, ſaying, Behold my ſervant, whom I have choſen.——He ſhall not ſtrive nor cry.*] Here many phraſes are to be explained for the due underſtanding of theſe words: As,

1ſt, *I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles*; where the ſhewing κρίσιν, *judgment*, being the effect of his having the *ſpirit* upon him, muſt reſpect all the righteous laws he was to deliver, by virtue of this unction, in his *Father*'s name, according to the uſual acceptation of the word κρίσις, *judgments*, for the laws of God in the *Old Teſtament*; as when God is ſaid to have given to his people, Δικαιώματα καὶ κρίσεις, *ſtatutes and judgments*, Ex. 21. 1. Deut. 4. 5. to teach, *ver.* 14. and command them to keep his *ſtatutes and judgments*, Deut. 30. 16. Now it is obſervable from *Mark* 3. 6, 7. that when the *Phariſees* held a council to deſtroy him, he recedes from them to the ſea of *Galilee*, whither came to him a great multitude from *Galilee*, *from Idumea, and beyond Jordan, and from the parts about Tyre and Sidon*; and by teaching them, and doing his *miracles* before them, *he ſhewed judgment to the Gentiles.*

He ſhall not ſtrive nor cry, neither ſhall any man hear his voice in the ſtreets, i. e. he ſhall not be contentious, or ſet forth himſelf with noiſe, or tumult, or oſtentation of his doings; and this was here fulfilled by his ceaſing to diſpute any longer with thoſe *Phariſees*, who, when they *could not anſwer him a word*, conſult, *how they might deſtroy him*; and by his ſtrict charge to the multitudes he had healed, that *they ſhould not make him known.*

A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench. Here, ſaith St. *Jerom*, Qui peccatori non porrigit manum, & qui non portat onus fratris ſui, *he that ſtretcheth not forth his hand to the ſinner, and he that beareth not the burden of his brother, he breaks the bruiſed reed*; & qui modicam ſcintillam fidei contemnit in parvulis, *and he that contemneth the ſmall ſpark of faith in little ones, quenches the ſmoaking flax.* Now, though *Chriſt* went from that place to avoid the rage of the *Phariſees*, the Text informs us, that he ceaſed not to heal the multitudes, and to inſtruct them, *ver.* 15. *Mark* 3. 10. And by continuing ſtill ſuch acts of charity to the ſouls of all that were diſpoſed to hear, though they were yet weak in faith, and by healing all that came unto him for relief, he fully anſwered this *character.*

Ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν, *till he bring forth judgment into victory*, i. e. according to moſt *interpreters*, till he hath made his *Goſpel* and his righteous law victorious over all its enemies; and to this ſenſe, the words of the *Prophet*, Iſa. 42. 4. *till he hath eſtabliſhed judgment in the earth*, agree. But the *phraſe* εἰς νῖκος, doth often ſignify *to the end, to the utmoſt*, or *for ever.* See the Note on 1 *Cor.* 15. 54. whence others probably interpret the words thus, *till the time come, that he ſhall execute his judgment on the ſtubborn unbelieving Jews, ſo that wrath ſhall come upon them to the uttermoſt*; and they being thus rejected, the *Goſpel* being taken from them, and their houſe left deſolate, *in him ſhall the Gentiles truſt.*

Ver.

(*) Adv. Marcion. l. 4. c. 12. & l. adv. Jud. c. 4, 5. in Iſa. 58. F. 97. M.

Ver. 24. ὁ δὲ Φαρισαῖοι ἔλεγον ὅτι Οὗτος οὐκ ἐκβάλλει δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ, *But the Phariſees ſaid, He only caſteth out devils by Beelzebul the Prince of the devils.*] That which made the *Phariſees* thus to calumniate our *Saviour*'s miracles, was this, that they found the people induced by them to believe he was the *Son of David*, ver. 23. or the *Chriſt*; thus when they heard the people murmuring, *John* 7. 31. *The chief Prieſts and Phariſees ſend men to take him*, ver. 32. and this they did not only from an apprehenſion, that if this belief obtained, it might bring the power of the *Romans* upon them, *John* 11. 48. but chiefly, becauſe it would put an end to their credit with, and authority over the people, they being ſtill repreſented by our *Lord*, *as blind guides*, and the worſt of *hypocrites*.

The word *Beelzebul*, or, as St. *Jerom* hath it better, *Beelzebub*, ſignifies *the Lord of a fly*; which was a name the *heathens* gave not only to *Hercules*, but even to *Jupiter*, the Prince of their gods; as doth (c) *Pauſanias* in *Eliacis*, and (d) *Clemens Alexandrinus* in his *Protrepticks*, and the *epithets* given to him teſtify. Though it is more probable that the *Jews* took this name from the *Philiſtines*, where *Baalzebub* was worſhipped, 2 *Kings* 1. 6. as *the God of Ekron*, and what the *heathens* fabulouſly write of the *temples* of *Hercules* and *Jupiter* (e) Divinitus illo neque canibus, neque muſcis ingreſſus eſt, *That the deity kept the flies from them*; that the *Jews* ſay of their temple, that, in domo mactationis non conſpecta eſt muſca, *A fly was not ſeen in the ſlaughter-houſe*, Pirk Avoth. c. 5, 6, 7, 8. Note alſo that as the * *Jews* held there was one who was, Caput omnium diabolorum, *the chief of all the devils*; ſo alſo did the *heathens*, for † *Porphyry* ſaith, that *they who did evil by enchantments*, τύτοις μάλιστα καὶ τὸν πρώτιστον αὐτῶν ἐπιμῆσαι, *chiefly worſhipped them and their preſident*, and that ἡ πρώτιστος αὐτῶν δύναμις, *the power that preſided over them would be deemed the greateſt God.*

Ver. 27. ε Καὶ εἰ ἐγὼ ἐν τῷ Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια· *And if I by Beelzebub caſt out devils, by whom do your children caſt them out?*] That it was the cuſtom of the *Jews* to caſt out devils by the invocation of the name of the moſt High, or of the God of *Abraham*, *Iſaac*, and *Jacob*, we learn from *Juſtin Martyr*, who ſpeaks to (f) *Trypho* the *Jew* thus, *If any of you do exorciſe devils by the name of Abraham, Iſaac, and Jacob, perhaps he will obey you.* And from (g) *Irenæus*, who ſaith, *All things are ſubject to the moſt High, and by invocation of his name, even before the Advent of our Lord, men were ſaved from evil ſpirits, and all kinds of demons.* (h) *Joſephus* informs us, that God gave this art to *Solomon* againſt *devils*, that he ſhould teach it, εἰς ὠφέλειαν καὶ θεραπείαν τοῖς ἀνθρώποις, *for the profit and healing of men*, and that he left behind him, τρόπους ἐξορκώσεως, *thoſe ways of exorciſing by which thoſe devils were ſo effectually caſt out, as never to return again.* Thus then our *Saviour* ſeems to argue, you doubt not but your *exorciſts*, who uſe the name of God, *the God of Abraham*, &c. do caſt out *devils* by virtue of that name, it will then be matter of your condemnation, who paſs ſo favourable a judgment upon them, to paſs ſuch an unjuſt cenſure upon me, in whom you ſee far greater evidences of the *finger of God*, in caſting out all manner of evil ſpirits, and healing all kinds of diſeaſes; and whereas *Epiſcopius* objects againſt this interpretation, that it is not certain that theſe *exorciſms were uſed by the Jews in Chriſt's time*; this is an evidence he had not read theſe *authors*, for *Joſephus* doth expreſly ſay, καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πολλῶν ἰσχύει. *That this way of curing demoniacks did even then prevail among them*; and gives an inſtance of one *Eleazer*, who, before *Veſpaſian*, his ſons and ſoldiers, τοὺς ὑπὸ τῶν δαιμονίων κατεχομένους ἀπολύοντα τούτων, delivered them from demons who were poſſeſſed with them. And *Irenæus* ſaith in the forementioned place, *Judæi uſque nunc hac ipſa advocatione damonas effugant, The Jews to this day expel devils by this invocation.* (i) *Theophylus*, that εἰ δαιμονιῶντες ἐλύοντο καὶ μέχρι τῆς δεῦρο ἐξορκίζονται κατὰ τὸ ὄνομα τοῦ ὄντος Θεοῦ, *till that very time thoſe that were poſſeſſed were exorciſed by the name of the true God.* And (k) *Origen*, *That the names of the God of Abraham, Iſaac, and Jacob, being uſed by the Jews, ἐν τοῖς καθ' ἑαυτοὺς δαίμοσιν, in the incantation of devils, did great miracles*;

(c) Λέγουσι δὲ καὶ ταῦτα, καὶ ἀλεῖοι θύειν τῷ ἀπομύῳ Διὶ ἐξιλασκόμενοι τὰς ἀλεὰς ὀλυμπίασι τὰς μύας, Eliac. prior.
(d) Ἀπομύῳ Διὶ θύουσιν Ἠλεῖοι, ῥωμαῖοι δὲ ἀπομύῳ Ἡρακλεῖ. Protrep. p. 24. C.
(e) Solin. c. 1. Plin. l. 10. c. 39.
(*) Buxt. in voce Sammael. (†) De abſtin. ab animal. lib. 2. Sect. 41, 42.
(f) Εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ Θεοῦ Ἀβραὰμ, καὶ Θεοῦ Ἰσαὰκ, καὶ Θεοῦ Ἰακὼβ, ἴσως ὑποταγήσεται. Dial. cum. Tryph. p. 311. C.
(g) *Et hujus invocationis etiam ante adventum Domini noſtri ſalvabantur homines a ſpiritibus nequiſſimis, aut a damoniis univerſis.* l. 2. c. 5. *Vide* Grotium in locum.
(h) Arch. l. 8. c. 2. p. 257. (i) L. 2. p. 83. C. (k) L. 4. cont. Cell. p. 183, 184.

racles; and therefore were uſed to this effect not by them only, but by all others who uſed magick and inchantments. We read, *Luke* 9. 49. of one among the *Jews*, who did caſt out devils by the name of *Jeſus*, tho' he neither followed him, nor his diſciples; and ſome conceive this queſtion of our Lord relates to ſuch, it being a ſtrong preſumption of the divine power, and the miſſion of *Chriſt*, that his name was ſo powerful even in their mouths, who did not own him; but becauſe we read of one only that did this, and find not that the *Phariſees* thought better of him, than of *Chriſt* himſelf, I prefer the former expoſition of theſe words.

Ver. 28. [f] Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, &c. *But if I by the Spirit of God do caſt out devils, no doubt the kingdom of God is come unto you.*] How *Chriſt* did miracles, and caſt out devils by the *Spirit of God*, ſee Note on *Chap.* 3. The inference of *Chriſt* from this is clear, that he was the *Meſſias* promiſed to ſet up the *kingdom* ſpoken of by *Daniel*; for ſeeing in their own opinion their *Meſſias* was to erect this kingdom, that divine aſſiſtance which proved that he was now come who was the *Meſſiah*, muſt alſo prove the kingdom of God was come; and ſeeing that the kingdom of *Satan* was by this power overthrown, they reaſonably might think the kingdom of God was ready to be ſet up, and that one ſtronger than he was come among them, *ver.* 29.

Ver. 30. [g] Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι, *He that is not with me, is againſt me.*] He that ſides not with me contending againſt Satan and his kingdom, is againſt me, as being unwilling that his *kingdom* ſhould be deſtroyed. And he that in doing this work is not againſt me, but caſts out *devils in my name*, tho' he doth not yet follow me, is for me, *Luke* 9. 49, 50.

Ver. 31. [h] Ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις· *But the blaſphemy againſt the Holy Ghoſt ſhall never be forgiven unto men.*] Againſt the Holy Ghoſt, *i. e.* againſt the miracles done by him, *Theoph.* Of this blaſphemy ſee the Appendix.

Ver. 32. [i] Οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, *Neither in this age, nor the age to come.*] Hence the *Papiſts* argue for the remiſſion of ſome ſins in *purgatory*, after this life is ended, which are not by God remitted here. But the *ſcripture* knows only two times for the remiſſion of ſins, one here upon earth, *Matth.* 9. 6. to the believer, and penitent perſon; and the other at the day of judgment, when the great Judge ſhall pronounce the ſentence of abſolution to all his faithful ſervants, when *the times of refreſhing ſhall come from the preſence of the Lord*, Acts 3. 19, 20. and *they ſhall find mercy in that day*, 2 Tim. 1. 18. *Chriſt* therefore ſaith, this blaſphemy of the *Holy Ghoſt* ſhall neither obtain remiſſion now, nor at the great day of our accounts; that is, it ſhall not at all be remitted, for that this is the true import of this *phraſe*, is evident from St. *Mark*, ſaying, *he that doth thus blaſpheme*, οὐκ ἔχει ἄφεσιν εἰς αἰῶνα, *ſhall never find remiſſion*, Chap. 3. 29. but is obnoxious to eternal judgment; and from St. *Luke*, declaring abſolutely, οὐκ ἀφεθήσεται, *he ſhall not be forgiven*, Chap. 12. 10. This being a common mode of ſpeaking among the *Jews*; thus (l) *R. Eliezer* proves, that the *Samaritans have no portion in the world to come*, becauſe it is ſaid, *it belongs not to you to build with us in this world, or in the world to come; and a ſick man is introduced, requiring his ſon to give him the water and meat which the phyſician had forbidden, threatning, if he refuſed, not to forgive him in this world, nor in the world to come;* i. e. never to forgive him. And indeed the *Jews* thought that the pangs of death might expiate ſins, but they held, Nullam eſſe peccati expiationem poſt mortem, *that there was no expiation for ſin after death;* and therefore could not uſe this phraſe in the *Popiſh* ſenſe.

Ver. 36. [k] Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν· *But I ſay unto you, that of every idle word that men ſhall ſpeak, they ſhall give an account at the day of judgment.*] Agreeable to this is that of (m) *Plato*, χάριν ἢ πλημμελῶν λόγων βαρυτάτη ζημία, *Grievous is the damage of light and volatile words, for a divine Nemeſis is appointed to overſee theſe things:* Now the light idle words in *Plato*, are plainly words ſpoken of their parents, or to the defamation of perſons they ought to have in veneration; here then is one ſenſe of the *phraſe*, that ſcandalous, ſlanderous reviling of thoſe we ought to *venerate*, and who have deſerved well of us, will render us obnoxious to condemnation at the day of judgment; and to this ſenſe the very Context leads: The *ſcandalous defamatory* words the *Phariſees* had here ſpoken of our *Saviour*'s perſon and miracles, giving occaſion to theſe words, (n) *Cicero* farther ſaith, *that* appellatur a philoſophis, ἀργὸς λόγος, cui ſi pareamus nihil omnino eſt quod agamus in vita, *the philoſophers call that an idle word, which if we hold to, there is nothing left for us to do, no ſervice to the gods, no acts of virtue or charity;* ſo that what is obſtructive to *piety* and *goodneſs*, as was this ſaying of the *Phariſees* to the admiſſion of our *Saviour*'s doctrine, on which the true love of God, and of our brother, did eſpecially depend, is emphatically ἀργὸς λόγος. Others think that ῥήματα ἀργὰ, here ſignifies *falſe words*, becauſe

(l) Pirk Eliez. ſect. 38. (m) De legib. l. 4. p. 832. E. (n) De fato, p. 310. n. 22.

because in the Hebrew דברים כטלם *vain words*, hath this signification; as when they say, that *prophecy* contains the *pure truth, but in dreams are* דברים כטלים *false things* contained; to be sure the words here intended must not simply be words unedifying, or which do not directly tend to the glory of God, from which men of great business and conversation cannot be wholly free; but wicked words, proceeding from an evil heart: For our Lord having heard these words of the *Pharisees*, speaks thus to them, *O generation of vipers, how can ye being evil speak good things, since out of the abundance of the heart the mouth speaketh*, ver. 34. and 35. *An evil man out of the evil treasure of his heart, bringeth forth evil things*; and then connects them thus, *I say unto you therefore*; whence it is evident, that the words here stiled *idle words*, were such as demonstrated the speaker to be an evil man, out of an evil heart speaking evil words: See *Kettlewell*, of *groundless scruples*, lib. 5. cap. 5.

Ver. 38. [l] Θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, *We would see from thee a sign.*] They had seen a withered hand made whole, *ver.* 13. a *devil* cast forth, and a blind and dumb man see and speak, *ver.* 22. The sign which they require farther must therefore be a *sign from heaven*, as we read, *Chap.* 16. 1. *Luke* 11. 16. viz. *the sign of the Son of man coming in the clouds of heaven*, Dan. 7. 13. In this our *Saviour* doth at present refuse to gratify them, the time of his coming thus, being after his resurrection, even when he was to come to the destruction of their nation, *Matth.* 24. 30. And therefore at his death he speaks thus unto them, *Verily I say unto you, hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven*, Matth. 26. 64. See Additions N° 16.

Ver. 40. [m] Οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας· *So shall the Son of man be in the heart of the earth three days and three nights.*]

Object. Against the truth of these words it is objected, that *Christ* was in the sepulchre only two nights, one whole day, and two parts of a day, and so could not be there *three days and three nights.*

Answ. In answer to this objection note,

1*st*, That the *Hebrews* began their computation of a natural day, from the evening or night preceding. So we read, *Gen.* 1. 5. and *the evening and the morning were the first day.* So *Dan.* 8. 14. *unto* 2300 *evenings and mornings shall the sanctuary be cleansed.* So *Lev.* 23. 32. *from evening to evening shall ye celebrate your sabbath.* Hence both St. *Mark* and *Luke* observe, that *Christ* taught in the *synagogue* on the *sabbath day*, Mark 1. 21, 32. *Luke* 4. 40. and *when the sun was set*, and so the *sabbath* ended, *they brought their sick unto him*; so that in their *phrase* to say, *so many evenings and mornings, days and nights*, is the same as to say so many *natural days*; for in the measuring of any time which contains in it both days and nights, a day is always taken in that sense in which it includes *both day and night.* Moreover, the *Greek* language hath its compounds, and so is able to express a natural day by the word νυχθήμερον, but the *Jews* have no such compound words, and therefore cannot otherwise express a natural day, but by these two words, *day and night.* So *Gen.* 7. 4. *I will cause it to rain upon the earth forty days and forty nights.* 1 Sam. 30. 12. *That Egyptian did eat no bread, nor drink water three days and three nights.* Exod. 24. 18. *Moses was in the mount forty days and forty nights.*

2*dly*, Note, that it is a (o) received rule among the *Jews, that a part of a day is put for the whole*; so that whatsoever is done in any part of the day, is properly said to be done that day; since then our Lord was in the grave one whole natural day, and part of two other natural days, he might truly be said, according to their computation, to be in it three days and three nights. Note,

3*dly*, That it is very usual to reckon that to be done in so many days, or so many days and nights, which is done so as that the action begins in any part of the first, and ends in any part of the last day; so 1 *Kings* 20. 29. *They encamped against one another seven days, and in the seventh day the battle joined.* And *Esther* saith, Chap. 4. 16. *Fast ye for me, and neither eat nor drink three days, night or day, I and my maidens will fast also, and then will I go in unto the King*; and yet *Chap.* 5. 1. she goes in to the King *on the third day.* So *Luke* 2. 21. *When eight days were accomplished for the circumcision of the child, they called his name Jesus*; and yet the day of his birth and of his circumcision, were two of these eight days, and the compleat days were only six. So St. *Luke* saith, that *about eight days after these words, he took Peter, John and James, and went up into the mount*, Luke 9. 28. But St. *Matthew*, Chap. 17. 1. and St. *Mark*, Chap. 9. 2. tell us it was *six days after*, i. e. including the day he spake the words, and the day he went up into the *mount*, it might be reckoned eight, excluding them, it was only six. Since then our *Saviour* was in the grave part of *Friday*, and the evening or night before, must, by the *Hebrew* computation, be accounted to that day; seeing he was in the grave all *Friday* night and *Saturday*, seeing he was in the grave all *Saturday* night,

(o) *See Dr.* Lightf. *and* Grotius.

night, and part of the morning of the day following, and that morning with the precedent evening make a third natural day, he may, according to the *Hebrew* computation, be truly ſaid to have been *three nights and three days in the heart of the earth.* See Note on *Mark* 8. 31.

Ver. 42. [n] Πλεῖον Σολομῶνος ὧδε, *A greater than Solomon is here.*] God therefore having promiſed to *Solomon* ſuch wiſdom that, as there was none like him before, (among meer men,) ſo ſhould thereafter ariſe none like unto him, 1 *Kings* 3. 12. He that was greater in wiſdom than *Solomon*, muſt be more than a man.

Ver. 45. [o] Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ· *So ſhall it alſo be to this wicked generation.*] These words ſeem plainly to apply the preceding parable to the unbelieving *Jews* of that age, and therefore to import, that the *devil*, who by the labours of *Chriſt*, and of his diſciples, had been caſt out of ſo many of them, finding no reſt among the *heathens*, from whoſe perſons and *temples* the *Chriſtians* would every where expel him, and finding the *Jewiſh* nation, by their prodigious wickedneſs and obſtinate incredulity, ſtill more prepared than ever to receive him, would return unto them, and render them more incredulous, contumacious, and obdurate, more impure and wicked, hypocritical and blaſphemous, than they were before, till he had brought them to deſtruction.

CHAP. XIII.

1. THE ſame day *(that his mother came to him,* Matth. 12. 46.) went Jeſus out of the houſe, and ſat by the ſea-ſide:

2. And great multitudes were gathered together unto him, ſo that *(to avoid the preſſure of the multitude,)* he went into a ſhip and ſat *(near the land,)* and the whole multitude ſtood on the ſhore.

3. And he ſpake many things to them in parables, ſaying, *(hearken,* Mark 4. 3.) Behold a ſower went forth to ſow;

4. And when he ſowed, ſome ſeeds fell by the way-ſide, *(and were trode upon,* Luke 8. 5.) and the fowls *(of the air,* Mark 4. 4.) came and devoured them up.

5. Some fell upon ſtony places, where they had not much earth *(to cover and feed the root,)* and forthwith they ſprang up, *(and withered,* Luke 8. 6.) [a] becauſe they had no deepneſs of earth *(to take root in.)*

6. And *(ſo)* when the ſun was up they were ſcorched, and becauſe they had not *(deepneſs of)* root, they withered away.

7. And ſome fell among thorns, and the thorns ſprang up *(with them)* and *(overgrowing them,)* choaked them, *(and ſo theſe ſeeds yielded no fruit,* Mark 4. 7.)

8. But other *(ſeed)* fell into good ground, and brought forth fruit, *(according to the goodneſs of the ground,)* [b] ſome an hundred fold, ſome ſixty fold, ſome thirty fold.

9. *(And having ſaid this, he added,* Mark 4. 9. Luke 8. 8. *he)* [c] Who hath ears to hear, let him hear. (See *Chap.* 11. 15.)

10. And (*when he was alone,* Mark 4. 10.) the diſciples came and ſaid unto him, [d] Why ſpeakeſt thou to them in parables? *(and alſo asked him the meaning of the parable,* Luke 8. 9.)

11. He anſwered and ſaid unto them, *(I ſpeak not to you, who prize and improve the doctrine I impart, in parables,)* becauſe to *(ſuch as)* you it is given to know the myſteries of the kingdom of heaven, *(or what is obſcurely delivered concerning it,)* but to them *(who ſlight and neglect what is plainly taught them,)* it is not given *(to know them.)*

12. [e] For whoſoever hath, (i. e. *duly improves the knowledge which he hath,*) to him ſhall be given *(more,)* and he ſhall have more abundance; but whoſoever hath not, (i. e. *who by making no uſe of it, is as if he had it not,*) from him ſhall be taken away even that he *(unprofitably)* hath.

13. *(Whence you may learn, that)* Therefore ſpeak I to them in parables, becauſe (*they are like to thoſe inconſiderate and ſlothful men, of whom it is proverbially ſaid, becauſe of their neglect to act according to their knowledge, that)* they ſeeing ſee not, and hearing they hear not neither do they underſtand.

14. [f] And *(ſo by their ſhutting thus their eyes againſt the light, and ſtopping their ears againſt inſtruction,)* in them is fulfilled the prophecy of Iſaias, which ſaith, By hearing ye ſhall hear and ſhall not underſtand, and ſeeing ye ſhall *(or will)* ſee, and ſhall *(or will)* not perceive; *(it being with them now, as it was with the ſame people then.)*

15. For this people's heart is waxed groſs *(hath been made thick or condenſated, ſo that the word cannot pierce into it,)* and their ears are dull of hearing, (Gr. *they have heard heavily with their ears,*) and their eyes they have cloſed *(againſt the light,)* leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them, *(and their ſins ſhould be forgiven them,* Mark 4. 12.)

16. But

16. But blessed are your eyes for they see, and your ears for they hear, (*the things belonging to this kingdom, well worthy of your regard.*)

17. For verily I say unto you, that [g] many Prophets and righteous men have desired to see the things which ye see, (*the advent of the promised Messias,*) and have not seen them, and to hear those things which ye hear, (*the mysteries of the kingdom of God revealed,*) and have not heard them.

[Mark 4. 13. *And he said unto them, know ye not this parable, and how then will ye know all parables, as it becometh them to do, who are to reveal the mysteries of this kingdom to others?*]

18. Hear ye therefore the (*meaning of the*) parable of the sower; (*He that soweth is the Son of man, the seed sown is the word of God,* Luke 8. 11.)

19. [h] When any one heareth the word of the kingdom (*of God,*) and understandeth it not, (i. e. *considereth not of it,*) then cometh the wicked one, (*the prince of the air,* Eph. 2. 2.) and catcheth away that which was sown in his heart; this is he, (i. e. *the person signified by him,*) which received the seed by the way-side.

20. But he that received the seed into stony places, (Gr. *but he that is sown upon stony places,*) the same is he, (i. e. *he is the emblem of him*) that [i] heareth the word, and anon with joy receiveth it.

21. Yet hath he not root in himself, but (*having not received this seed fully into his heart, nor duly considered what he must do, and suffer to retain it there, he*) dureth (*only*) for a while; for when tribulation or persecution ariseth because of the word, by and by, (i. e. *presently*) he is offended.

22. He also that received seed among the thorns, is he that heareth the word, [k] and the cares of this world, and the deceitfulness of riches (*and the pleasures of life,* Luke 8. 14. *and the lusts of other things entering into it,* Mark 4. 19.) choak the word, and he becometh (*so far*) unfruitful, (*as to bring no fruit unto perfection.*)

23. But [l] he that (*is represented as one that*) received seed into the good ground, is he that heareth the word, and understandeth it, (*and receives it into a good and honest heart,* Luke 8. 15.) which also beareth fruit (*with patience,* ibid.) and bringeth forth some an hundred fold, some sixty, some thirty. (*What is here added,* Mark 4. 21, 22, 23, 24. *is here accommodated to this parable.*)

24. Another parable put he forth unto them, saying, The kingdom of heaven, (*the success of the Gospel,*) is (*may be*) likened to (*that of*) a man who sowed good seed in his field:

25. But whilst men, (*to whom the management of this field was committed,*) slept, [m] his enemy came and sowed tares (*or cockle*) among the wheat, and went his way, (*and this was not presently perceived.*)

26. But when the blade was sprung up and brought forth fruit, then appeared the tares also:

27. So (Gr. *then*) the servants of the householder, (*to whose conduct this field was committed,*) came and said unto him, (*whose servants they were,*) Sir, didst thou not sow (*only*) good seed in thy field, from whence then hath it tares?

28. He (*answering*) said unto them, An enemy (*to me and the good seed*) hath done this; the servants (*then*) said unto him, [n] Wilt thou then that we go and gather them up?

29. But he said, Nay, (*do not this now,*) lest while ye gather up the tares, ye root up also the wheat (*growing*) with them.

30. Let both grow together until the (*time of*) harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them, but (*then*) gather the wheat into my barn. (*The parable inserted,* Mark 4. 26, 27, 28. *is there explained.*)

31. Another parable put he forth unto them, saying, (*whereunto shall we liken the kingdom of God, and with what comparison shall we compare it?* Mark 4. 30.) The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, (*or garden,* Luke 13. 19.)

32. Which indeed (*when it is sown,* Mark 4. 31.) [o] is the least of all seeds, but when it is grown (*up*) it is the greatest amongst herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it, (*Luke* 13. 19.) (*and like to this will be the progress of the Gospel.*)

33. Another parable spake he unto them, (*saying,*) The kingdom of heaven, (*the doctrine of the Gospel*) is like (*for its powerful influence,*) to leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (*by it.*)

34. All these things spake Jesus to the multitude in parables, (*as they were able to hear,* Mark 4. 33.) and without a parable spake he not unto them; (*though he after interpreted all these parables to his disciples,* Mark 4. 34.)

35. [p] That it might be fulfilled which was spoken by the Prophet (*David,*) saying, (*Psal.* 78. 2.) I will open my mouth in parables, I will

utter things which have been kept ſecret from the foundation of the world.

36. Then Jeſus ſent the multitude away, and went into the (*an*) houſe, and his diſciples came unto him, ſaying, Declare, (*explain*) unto us the parable of the tares of the field.

37. He anſwered, and ſaid unto them, He that ſoweth the good ſeed is the Son of man.

38. The field is the world, the good ſeed are the children of the kingdom, (*who obey the precepts of it,*) but the tares are the children of (*Satan*) the wicked one, (*whoſe works they do,* John 8. 44.)

39. The enemy that ſowed them, is the Devil, the harveſt is the end of the world, and the reapers are the angels.

40. ¶ As therefore (*at the time of harveſt*) the tares are gathered, and burnt in the fire, ſo ſhall it be in the end of this world.

41. (*For then*) The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them that do iniquity;

42. And ſhall caſt them into a furnace of fire, (*and*) there ſhall be wailing and gnaſhing of teeth.

43. Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father. Who hath ears to hear let him hear.

44. Again, the kingdom of heaven is like to treaſure hid in a field, the which when a man hath found, he hideth (*or conceals his finding*) it, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like to a merchant-man, ſeeking goodly pearls,

46. Who when he had found one pearl of great price, he went and ſold all that he had, and bought it; (*ſo muſt thoſe who deſire the bleſſings of the kingdom of heaven, be ready to part with all their earthly bleſſings, to poſſeſs and ſecure it to themſelves.*)

47. [r] Again, the kingdom of heaven is like to a net which was caſt into the ſea, and gathered of every kind (*good and bad fiſh,*)

48. Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away;

49. So (*likewiſe*) ſhall it be at the end of the world, (*for*) the angels ſhall come forth, and ſever the wicked from among the juſt,

50. And ſhall caſt them into the furnace of fire, (*and*) there ſhall be wailing and gnaſhing of teeth, (*or the extremity of miſery.*)

51. (*Then*) Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52. Then ſaid he to them, Therefore every ſcribe which is inſtructed to the kingdom of heaven, is like to a man that is an houſholder, who bringeth forth out of his treaſure things new and old, (*to feed his family; for, ſo muſt you produce from Moſes and the Prophets, and from the doctrines belonging to this heavenly kingdom, what you ſee needful to feed God's family and houſhold.*)

53. And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence:

54. And when he was come (*thence with his diſciples,* Mark 6. 1.) into his own country, he taught them in their ſynagogue (*on the ſabbath day,* Mark 6. 2.) inſomuch that they (*who heard him*) were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works (*which are done by him?*)

55. Is not this the carpenter's ſon? (*Mark 6. 3. the carpenter; ſee the Note there:*) Is not his mother called Mary? And (*are not*) his [s] brethren (*called*) James and Joſes, and Simon and Judas?

56. And his ſiſters, are they not all with us? (*Bearing no marks either of like power or wiſdom;*) whence (*then*) hath this man all theſe things?

57. And they were offended in him, (*or ſcandalized at him, by reaſon of his mean original, and humble circumſtances;*) but Jeſus ſaid unto them, A Prophet is not without honour, ſave in his own country; and in his own houſe, (*there uſually he is moſt deſpiſed.*)

58. And he did not many mighty works there (*ſave only that he laid his hands upon a few ſick perſons, and healed them,* Mark 6. 5.) becauſe of their unbelief.

ANNOTATIONS on Chap. XIII.

Ver. 5. [a] Ἐ Τ'ΘΕ'ΩΣ ἀνέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· *It forthwith ſprang up, becauſe it had no deepneſs of earth.*] Thus *Quintilian* ſaith of *rath-ripe wit*, that it rarely comes to maturity, comparing it to thoſe ſeeds, which being ſown on the ſurface of the earth, ſpring up quickly, becauſe the root goes not deep into it; *Illud ingeniorum præcox genus non temere unquam pervenit ad frugem——non multum præſtat, ſed cito——nec penitus immiſſis radicibus nititur, ut quæ ſummo ſolo ſparſa ſunt ſemina celerius ſe effundunt.* Inſtit. l. 1. c. 3. p. 16, 17.

Ver. 8. [b] Ὃ μὲν ἑκατόν· *Some an hundred fold,* &c.] See Note on *Mark* 4. 8.

Ver.

Ver. 9. ε Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω· *He that hath ears to hear, let him hear.*] This is a *proverbial* expression used by *Christ*, when he spake of matters of great importance, which deserved a serious consideration, *Matth.* 11. 15.——13. 43. *Rev.* 2. 7, 11, 17, 29.——3. 6, 13, 22.——13. 9. by which he excites them who had *good inclination* to, and a good judgment and perception, as to things divine, throughly to weigh and consider of the things spoken.

Ver. 10. d Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; *Why speakest thou to them in parables?* It is certain, not only that the *Jewish doctors* and all the Wise Men of the *East*, taught by *parables*, משלי משלים παραβολαῖς παραβολεύεσθαι, *Expressing their minds by parables*, as St. *Mark* speaks in their own phrase, *Chap.* 4. 30. but also that some of our Lord's *parables*, as that of the *rich glutton*, Luke 16. that of the *foolish virgins*, Matth. 25. and others were taken from the *Jews*. See *Sheringham*, *Præf. ad Joma.* Yet, because this way of teaching had in it somewhat of *obscurity*, and the doctrine contained under the covert of these *parables*, was not so easy to be apprehended by the *vulgar* sort, the disciples here enquire, *Why speakest thou to them in parables?* And to this question, for the satisfaction of others, I shall give a larger answer: Let it be noted then,

1*st*, That albeit this way of teaching was somewhat *cloudy* and *obscure*, yet was it intelligible to the attent and searching *auditor*, as will appear from that expression with which our *Saviour* doth so oft conclude his parables, *viz. He that hath ears to hear, let him hear:* Accordingly, our *Lord* being to instruct the multitude by *parables*, Matth. 15. 10. he saith unto them, *Hear and understand:* And when his *disciples* asked the meaning of that parable, he reprehends them, saying, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *Are ye also yet without understanding?* intimating, That it was not so much the obscurity of his words, as their own dulness, and want of understanding, which made them not perceive the import of his doctrine; and again, *Mark* 4. 13. he speaks by way of admiration to them, saying, *Know ye not this parable?*

2*dly*, This method of instruction was not without its uses and advantages, seeing hereby it was visible who were the υἱοὶ τῆς σοφίας, *sons of wisdom*, who had a cordial love to divine things, and an inflamed desire after them, and thought it worthy of their care and pains to search them out, and so were persons fitly qualified for the reception of the Gospel light. It was the custom of the *disciples* of the *Jewish doctors*, when they understood not the meaning of their *parables*, to go unto their *Rabbi*'s to enquire the meaning of them; as did our Lord's *disciples* ask of him the meaning of those *parables* they understood not. And this *Christ*'s hearers might have done, had they not been indisposed to receive the doctrines which he taught, and chosen rather to be held in error by the *scribes* and *Pharisees*, than to receive instruction from the mouth of *Christ*. (2.) Such lessons, as they are best remembered, so having once obtained to their sense, they will stick closer to us; for the time spent in the unfolding of them, makes the idea the more fixed and lasting in the brain.

3*dly*, That *Christ* thus spake to them in *parables*, did not proceed from his unwillingness to instruct them, but from their indisposition to receive his doctrine, delivered more plainly to them: Of this St. *Mark* informs us, by saying, *Chap.* 4. 33. *He spake the word to them in many parables, as they were able to hear it.* For, those *parables* the *scripture* mentions, were either such as were obvious in themselves, as that of *Dives* and *Lazarus*, of the *rich man* pulling down his *barns*, Luke 12. 16. their chusing the uppermost seats at feasts, *Chap.* 14. 7. or such as would, had they with greater plainness been delivered, have sowred, and enraged the leading *Jews*, and stirred them up to a more violent opposition to his doctrine, and a more quick endeavour to destroy his person; they being either such as did proclaim him the *Messiah*, and the *Son of God*, which they still looked upon as blasphemy, as that which stiles him *the good shepherd*, and concludes them *wolves* and *robbers;* or, such as contradicted their traditions, and told them, it was not the uncleanness of the hands, or outward man, but the defilement of the heart, which made them loathsome in the eye of God; which doctrine did much offend the *Pharisees*, Matth. 15. 12. or, such as did upbraid their stubbornness and disobedience, as did the parable of the *vineyard* planted by the *husband-man;* the *parable* of the *two sons*, of which the eldest promised fair, but did not what he promised; or, such as taxed their pride and self-conceit; as did the *parable* touching the arrogant thanksgiving of the *Pharisee*, Luke 18. 9. or else, such as told the great propagation, and increase of the *Gospel* among the *heathens*, as did the parable of the *leaven*, and of the *grain of mustard-seed;* or such as did foretel the ruin and unchurching of the *Jewish* nation, as did the *parable* of cutting down the *unfruitful fig-tree*, and the decree, that they who refused, upon invitation, to come to the *wedding supper*, should not taste thereof; or, such as prophesied, that *the kingdom of God should be taken from them;* or, that their sloth in not improving the talents which they had received already, should

be puniſhed with the utter deprivation of them. Now, all theſe things were ſo offenſive to the *Phariſees*, as had they plainly been delivered to them, they would have provoked them to that rage, which might have quite diſcouraged his young *diſciples*, and hindered the performance of thoſe works which were preparatory to his reſurrection, and to the glorious appearance of his kingdom. Beſides the *parables* already mentioned, we have only thoſe recorded here and in the *parallel* Chapter of St. *Mark;* of which two only recorded were ſpoken to the multitude, *viz.* the *parable* of the ſeed and of the tares; the reſt, when he had ſent the multitude away, to his diſciples, *ver.* 36. and both might probably reflect upon the *Jews*, as being the *bad ground* and the *tares* mentioned in them.

Laſtly, Conſider, that what *Chriſt* thus delivered here, did not contain the fundamental precepts and doctrines of the Goſpel, they being delivered in the audience of the people, with ſufficient clearneſs, *Matth.* the 5th, the 6th, the 7th, but only the *myſteries* relating to the progreſs of the Goſpel, and the event of it among *Jews* and *Gentiles:* Now, even the *Jews* acknowledge that the predictions of this nature, were uſually taught in *allegorical, improper*, and *parabolical* expreſſions, they being not ſo needful to be known, as were the fundamental rules of faith and manners. Moreover the reaſon, here aſſigned, why our *Saviour* ſpake ſo obſcurely to them was their own wickedneſs and perverſeneſs, which indiſpoſed them to receive profit by his more plain diſcourſes; *for therefore*, ſaith *Chriſt, ſpeak I to them in parables, becauſe they ſeeing, ſee not, and hearing, do not hear or underſtand.* Now this, both in the *Scripture* and in other *authors*, is a proverbial expreſſion, concerning men ſo wicked and ſo ſlothful, that either they attend not to, or will not follow the cleareſt intimations and convictions of their duty: Thus to *a revolting and rebellious people, which had caſt off the fear of God*, the Prophet *Jeremy* ſpeaks thus, *Chap.* 5. 21. *Hear now this, O fooliſh people and without underſtanding, which have eyes and ſee not, which have ears and hear not:* And God ſpeaks to *Ezekiel* thus, *Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not, they have ears to hear, and hear not, for they are a rebellious houſe*, Chap. 12. 2. This is a frequent form of ſpeech in (a) *Philo*, who ſpeaking of thoſe that were addicted to wine and ſenſual pleaſures; he ſaith, Ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, *they ſeeing, ſee not, and hearing, do not hear.* And (b) again, Ὁρῶντες ἔστιν ὅτε οὐκ ὁρῶμεν, *it ſometimes happens, that ſeeing, we ſee not, and hearing, we hear not*, viz. *when the mind is more intent upon other things.* (c) *Demoſthenes* mentioned this as a παροιμία, or a *proverb*, Ὀρῶντας μὴ ὁρᾶν, καὶ ἀκούοντας μὴ ἀκούειν. Yea, ſometimes this *phraſe* is uſed in a good ſenſe, to ſignify men, who will not hearken to any ſolicitations to wickedneſs, but ſtop their ears, and ſhut their eyes againſt them. Thus ὁ βαρύων τὰ ὦτα, *he that ſtoppeth his ears from hearing of blood;* καμμύων τοὺς ὀφθαλμοὺς, *he that ſhutteth his eyes, that he may ſee no evil, he ſhall dwell on high*, Iſa. 33. 15, 16. Now, hence it evidently follows, that the *phraſe, to them it is not given to know the myſteries of the kingdom*, only imports, that to them I allow or vouchſafe not a clearer knowledge of theſe things, whom I find too much diſpoſed to ſlight and to neglect, but indiſpoſed to receive and profit by them; and therefore, by the rule of contraries, *to you it is given to know them*, can only ſignify, to you I think fit to allow and vouchſafe the knowledge of them, as finding you diſpoſed to attend to, and to improve them: Nor is there any ſenſe more frequent in *Scripture* of the *phraſe, I give, or give not*, than this, I allow, vouchſafe, permit, or think fit, that ſuch a thing be done or not done; this being the ſenſe of the *phraſe*, when mention is made of *the days of life which God hath given us*, Eccleſ. 5. 18.——8. 15.——9. 9. *of the ſore travel which God hath given*, (i. e. allotted,) *to the ſons of men*, Eccleſ. 3. 10. *Give not thy holy one to ſee corruption*, Pſal. 16. 10. *Give not my feet to ſlide*, Pſal. 66. 1. *Give not thy mouth to cauſe thy fleſh to ſin*, Eccleſ. 5. 6. *Give not thy ſtrength to women*, Prov. 31. 3. *Give not ſleep to thine eyes*, Pſal. 132. 4. Prov. 6. 4. And when we ſay ſuch a one is *given to wine and to women*, i. e. he allows himſelf thoſe liberties or licentious practices.

Ver. 12. ε Ὅστις γὰρ ἔχει· *For whoſoever hath, to him ſhall be given:*] From the words, *whoſoever hath not, ſhall be taken away that which he hath*, it is manifeſt, That *not to have*, is not to have profitably, and to improvement: For what a man abſolutely hath not, cannot be taken from him. Whence it muſt follow, that τὸ ἔχειν here, muſt be ſo to have, as to improve it duly. So *Phavorinus* ſaith, That ἔχειν *to have, is* ἐπιμελεῖσθαι καὶ εὐλαβεῖσθαι, *to take care of and preſerve. Caſaubon* obſerves, That ἔχειν, in the *Greek*, doth ſometimes ſignify, to have a thing with increaſe: So *Sophocles in Ajace* πρὸς γὰρ τοῦ ἔχοντα ὁ φθόνος ἕρπει, *he that abounds, is envied;* where the *Scholiaſt* notes, that ἔχειν is put for εὖ ἔχειν. And in *Democritus* θαυμάζειν τοὺς ἔχοντας, *is to admire the rich.* So, *not to have*, is not

(a) Alleg. l. 2. p. 72. D. (b) L. 3. p. 850. E. (c) Orat. in Ariſtog. § 123.

not to uſe what we have, as in that of the *Proverbs*, Chap. 13. 7. There are who are rich, μηδὲν ἔχοντες, *and having nothing*, as not having power to eat of their labours: Thus (*) *Ariſtotle* ſaith, That *a man who hath knowledge, and uſeth it not, as being drunk or mad, may be ſaid,* ἔχειν πως, καὶ μὴ ἔχειν, *to have it in a manner, and not to have it.* See *Matth.* 25. 29. See Additions N° 17.

Ver. 14. [f] Καὶ ἀναπληροῦται ἐπ' αὐτοῖς· *And in them is fulfilled the prophecy of Iſaiah*, &c.] The Apoſtle *Paul* informs us, That *what the law ſaith, it ſpeaks to them*, of all times and ages, *that are under the law*, Rom. 3. 19. So what the *Prophets* of the *Jews* ſaid, muſt in like caſes belong to the *Jews* of all times; though ἐπ' αὐτοῖς, may be here rendered *concerning them;* and ſo the meaning may be only this, That what was ſaid by *Iſaiah* of the men of his times, was as truly fulfilled concerning the *Jews* of our *Saviour*'s time; they being as indiſpoſed to hearken to the words of this great *Prophet*, as were the former *Jews* to attend to the words of *Iſaiah*.

Ver. 17. [g] Πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδον· *Verily I ſay unto you, That many Prophets and wiſe men have deſired to ſee the things that ye ſee, and have not ſeen them;*] i. e. many *Prophets* who propheſied of the coming of the *Meſſiah*, and many righteous men to whom God familiarly ſhewed himſelf, as he did to *Abraham* and the *Patriarchs;* many *Kings*, *Luke* 10. 24. from whoſe ſeed he was to ſpring, and whoſe kingdoms and perſons were types of the *Meſſiah*, deſired to ſee before their eyes the things which ye thus ſee, and have not ſo ſeen them, they only ſeeing them afar off in the promiſes made to them concerning theſe days, *Heb.* 11. 13. and *to them it was revealed, that not to themſelves, but to our times they miniſtred the things which are now revealed*, 1 Pet. 1. 11, 12.

Ver. 19. [h] Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος· *When any one heareth the word and underſtandeth it not.*] *Chriſt* cannot here intend to ſignify that his word ever becomes unprofitable to any, either through the natural weakneſs of their underſtandings, which renders them unable to diſcern his mind; or through the darkneſs or obſcurity of the word preached: Since this would lay the reaſon of the unprofitableneſs of it, not in the *hearers*, who cannot be ſuppoſed blame-worthy, becauſe the underſtanding, God hath given them, is weak; but in the *Preacher*, who taught it ſo obſcurely that they were not able to diſcern it. The *Greek* word συνίημι, which we render *underſtand*, here ſignifies to *ponder*, to *conſider of*, to *lay to heart*, and to *obſerve in order to action*, to *conſider;* ſo *Prov.* 21. 12. συνιῶν δίκαιος, *the righteous man wiſely conſiders the houſe of the wicked*, Pſal. 41. 1. *Bleſſed is he that conſidereth the poor*, Gr. ὁ συνιῶν ἐπὶ πτωχὸν, Pſal. 106. 7. *Our Fathers in Egypt*, οὐ συνῆκαν, *conſidered not thy wonders:* And that thus it here ſignifies, appears, (1.) Becauſe the following degree of hearers, are ſuch as are affected ſomething with the word preached, for they *receive it with joy*, v. 20. The firſt degree muſt therefore comprehend ſuch men as are not thus affected with it, it making no impreſſion on their hearts. (2.) Becauſe the *devil* is ſaid to *ſnatch away this word, leſt they ſhould believe it.* Now faith being an act of the underſtanding, he could not fear they ſhould believe what he knew they did not underſtand; and this induſtry of *Satan* to ſnatch the word out of our hearts, as it diſcovers his enmity againſt the progreſs of the *Goſpel*, ſo doth it highly commend the excellence and efficacy of it; for were it not of great importance to preſerve it there, he would not be ſo induſtrious to ſnatch it thence; and were it not, when there, a powerful inſtrument to work within us *that faith which purifies the heart*, why doth he do this *leſt we ſhould believe?* Why is it then that men do call this *quick and powerful word*, this *word of life, a dead letter?* And when they daily by experience ſee that the perſuaſions both of themſelves and others, are often prevalent, why do they think that God's can be of no effect without a miracle?

Ver. 20. [i] Οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτὸν, *This is he who hears the word, and anon with joy receives it.*] Here he who is repreſented by the *ſtony ground*, (1.) Hears the word, and doth πρὸς καιρὸν πιστεύειν, *for a time believe it*, Luke 8. 13. but then he only doth ſo for a time: And hence we learn that it is not ſufficient that we at preſent do believe, profeſs, and practiſe ſuitably to the truth delivered, unleſs we do continue ſo to do unto the end, and bring forth fruit with patience, *Luke* 8. 15. for by comparing the *Evangeliſts*, we learn that it is in effect all one to be ἄκαρπος *unfruitful*, Matth. 13. 22. Mark 4. 19. and *to bring no fruit to perfection*, Luke 8. 15. (2.) He receives the word with joy, and is at preſent much affected with it, though afterwards he is offended at it; whence alſo it appears, that it is not ſufficient to render us good *Chriſtians*, that we at preſent are ſomewhat affected with the word, receive it with ſome joy, delight, and pleaſure, unleſs it doth produce ſincerity and conſtancy in our obedience to all its precepts, even thoſe which are moſt grievous to fleſh and blood.

Ver.

(*) Nichom. l. 7. c. 5.

Ver. 22. [*] Καὶ ἡ μέριμνα τ̃ αἰῶνος τούτου, καὶ ἡ ἀπάτη τ̃ πλούτου, *And the care of this life, and the deceitfulneſs of riches,* καὶ αἱ ἡδοναὶ τ̃ βίου, *and the pleaſures of life,* Luke 8. 14. καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *and our luſtings after other things,* Mark 4. 19. *entering in, choak the word.*] Here are enumerated all thoſe things which choak the word of God, and render our profeſſion of religion unprofitable to the welfare of our ſouls.

1*ſt*, Ἡ μέριμνα τ̃ αἰῶνος τούτου, Such a concernment for this preſent life, as renders us diſtracted, and tormented with the fears of loſing it; ſo that we cannot think of parting with it without horror, which makes us falter in the practice, and even fall off from the profeſſion of it; or αἱ μέριμναι thoſe diſtracting worldly cares, which fill our heads ſo full of contrivances, and ſo employ our time, that we are not at leiſure ſeriouſly to think upon, and carefully purſue the concernments of our ſouls.

2*dly*, The love of the *deceitful riches* of the world; for when they ſo far enter into our hearts, as that we are βουλόμενοι πλουτεῖν, *very deſirous to be rich,* this eagerneſs to have them, tempts us to ſin, that we may gain them, and ſin again, that we may keep them, and will not ſuffer us to part with them as we ought, either for the relief of others, or for the welfare of our own ſouls; whence, ſaith our Lord, *Ye cannot ſerve God and mammon; and he that loveth the world,* ſaith St. *John, the love of the Father is not in him, for the friendſhip of this world is enmity to God,* Jam. 4. 4.

3*dly*, *The pleaſures of life,* i. e. either thoſe which are the works of the fleſh, and ſo exclude us from the kingdom of heaven, as *fornication, uncleanneſs, laſciviouſneſs, drunkenneſs, gluttony;* or thoſe which, tho' they be not ſinful in their nature, or ſuch as *Chriſtianity* reſtrains us wholly from, as *v. g.* the pleaſures of the ſtage and theatre, of gaming, and of recreations of like kind, yet when our deſires are ſtrongly carried out after them, when we ſpend that time in the purſuit of them, which makes us neglect our duty to our God, our neighbours, or our own calling and concerns; when they miniſter temptations to fraud, to covetouſneſs, to contention, paſſion, ſwearing, fretfulneſs, or idleneſs; or often caſt us into the company of looſe, profane, debauched perſons, by whoſe example and converſation we may be endangered; and notwithſtanding we are ſo enſlaved to, or ſo much under the power of them, that we cannot deny ourſelves theſe liberties, then are we φιλήδονοι, *lovers of pleaſures more than God.*

4*thly*, Αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *Our luſtings after other things;* as (1.) The luſts of the eye, or our deſires of gay apparel, rich furniture, ſtately buildings, great attendance and equipage; or ſuch as by St. *John* are ſtiled the *pride of life,* deſire of popular applauſe, or of high eſtimation in the world, of advancement to high poſts, and to great places above others; or laſtly, our exceſſive love unto our relatives, our parents, wives, our children, or our friends; for when theſe affections prove temptations to ſin, as the exceſs of them ſtill doth, they will be then obſtructive of that influence, the word of life ſhould have upon us: St. *John* informs us, that *all theſe are not of the Father, but of the world,* that if we love or ſet our hearts upon them, *the love of the Father is not in us,* 1 John 2. 15, 16. and therefore *Chriſt* requires us to deny ourſelves in all theſe things, to hate, *i. e. to love them leſs* than him, that we may be his *diſciples.*

Ver. 23. [1] Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, *But that which is ſown upon good ground, is he who heareth the word, and conſiders of it.*] And brings forth fruit, *Luke* 8. 15. οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ, *Who retain it in a good and honeſt heart, and bring forth fruit with patience.* What this good and honeſt heart, or man that hath it, is, we may learn from *heathen authors.* Thus (d) *Ariſtotle* tells us, that this name, καλὸς καὶ ἀγαθὸς was by them given ἐπὶ τ̃ τελείως σπουδαίου, *to one that is entirely good,* ὃς τ' ἀγαθὰ πάντα ὄντα ἀγαθὰ ἔχει, *who approved of all things that were truly good, and who was not corrupted by riches and dominion;* and from the requiſites in him, which were wanting in all the other grounds; for whereas he, who was repreſented by the ſeed ſown by the way-ſide, did not σωτήναι conſider of it, he that receives the word into a good heart is σωτὴρ, *one that conſiders* duly of it, he lays before his eyes the benefits he may receive, and the afflictions he may ſuffer by adhering to it; what he muſt do to enjoy theſe bleſſings, and what he muſt be ready to part with that he may ſecure them. (2.) Whereas in the ſtony ground the ſeed was only retained for a while, and then caſt out, it ſoon roſe up, and as ſoon withered; the ſeed ſown in the good and honeſt heart, κατέχει, *is there retained, and brings forth fruit with patience:* and (3.) Whereas in the thorny ground it is ſo choaked as to become unfruitful where it is, or οὐ τελεσφορεῖ *it brings forth no mature fruit,* no fruit that can prevail, or get up above theſe thorns; in the good heart it brings forth *fruit unto perfection,* prevails and triumphs over all ſenſual and worldly appetites, over our love to life, and our moſt near relations, and becomes fruitful, *abounding*

(d) Mag. Mor. l. 2. c. 9.

ing in all the works of righteousness, which are through Jesus Christ unto the glory and praise of God, Philip. 1. 11.

Ver. 25. [m] Ὁ ἐχθρὸς ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, *The enemy sowed tares in the midst of the wheat.*] Hence some collect, that even these tares must be members of the *Church* of *Christ*, as well as the good seed; which if it only signify, they by profession may be so, is in itself true; but if it be designed to prove, that they are true members of that body, of which *Christ Jesus* is the head, that cannot follow from these words; For (1.) Our *Saviour* saith expressly, the field is not the *Church*, but the *world*; (2.) The seed sown in this field by *Christ* is good seed, *the children of the kingdom*, ver. 38. *the just*, ver. 43. they therefore only can belong to him, because they only are sown by him; the *tares* were sown in it by the *envious man*, that is the *Devil*, ver. 28. the enemy of *Christ*, and of his *Church*, ver. 25. they are sown while the overseers of the *Church* were asleep, and are expressly called, *the children of the Devil*, ver. 38. And is it reasonable to conceive, that the *Devil*, the great enemy of the *Church*, and of its Head, should beget members of his *Church*, since *there is no communion betwixt Christ and Belial*, 2 Cor. 6. 15. or that *the Devil's children should be the members of Christ's body?*

Ver. 28, 29. [n] Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ ἔφη, Οὔ. *Wilt thou then that we go and gather them up? and he said, Nay.*] Vain hence is the collection of the *Erastians*, that the wicked, and those that cause offences, are not by excommunication to be excluded from the communion of the *Church*, seeing the field in which these tares spring up is not the *Church*, but the *world*; and *Christ* in the reddition of the *parable* takes no notice of this question, or of the answer to it. Nor doth this place prove, that the *Magistrate* may not cut off evil doers, seeing this was not spoken to them, but to the *ministers* of *Christ*'s Church.

Ver. 32. [o] Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων, *Which is the least of all seeds, but when it is grown, it is the greatest among herbs.*] The *Jews* give a wonderful account of the growth and increase of this seed, *viz. There was a stalk of mustard-seed in Siehin, from which sprang out three boughs, of which one was broke off, and covered the tent of a potter, and produced three cabs of mustard; R. Simeon, B. Calipha said, A stalk of mustard-seed was in my field, into which I was wont to climb, as men do into a fig-tree,* Buxtorf. in voce Chardal. See Additions N° 18.

Ver. 35. [p] Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, *That it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables,* Psal. 78. 2.] Here Mr. *Cler.* notes from St. *Jerom* on this place, that he had read in some *copies*, quod dictum est per Prophetam Esaiam, *which was spoken by the Prophet Esaiah*; and because no such thing was found in that Prophet, *I believe*, saith he, *it was taken away by some prudent man; but I am apt to think that it was first written per Asam Prophetam*, the 77th Psalm being intitled, *A Psalm of the Prophet Asaph; and that the first transcriber, not understanding what was meant by* Asaph, *thinking it a mistake in the writer, corrected it, by putting in the word* Isaiah; and that in his notes on the 78th *Psalm*, he saith, *This was objected by Porphyry against the Evangelist St. Matthew, that he was so ignorant as to say*, quod scriptum est per Isaiam, *which was written by Isaiah*; but yet he is forced to confess, that in all the *ancient copies* there are no footsteps to be found, of the reading which St. *Jerom* speaks of; neither *Chrysostom*, *Theophylact*, nor any of the *ancient fathers*, except *Jerom*, make any mention of it; it is not extant in any of the *ancient versions*, nor saith St. *Jerom* any thing of *Porphyry*, in his genuine work upon St. *Matthew*. And this I think sufficient to justify our reading against some single corrupt *Latin copy*, in which St. *Jerom*, if we may believe him, found it otherwise. The sense therefore may be this, *Our Saviour spake in parables, that what David, filled with a prophetick spirit, said of himself, might be fulfilled also in that Son of David, of which he was a type.* For he being our great lawgiver, might more truly say, *Hear my law, O my people.*

Ver. 40. [q] Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. *As therefore tares are gathered together, and burnt in the fire, so shall it be in the end of the world.*] From this, as well as other places, it seems probable, that the wicked shall not be cast into everlasting fire till the end of the world, that being the time when *Christ* will *place the goats on his left hand, and say unto them, Depart from me, ye wicked, into everlasting fire,* Matth. 25. 41. And when those *whose names are not in the book of life, are to be cast into the lake of fire,* Rev. 20. 15. See the Note on 2 *Tim.* 4. 8. See Additions N° 19.

Ver. 47. [r] *The kingdom of heaven is like to a net,* &c] Because this net contains both good and bad fish; hence some conclude, that bad men are members of that *Church*, which is *Christ*'s *body*, as well as good: But (1.) It is neither the *Church* visible nor invisible, but διδασκαλία τῶν ἁλιέων τοῦ δόλου, *the doctrine of the Apostles*, made by *Christ* fishers of men, which

which is here compared to a net. So *Theophylact.* (2.) Theſe bad fiſh are no ſooner pulled unto the ſhore, but the *fiſhermen* ſit down, and caſt them away, and thereby ſhew they belonged not to this kingdom. Moreover, the ſcope of this *parable* is not to ſhew, who do at preſent belong to Chriſt's kingdom, but who hereafter ſhall be excluded *from the kingdom of heaven.*

Ver. 55. Καὶ οἱ ἀδελφοὶ αὐτοῦ, &c. *And are not his brethren James and Joſes, and Simon and Judas?*] It is now paſſed into a matter of faith, that the *Virgin Mary* was ἀεὶ παρθένος, *ever a virgin,* and hath been ſtiled an hereſy to hold the contrary; whereas I know not how it conſiſts with good divinity to make that an *article of divine faith,* which is founded on no *divine revelation;* or with our ſixth *article,* to make that *neceſſary to be believed,* which confeſſedly is not contained in *Holy Scripture.* (e) St. *Baſil* plainly diſtinguiſhes it from things neceſſary to be believed, and leaves it among the things not *curiouſly to be enquired into,* as his words plainly intimate. And though (f) *Origen* ſaith, *That they who ſay ſhe after married, do not prove it,* and that *the Virgin had no other ſon but Jeſus,* κατὰ τοὺς ὑγιῶς περὶ αὐτῆς δοξάσαντας, *according to thoſe, who thought ſoundly of her,* yet he lays no brand upon the contrary opinion. However it is certain that theſe words do not prove that *Mary, the mother of our Lord,* had any offſpring; but ſay all the *ancients,* before St. *Jerom,* they were the children of *Joſeph,* by a former wife, which died before his eſpouſal to the *Bleſſed Virgin.* St. *Jerom* attempts to prove, that *James* and *Joſes* here mentioned were not the children of the *Virgin mother,* but of her ſiſter, *Mary the wife of Cleophas;* for *John* 19. 25. we read thus, *There ſtood by the croſs of Jeſus his mother and his mother's ſiſter, Mary, the wife of Cleophas, and Mary Magdalene.* There were there, ſaith *Matthew,* Chap. 27. 56. and *Mark,* Chap. 15. 40. *Mary Magdalene, and Mary the mother of James the Leſs, and of Joſes;* whence he concludes, that *James* and *Joſes,* ſtiled here the *brethren of our Lord,* were not the ſons of *Mary his mother,* but of her ſiſter, *Mary* the wife of *Cleophas;* and hence infers, that they are only called his *brethren,* according to the *language of the Jews,* as *Lot* is called *Abraham's brother,* Gen. 13. 8. as being the *ſon of his brother,* Gen. 12. 5. and as the word *brother* is uſed, *Gen.* 29. 12. *Lev.* 10. 4. *i. e.* becauſe they were his *couſin-germans.* But this will not neceſſarily follow; for they might be the ſons of *Joſeph* by the wife of *Cleophas,* who, ſaith *Theophylact,* dying without iſſue, *Joſeph, according to the law, took her to himſelf, and of her begat James and Joſes, Simon and Judas.* But *Antonius de Dominis,* in a very accurate diſcourſe upon this queſtion, gives us a better anſwer to this argument of St. *Jerom,* by ſaying, The *mother of Jeſus* in St. *John,* is the ſame perſon with the *mother of James and Joſes* in St. *Matthew* and St. *Mark;* and that *Mary,* the wife of *Cleophas,* called by St. *Mark, Salome,* and by St. *John, the ſiſter of the mother of our Lord,* was the *mother of the ſons of Zebedee;* for, ſaith he, it ſeems evident, that the three women, named by the three *evangeliſts,* were in all of them the ſame perſons; as therefore, *Mary Magdalen* is the ſame, ſo *Mary the mother of the ſons of Zebedee,* and *Salome,* ſo called by St. *Mark* from her family, and *the ſiſter of the mother of our Lord,* muſt be the ſame; and then, *Mary, the mother of our Lord,* and the *mother,* i. e. *ſtep-mother of James* and *Joſes,* muſt be the ſame alſo. And this anſwer I like beſt, (1.) Becauſe it retains the proper ſignification of the word *brethren,* which is always retained both in the *Old* and the *New Teſtament,* when there is profeſſedly an enumeration of *brethren.* (2.) Becauſe it ſeems plain, that the *Jews* ſpeak ſtill of his *brethren* and *ſiſters,* even in the ordinary ſenſe of the word, even as they eſteemed him the *carpenter's ſon,* and *Mary* his *mother.* So here, and *Chap.* 12. 46. *Mark* 6. 3. *John* 6. 42. And *James* here mentioned, is by (g) *Joſephus* expreſly ſtiled, ἀδελφὸς Ἰησοῦ, *the brother of Jeſus, called the Chriſt.* (3.) They ſeem alſo to have lived with his mother; whence we find them ſo oft together, as when it is ſaid, *Thy mother and brethren ſeek thee,* Matth. 12. 46. *His mother and brethren, are they not here with us?* i. e. do they not dwell at *Capernaum? He went down to Capernaum, and his mother and his brethren,* John 2. 12. (4.) This agrees beſt with *antiquity;* for Dr. *Pearſon* confeſſeth, This was always the concurrent judgment of antiquity till St. *Jerom's* time; that theſe were indeed *the brethren of our Lord:* And *Spalatenſis* ſhews, That many of the *Fathers* embraced the opinion, that the *mother of our Lord* in St. *John,* was the ſame perſon whom St. *Matthew* ſtiles *the mother of James.* De Repub. Eccleſ. l. 2. c. 2. p. 114, 115, 116, 117.

CHAP.

(e) Μέχρι γὰρ τοῦ τὴν οἰκονομίαν ὑφεῖσθαι, ἀναγκαία ἡ παρθενία, τὸ δὲ ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ τῆς μυστηρίου καταλελοιπεν. Tom. 1, Hom. de Nativ. p. 509.

(f) *Quod aſſerunt eam nupſiſſe poſt partum, unde approbent, non habent.* In Joh. p. 6. A. Οὐ γὰρ εὔρημον ἄλλῃ παρ' ὅσον τῷ τὴν ἀπαρχὴν τῆς παρθενίας φυλάξαι. In Matth. p. 223. C.

(g) Antiq. l. 20. c. 8.

CHAP. XIV.

1. AT that time *(that Chriſt had ſent out his diſciples, to preach the Goſpel, to caſt out devils, and to heal diſeaſes, and they by virtue of his name had been ſucceſsful in that work, and thereby ſpread his name abroad,* Mark 6. 12, 13, 14. Luke 9. 6, 7.) Herod the Tetrarch *(of Galilee,* Luke 3. 1.) [a] heard of the fame of Jeſus.

2. And *(after ſome heſitation and enquiry,* Luke 9. 7, 8.) he ſaid to his ſervants, *(I incline to their opinion, who ſay,)* [b] This is John the Baptiſt, [c] he is riſen from the dead; and therefore, *(though before he did no miracle,* John 10. 41. *now)* mighty works do ſhew forth themſelves in him, *(to clear his innocence, and confirm his miſſion.)*

3. *(And he had cauſe to be thus anxious and perplexed at this matter;)* For Herod had laid hold on John, and bound him *(with a chain,)* and put him in priſon [d] for Herodias ſake, his brother Philip's wife, *(who having agreed with Herod to divorce herſelf from her own husband, at Herod's return from Rome, was married to him, and cohabited with him as his wife,* Mark 6. 17. *Joſeph. Antiq. l.* 18. *c.* 7. *p.* 626. C.)

4. For, *(ſhe was thus incenſed againſt him becauſe)* John *(had)* ſaid to him, It is not lawful for thee to have her *(as thy wife.)*

5. [e] And when *(at the inſtigation of Herodias)* he would have put him to death, *(he could not think fit to do ſo, for)* he feared the multitude, becauſe they counted him [f] as a Prophet.

6. But when Herod's birth-day was kept, the daughter of Herodias danced before them *(that were preſent,)* and *(her dancing)* pleaſed Herod.

7. Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk, *(even to the half of his kingdom,* Mark 6. 23.)

8. And ſhe, being [g] before, *(ſhe asked any thing,)* inſtructed of her mother, ſaid, Give me here John Baptiſt's head in a charger.

9. And the king was ſorry, *(that ſhe aſked a thing ſo ungrateful to the people, ſo unagreeable to his birth-day, and ſo dangerous to himſelf;)* nevertheleſs, for the oath's ſake, *(which he had made,)* and *(for the ſake of)* them which ſat with him at meat, he commanded it to be given her, (i. e. *that it ſhould be given to her.)*

10. And (*accordingly*) he ſent *(an executioner,* Mark 6. 27. *and he went,)* and beheaded John in the priſon.

11. And his [h] head was brought in a charger, and given to the damſel, and ſhe brought it to her mother.

12. And his diſciples came, and took up the body *(of the Baptiſt,)* and buried it, and went and told Jeſus (*what had happened to him.*)

13. When Jeſus heard (*of this, and the account which his Apoſtles ſent forth by him,* Chap. 10. 5. *gave of all that they had done and taught,* Mark 6. 30. Luke 9. 10.) [i] he departed (*with them*) thence by ſhip, into a deſart place, apart *(from the multitude, which came ſo continually to them, that they had not time to eat,* Mark 6. 31.) and when the people had heard (*thereof, or whither he was gone,* viz. *to the deſart of Bethſaida,* Luke 9. 10.) they (*took a compaſs by land, and*) followed him on foot out of the cities; *(ſeeing the ſigns that he had done,* John 6. 2. *and they got before him to the place where he was to land,* Mark 6. 33.)

14. And Jeſus went forth *(out of the ſhip unto a mountain, and there ſat with his diſciples,* John 6. 3.) and ſaw a great multitude (*come to the place,*) and he was moved with compaſſion toward them, *(and ſpake unto them of the kingdom of God,* Luke 9. 11.) and he healed their ſick.

15. And when it was evening, *(after that Chriſt had enquired of Philip, making trial of his faith, for that was done when Jeſus ſaw the multitude,* John 6. 5.) his diſciples came (*together,* Luke 9. 12.) to him, ſaying, This is a deſart place, (*where no victuals are to be had,*) and [k] the time is now paſt, (*or, the day is ſpent;*) ſend the multitude away, that they may go into the villages and buy themſelves victuals.

16. But Jeſus ſaid unto them, they need not depart (*to buy victuals;*) give ye them to eat, (*having learned of Andrew what meat was there,* John 6. 9.)

17. And they ſay unto him, (*Shall we go then and buy two hundred pennyworth,* (i. e. *Six pound five ſhillings worth*) *of bread for them to eat? He ſaith unto them, How many loaves have you here? And they, upon enquiry, ſay,*) We have here but five (*barley*) loaves, and two *(ſmall)* fiſhes. *(And what are they among ſo many?* John 6. 9.)

18. And he ſaid, Bring them hither to me.

19. And he commanded (*his diſciples,* Mark 6. 39. *to make*) the multitude to ſit down upon the graſs, (*by hundreds and fifties in a company,* Luke 9. 14. Mark 6. 39, 40.) and (*when they were thus ſat down, he*) took the five loaves, and the two fiſhes, and looking up to heaven, [l] he bleſſed, (*or gave thanks to God for them,*) and brake (*the loaves,* Mark 6. 41.) and gave the loaves (*thus broken*) to

his diſciples, and the diſciples *(gave them)* to the multitude; *(and the two fiſhes divided he among them all.)*

20. And they did all eat, and were filled; and, *(when our Lord had ſaid to his diſciples, Gather up the remaining fragments, that nothing be loſt,* John 6. 12.) they took up of the fragments that remained, twelve baſkets full.

21. And they that had eaten *(of the five loaves, and two ſmall fiſhes,)* were about five thouſand men, beſides women and children.

22. And ſtraightway Jeſus *(knowing that the multitudes deſigned to make him a King,* John 6. 15. *and that this might be pleaſing to his diſciples,)* conſtrained his diſciples to get into a ſhip, and to go before him unto *(Capernaum on)* the other ſide *(Bethſaida)* while he ſent the multitudes away.

23. And when he had ſent the multitudes away, he went up into a mountain apart to pray; and [m] when the evening was come, he was there alone.

24. But the ſhip was now in the midſt of the ſea, toſſed with waves, for the wind was contrary;

25. [n] And in the fourth watch of the night, Jeſus *(ſeeing them toiling in rowing,* Mark 6. 48.) went unto them, walking on the ſea, *(and ſeemed willing to have paſſed by them;)*

26. And when the diſciples ſaw him walking on the ſea, *(not perfectly diſcerning in the twilight who he was,)* they were troubled, ſaying, It is [o] a ſpirit, *(or an apparition)* and they cried out for fear.

27. But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid.

28. And Peter anſwered him, and ſaid, Lord, if it be thou, bid me come to thee upon the water, *(for having thy commiſſion, I believe I may ſafely do it;)*

29. And he ſaid *(unto him,)* Come; and when Peter was come down out of the ſhip, he walked on the water to go to Jeſus;

30. But when *(his mind diverting him from the conſideration of Chriſt's power)* he ſaw the winds boiſterous, *(attending to them)* he was afraid, and beginning to ſink, he cried out *(to Jeſus,)* ſaying, Lord, ſave me.

31. And immediately Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, [p] Oh thou of little faith, wherefore didſt thou doubt?

32. And when they *(Chriſt and Peter)* were come into the ſhip, the wind ceaſed, *(and the ſhip was preſently at the land whither they went,* John 6. 21.)

33. Then they that were in the ſhip came and worſhipped him, ſaying, [q] Of a truth thou art the Son of God.

34. And when they were gone over, *(the ſea of Galilee from Bethſaida back to Capernaum,* John 6. 17.) they came into the land of Genneſaret. *(See the Note on Ver* 22.)

35. And when the men of that place had knowledge of him, *(he having been with them before,* Luke 5. 1.) they ſent out into all that country round about, and brought unto him all that were diſeaſed;

36. [r] And beſought him, that they might only touch the hem of his garment; and as many as touched *(it,)* were made perfectly whole.

ANNOTATIONS on Chap. XIV.

Ver. 1. [a] *Heard of the fame of Jeſus.*] Interpreters here enquire, why he heard not of the fame of Jeſus ſooner, and ſay, the reaſon might be this; Becauſe he was at *Rome* at the beginning of our Saviour's preaching, and when he wrought his former miracles; but the true reaſon why Herod then began to take notice of the fame of *Jeſus*, ſeems rather to be this, That now theſe miracles were wrought, not only by himſelf in perſon, but by others in his name.

Ver. 2. [b] Οὗτος ἐστὶν Ἰωάννης, *This is John the Baptiſt:*] So St. *Matthew* and St. *Mark*, but St. *Luke* ſaith, he was perplexed, διηπόρει, *he doubted, he enquired, becauſe it was ſaid of ſome, that John was riſen from the dead,* and ſpake of that to his ſervants as the moſt probable opinion, deſiring notwithſtanding to ſee him, *Luke* 9. 9. that ſo he might more perfectly diſcern, whether he was *John*, or not.

Ibid. [c] Ἠγέρθη, *He is riſen from the dead.*] Hence it appears, that this was ſaid by *Herod*, and ſome others, not from any belief of the *Pythagorean Metempſychoſis*, or tranſition of ſouls from one body to another, after the death of the firſt body; for this cannot be called in any propriety of ſpeech, a reſurrection of the body; nor could the ſoul of *John* now dead, enter into the body of *Chriſt*, which had for thirty years been informed with another ſoul. Neither the *Jews* nor the *philoſophers* ever maintained any ſuch tranſition of ſouls. This therefore muſt be underſtood of the ἀναζίωσις, or reviviſcence of the *Baptiſt*, whom all the *Jews* accounted as a *Prophet*, ver. 5. it being the opinion of the *Jews*, that ſome of their *Prophets* ſhould ariſe at the coming of the *Meſſiah*; and it ſeemed leſs wonderful to them, that they who raiſed others, whilſt they lived, as did *Elias* and *Eliſha*, and whoſe dead bones revived a dead corps, 2 *Kings* 13. 21. ſhould do ſo.

Ver. 3.

Ver. 3. [d] *For Herodias sake, his brother Philip's wife.*] That *Josephus* here differs from the *Evangelists*, making *Herodias* the wife, not of his brother *Philip*, but of another brother named *Herod*, ought not to make us doubt the truth of what St. *Matthew* here, St. *Mark*, *Ch.* 6. 17. and St. *Luke Ch.* 3. 19. unanimously assert, touching a matter so well known, when they writ that they could not be ignorant of it; especially if we consider that the (a) *Jewish Chronicles* and *Gorionides* agree with the *Evangelists*; for *Gorionides* saith, *Herodias* was first married to *Philip*, and then taken away from him by *Herod Antipas*. The old (b) *Hebrew Chronicle* saith, *Uxorem fratris sui Philippi, ipso vivente, junxit sibi matrimonio, quæ liberos ex fratre ejus susceperat; & tamen is eam duxit uxorem:* And an (c) old *Chronicle* of the second temple, saith, Antipas Philippi fratris sui uxorem accepit, ex qua ille liberos ante genuerat; *i. e.* Antipas *married the wife of his brother* Philip, *he being yet living, and having had children by her.* See additions, No. 20. Which agrees with what (d) *Josephus* saith of his other *Herod*, Ἡρωδίας ἡ ἐπὶ συσχόντι ἐγγήσασα τῷ πατρίῳ, Ἡρώδῃ γαμῇ, τῷ ἀνδρὸς ὁμοπατρίου ἀδελφῷ, διαστᾶσα ζώντος, Herodias, *in contempt of the laws of her country, married again to* Herod, *the natural brother of her husband, separating herself from him whilst living, and having had a child by her*; she therefore was guilty both of *incest* and *adultery*, by the law of *Moses*, in thus agreeing, μεταστήσασθαι πρὸς αὐτὸν, *to divorce herself from her former husband* yet living, and to marry to *Herod Antipas*; and therefore the *Baptist* might well say to him, *It is not lawful for thee to have her for thy wife.*

Ver. 5. [e] Καὶ θέλων αὐτὸν ἀποκτεῖναι, *And when he would have put him to death.*] To reconcile this with *Mark* 6. 19. where it is said that *Herodias would have put him to death*, but could not prevail with *Herod* so to do; it may be said *Herod* was willing enough to do it, but was with-held from the action, partly out of fear of the people, and partly by the checks of his conscience, as knowing *John* to be a just and holy man, whose death might therefore be avenged on him by a righteous God, as the *Jews*, saith (e) *Josephus*, thought it was, by the destruction of his army.

Ibid. [f] Ὡς Προφήτην, i. e. *for a Prophet.*] This being, as the *ancients* note, Ὡς, οὐχ ὁμοιώσεως, ἀλλὰ βεβαιώσεως, *not of similitude, but of confirmation:* So *Neh.* 7. 2. Αὐτὸς ὡς ἀνὴρ ἀληθὴς, *He was a true man*, and one that feared the Lord. See the Note on *Rom.* 9. 32.

Ver. 8. [g] Προβιβασθεῖσα, *Before admonished.*] *i. e.* before she asked any thing, but not before the offer made by *Herod*; for St. *Mark*, who relates this whole story more fully, in many other circumstances says, That upon it she went out, and said to her mother, *What shall I ask?* and came in again by her instruction, to ask the head of the *Baptist.*

Ver. 11. [h] *And his head was brought*, &c.] Note here, that very remarkable seems the providence of God, in avenging the death of this holy man, upon *Herod*, *Herodias*, and *her daughter*: For,

1*st*, As the war betwixt *Herod* and *Aretas*, King of *Petrea*, was caused by *Herod*'s wicked contract with *Herodias*, to reject the daughter of *Aretas*, his lawful wife, and to marry with *Herodias*, his brother *Philip*'s wife; so *Josephus* declares, that the *Jews* looked upon the putting *John* to death, as the cause of the miscarriage of *Herod*'s army, (f) *God being angry with him for the death of John the Baptist.*

2*dly*, *Herodias* envying the glory of King *Agrippa*, who had that honour given him by *Caius*, prevailed with her husband to go to *Rome*, and accuse *Agrippa*: whereupon *Caius* deprived *Herod* of his government, and her of her money, and gave both to *Agrippa*, banishing *Herod* and *Herodias* to *Lyons* in *France*; which, saith (g) *Josephus*, was *done in punishment of her envy, and of his readiness to hearken to her solicitations.* And,

3*dly*, Of her *daughter* it is related, that she going over the ice in winter, the ice brake, and she slipt in to the head, which at last was severed from her body by the sharpness of the ice, *idque non sine Dei numine*, God requiring her head for that of the Baptist's, she desired; which if true, was a wonderful providence.

Ver. 13. [i] Ἀνεχώρησεν ἐκεῖθεν, *He departed thence into a desart place*,] to avoid the fury of *Herod*, say *interpreters*; teaching us, by his example, to avoid dangers by all lawful means. See *Chap.* 12. 15. But there seems no reason in the context, why he should be afraid of *Herod*, who had done nothing to incense him; it therefore seems more probable, from the collation of these words with those in St. *Mark*, that he went to this desart to give some respite and refreshment to his wearied disciples.

(a) Chap. 62. (b) Chap. 36. (c) F. 54. c. 4. (d) Antiq. l. 18. c. 7. p. 628. D. (e) Antiq. l. 18.

(g) Τοῖς δὴ Ἰουδαίοις δόξαν ἐπὶ τιμωρίᾳ τῆ ἐκείνου στρατὸν ὅλεθρον ὅτι πρὸς σφαλέντι ἠνώησαν τῷ Θεῷ κακῶς Ἡρώδῃ βεβουλευκέναι τῷ Ἡρώδου στρατῷ ὑπὸ τὸ Θεῖον, καὶ μᾶλλα δικαίως τιμωρίαν κατὰ ποιηλὸν Ἰωάννου τοῦ ἐπικλήσεως Βαπτίσου. Antiq. l. 18. c. 7. p. 626. F. 627. A.

(g) Ἡρωδιάδι μὲν δὴ φθόνος πρὸς τὸν ἀδελφὸν, καὶ Ἡρώδῃ γυναικείων ἀκροασαμένῳ κατηγόρων δίκην ταύτην ἐπέθηκεν ὁ Θεός. Ibid. c. 9. p. 639. A.

Ver. 15. [k] Ἡ ὥρα ἤδη παρῆλθεν, *The day is now ſpent.*] Ὥρα, both in *Greek* and *Latin*, ſignifies a day; ſo the *Greek* word often ſignifies, eſpecially among the Phyſicians; ſo *Galen*, l. 7. c. 2. ψύχον ὥραν μίαν, they are chill an hour, is preſently interpreted ὁπὶ ἡμέραν μίαν, *for one day*; ſo in (h) *Virgil*, *Nunquam te craſtina fallet hora*, i. e. *dies poſtera*. So *hora ultima*, *hora mortis*, is the day of death.

Ver. 19. [l] Εὐλόγησε, *He bleſſed.*] Here it is diſputed, whether Jeſus, by this benediction multiplied the loaves and fiſhes by a miraculous power; or, whether he gave thanks to God for them: That Chriſt multiplied the bread and fiſhes by a miraculous power, all allow; but the queſtion is, whether this be intended by the word εὐλόγησε, *he bleſſed*; or whether the import of this word be this, he gave thanks to God for them: That it is the latter, will be evident from theſe conſiderations, (1.) That what is here εὐλόγησε, *he bleſſed*, is in St. *John*, εὐχαριστήσας ἔδωκε, *giving thanks, he gave the bread*: And what is in this Chapter, εὐλόγησε, *he bleſſed*, is in the following Chapter in the like caſe, taking the ſeven loaves and two fiſhes, εὐχαριστήσας *giving thanks, he brake and gave to his diſciples*, ver. 36. and ſo, in like manner, in St. *Mark*, Chap. 8. 6. (2.) That Chriſt bleſſed, looking up to heaven, which is an indication, that this action was directed not to the *bread*, but to his *heavenly Father*. (3.) In the inſtitution of the Lord's ſupper, that which in St. *Matthew* and St. *Mark*, is εὐλογήσας, *he bleſſing, brake the bread*, is in St. *Luke* and St. *Paul*, εὐχαριστήσας, *giving thanks, he brake it*. See *Matth.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. 1 *Cor.* 11. 24. Yea, both St. *Matthew*, Chap. 26. 27. and St. *Mark*, Chap. 14. 23. ſpeaking of the cup, ſay, εὐχαριστήσας, that *Chriſt giving thanks, gave it to them*; which ſhews, that εὐλογεῖν and εὐχαριστεῖν, *to bleſs*, and *to give thanks*, are in ſenſe the ſame thing. And whereas it is objected, that St. *Luke* plainly refers this benediction to the bread, by ſaying, εὐλόγησεν αὐτοὺς, *he bleſſed them*, Luke 9. 16. it may be anſwered, that in ſome ancient MSS. the words run thus, εὐλόγησεν ἐπ' αὐτοὺς, *he bleſſed over the loaves*; which agrees well with the ſenſe given of the words. (2.) That this is an elliptical form of ſpeech, to be ſupplied thus, εὐλόγησε Θεὸν ἐπ' αὐτῷ, *he bleſſed God over them*; it being familiar both with the *Greeks* and *Hebrews*, to put εὐλογεῖν τίνα, for εὐλογεῖν Θεὸν ὁπὶ τινὸς, *to bleſs a thing*, for *bleſſing God over it*. So 1 *Sam.* 9. 13. εὐλογεῖν θυσίαν, *to bleſs the ſacrifice*, is to give thanks to God for the peace-offering before they dined upon it. So 1 *Cor.* 10. 16. *the cup of bleſſing*, ὁ εὐλογοῦμεν, *which we bleſs*, is the cup for which we give thanks, according to the cuſtom of the *Jews*, with whom the Beracoth, or the benediction of the bread, is conceived in theſe words, *Bleſſed art thou, O Lord our God, the King of the world, who produceſt bread out of the earth*; the benediction of the wine runs thus, *Bleſſed art thou, O Lord, the King of the world, who createſt the fruit of the vine*; and ſo in the benediction of their table and of their fruits. See *Buxtorf. de cœna domini.* § 46. and 74 *de Synag. Jud.* 12. p. 254, 255. Laſtly this is confirmed by theſe words of St. *John*, Chap. 6. 23. *Other ſhips came by the place where they had eaten bread*, εὐχαριστήσαντος τοῦ Κυρίου, *the Lord having given thanks*.

Ver. 23. [m] Ὀψίας δὲ γενομένης, *the evening being come.*] We learn from this and other places, that the word *evening* ſometimes imports the time from the declining of the ſun, ſometimes the time beginning at ſun-ſetting, or when it began to be dark; the one was called δείλη πρωΐα, *or the firſt evening*, ſay (i) *Euſtachius* and *Phavorinus*, the other, ſera veſpera, or the *latter evening*, when the ſun is ſetting. So *thou ſhalt kill the paſſover between the two evenings*, Exod 12. 6. *About the going down of the ſun*, Deut. 16. 6. So *Joſhua* 10. 26. *They hanged upon the trees until the evening*, and v. 27, *at the time of the going down of the ſun they took them down*; at the firſt of theſe evenings the diſciples deſire Jeſus to diſmiſs the multitude, for the day was declining, ἤρξατο κλίνειν, *it began to decline*, Luke 9. 12. or dinner-time was paſt; in the ſecond of them Jeſus is left alone, and his diſciples were got to ſea. How Chriſt's praying is conſiſtent with his *Deity*, ſee Note on *John* 11. 41, 42.

Ver. 25. [n] *In the fourth watch of the night.*] Which are thus numbered, *at even, at midnight, at cock-crowing, and in the morning*, Mark 13. 35. So that it began to be morning before he came to them; hence he both ſaw them toiling from the land, and they him alſo walking on the ſea. Note, that to walk upon the ſea is made the property of God, who alone ſpreadeth the heavens, and *treadeth upon the waves of the ſea*, Job 9. 8.

Ver. 26. [o] *A ſpirit,*] That the *Jews had* then an opinion of hurtful ſpirits walking in the night is evident from the *ſeventy*, who render, *from the peſtilence walking in darkneſs*, ἀπὸ πρόσματος πνεύματος διαπορευομένου ἐν σκότει, *from the fear of the devils that walk in the night*, ἢ ἀπὸ δαιμονίου μεσημβρινοῦ, *and*

(h) Georg. 1. V. 425.

(i) Διτταὶ αἱ τοῦ πεμπαίου ἡ δείλη ἡ μὲν γὰρ ὀψία δείλη τὸ τηλωτεῖον φασὶ τὸ δὲ δείλης μέρος τὸ περὶ ἡλίου δυσμάς, ἐπεὶ καὶ ἡ δείλη πρωΐα τὸ ἀΐθυε ἐκ μετεμβολείας. In Odyſſ. 17. —— Δείλη πρωΐα ἡ μετ' ἄριστον ὥρα δείλη ὀψία, ἡ περὶ δύσιν ἡλίου. Phav. Heſych.

and from the noon-day devil, that which is in the Hebrew, *from the destruction at noon-day*, Psal. 91. 6.

Ver. 31. [p] Ὀλιγόπιστε, *O thou of little faith.*] Of the indications of this little faith, see the Note on *Matth.* 6. 30. Christ suffered *Peter* thus to doubt, say *interpreters*, that finding by experience the weakness of his faith, he might by prayer and industry endeavour to increase it, and ascribe the whole strength of it to God.

Ver. 33. [q] Ἀληθῶς Θεοῦ υἱὸς εἶ, *Thou truly art the Son of God.*] *Episcopius* here expounds this *phrase*, truly thou art the *Messias*, or that King, to whom God hath given divine power to help us; for, saith he, it is probable the *Apostles* then knew nothing of the eternal generation of the Son of God; and true it may be, they had no accurate *idea* of such an eternal, necessary generation of the Son of God, as the *schools* mention; nor do I believe, that any of the unbelieving *Jews* had such a notion of this phrase, and yet we find them accusing our Lord of blasphemy, and making himself equal with God, by saying, that he was the Son of God. Seeing then our Saviour had given so many instances of his omnipotence and divine power by multiplying loaves and fishes so wonderfully, as none could do but he who had power to create; (2.) By walking on the water, and causing the wind instantly to cease; why might not the *Apostles* from all these evidences conclude that the *divinity* resided in him? Even the *Gergesens* seem to have had some such extraordinary opinion of him, when they believed their sick should be healed only by touching the hem of his garment. This, saith *Woltzogenius*, was an evidence of their belief of a divine power residing in Christ, now where the divine power is, there must be the *divinity*, and where the power of God is, there is God.

Ver. 36. [r] *And besought him that they might only touch the hem*, &c. If these were the *Gergesens* who lay on the other side of the sea of *Tiberias*, and who formerly desired him *to depart out of their coasts*, Matth. 8. 34. their faith was thus increased with the fame of *Christ*'s miracles.

CHAP. XV.

1. (*WHEN Christ had miraculously fed five thousand, and was gone thence to Capernaum*, John 6. 17.) Then came to Jesus scribes and Pharisees, which were of Jerusalem, (*who seeing some of Christ's disciples eat bread with unwashen hands, found fault*, Mark 7. 2.) saying,

2. Why do thy disciples [a] transgress the tradition of the elders? for they wash not their hands when they eat bread; (*whereas the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash they eat not; and many other things there be which they have received to hold, as the washing of cups, brazen vessels, and of tables*, Mark 7. 3, 4.)

3. But he answered, and said unto them, (*I have greater reason to ask*) Why do you also (Gr. *even ye, who pretend to so much strictness in observing the commandments of men,*) transgress the commandment of God by your tradition? (*as certainly ye do.*)

4. For [b] God commanded, saying, Honour thy father and thy mother, and (*also said*, Exod. 21. 17.) he that curseth father or mother, let him die the death, (*shewing, that the violation of this law deserved death.*)

5. But [c] ye (*following your vain traditions*) say, Whosoever shall say to his father or mother, It is a gift, (*let it be no less forbidden to give it to thee, than to give of a thing devoted to God,*) by whatsoever thou mightest be profited by me,

6. And (*having said this,*) honoureth not his father and mother, (*he doth only that which he ought to do, pronouncing him not only free from, but obliged not to observe this precept*, Mark 7. 12.) thus have ye made the commandment of God of none effect by your tradition.

7. Ye [d] hypocrites, [e] well did Isaias prophesy of you (*by*) saying, (*that which being spoken of the Jews, and agreeing as much to you of this, as to them of that age, respecteth as well you as them*, viz.)

8. This people draweth nigh to me with their mouth, and honoureth me with their lips, but (*yet*) their heart is far from me.

9. But in vain they do (*think to*) worship me, (*by*) teaching for doctrines the [f] commandments of men, (*as doctrines necessary to be observed for acceptance with me.*)

10. And (*hereupon*) he [g] called the multitude, and said unto them, Hear (*all ye*) and understand:

11. Not that which [h] goeth into the mouth defileth a man, (*for there is nothing from without a man, that* (*by*) *entering into him can defile him*, Mark 7. 15.) but that which (*being in the heart*) cometh out of the mouth; this (*I say*) defileth a man. (*He that hath ears to hear, let him hear*, Mark 7. 16.)

12. Then (*he being entred into the house from the people*, Mark 7. 17.) came his disciples, and said unto

unto him, Knoweſt thou that the Phariſees were [i] offended after they heard this ſaying?

13. But he anſwered and ſaid, [k] Every plant (Gr. *nurſery of plants*) which my heavenly Father hath not planted, ſhall be rooted up; (*theſe blind guides, and uſurpers of that authority over mens conſciences, which they have not received from God, ſhall by him be rooted out.*)

14. [l] Let them (*therefore*) alone (*to the divine judgment for*) they be blind leaders of the blind; and if the blind lead the blind, they both ſhall (*at laſt*) fall into the ditch.

15. Then anſwered Peter (*and by him the diſciples*, Mark 7. 17.) and ſaid unto him, Declare to us (*the meaning of*) this parable.

16. And Jeſus ſaid, Are ye alſo yet [m] without underſtanding?

17. Do not ye yet underſtand, that whatſoever entreth in at the mouth, goeth into the belly, and is caſt out into the draught, (*and ſo cannot defile the man, becauſe it entreth not into the heart, to raiſe up evil motions there, or it affects not the mind?* Mark 7. 18, 19.)

18. But thoſe things which [n] proceed out of the mouth, come forth from the heart, and they defile the man, (*in the ſight of that God who loveth purity in the inward parts.*)

19. For out of the heart proceed evil thoughts (*or reaſonings*) murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies, (*covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, pride, fooliſhneſs*, Mark 7. 22.)

20. Theſe are the things which defile a man, but to eat with unwaſhen hands defileth not a man.

21. Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon; (*and he entred into an houſe, and would have no man know it, but he could not be hid from them*, Mark 7. 24.)

22. And behold a woman of [o] Canaan, (*whoſe young daughter had an unclean ſpirit, heard of him, and*) came out of the ſame coaſts, (*and fell at his feet*, Mark 7. 25.) and cried to him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil, (*I beſeech thee caſt him forth.*)

23. But he anſwered her not a word, and his diſciples came and beſought him, ſaying, (*grant her requeſt, and ſo*) ſend her away, for ſhe (*ſtill*) crieth after us.

24. But he anſwered and ſaid (*to them*) [p] I am not ſent but to the loſt ſheep of the houſe of Iſrael, (*to preach to, and work miracles firſt among them.*)

25. Then came ſhe (*the ſecond time*) and worſhipped him, ſaying, Lord, help me.

26. But he anſwered and ſaid (*to her, let the children firſt be filled*, Mark 7. 27. *for*) [q] it is not meet to take the childrens bread, and to caſt it to dogs.

27. And ſhe ſaid, [r] Truth (Gr. *I beſeech thee*) Lord, yet (ναὶ γὰρ, *for even*) the dogs eat of the crumbs which fall from their maſter's table, (*or of the childrens crumbs*, Mark 7. 28.)

28. Then Jeſus anſwered, and ſaid unto her, O woman, [s] great is thy faith, be it unto thee, even as thou wilt, (*the devil is gone out of thy daughter; and when ſhe was come to her houſe, ſhe found it ſo*, Mark 7. 29, 30.) and her daughter was made whole from that very hour.

29. And Jeſus departed from thence, and came nigh to the ſea of Galilee, and went up into a mountain, and ſat down there.

30. And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at the feet of Jeſus, and he healed them.

31. In ſo much that the multitude wondered, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee, and they glorified the God of Iſrael.

32. Then (*the multitude being very great, and having nothing to eat*, Mark 8. 1.) Jeſus called his diſciples to him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat, and I will not ſend them away faſting, leſt they faint in the way, (*for ſome of them came from far*, Mark 8. 3.)

33. And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

34. And Jeſus ſaith unto them, How many loaves have you? and they ſaid, Seven, and a few little fiſhes.

35. And he commanded the multitude to ſit down on the ground.

36. And he took the ſeven loaves, and the fiſhes, and gave thanks (*to God for them,*) and brake them, and gave to his diſciples, and the diſciples to the multitude.

37. And they did all eat, and were filled, and they took up of the broken meat that was left, ſeven baſkets full.

38. And they that did eat were four thouſand men, beſide women and children.

39. And he ſent away the multitude, and took ſhip, and came into [t] the coaſts of Magdala, (*of Dalmanutha*, Mark 8. 10. *which was within the bounds of Magdala.*)

ANNOTA-

ANNOTATIONS on Chap. XV.

Ver. 2. [a] ΔΙΑΤΙ οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; *Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.*] Of this tradition of the elders, let it be noted,

1*st*, That they held it a thing plainly unlawful, and highly criminal, to eat meat, or common bread, till they had washed their hands; hence do the *Pharisees* find fault with *Christ*'s disciples, and stile their hands *unclean*, because they were not washed, *Mark* 7. 2. Hence doth the *Pharisee*, who invited *Christ* to dinner, wonder that he washed not his hands before dinner, *Luke* 11. 38. For their *Canon* saith, *Whosoever despiseth the washing of hands is worthy to be excommunicated, he comes to poverty, and will be extirpated out of the world.* And (a) *Buxtorf* citeth from their *Talmud* this expression, that *he that eats bread with unwashen hands, does as bad as if he lay with a whore.* And they say, *Rabbi Eliazer Ben Hazar* was excommunicated by the *Sanhedrim*, because he contemned the washing of hands. And that *R. Aquiba* being in prison, and not having water enough to drink, and to wash his hands, chose to do the latter, saying, *It was better to die with thirst, than transgress the tradition of the elders.* Note,

2*dly*, That this washing of hands before meat was not required by any written law of God, and so the neglect of it could not be unlawful by virtue of any divine law, but only as being a transgression of the tradition of the elders; hence *Christ* ranks it among *the traditions of men*, ver. 9. And (b) *Maimonides* saith, that it depended on the words of the *scribes*; and it is by *Christ*, speaking to the *Pharisees*, called *your tradition*, ver. 3. 6. And yet they held it as a thing necessary, because, say they, (c) *The words of the scribes are lovely above the words of the law, and more weighty than the words of the law, or the Prophets.*

3*dly*, They placed a great piece of religion and sanctity in washing thus their hands, and looked upon them who neglected this as men of a defiled soul. Thus *Maimonides* saith, "The religi-
"ous of old did eat their common food in clean-
"ness, and took care to avoid all uncleanness all
"their days, and they were called *Pharisees*; and
"this is a matter of the highest sanctity, and the
"way of the highest religion; namely, that a
"man separate himself, and go aside from the vul-
"gar, and that he neither touch them, nor eat,
"or drink with them; for such separation con-
"duceth to the purity of the body from evil
"works, the purity of the body conduceth to the
"cleansing of the soul from evil affections, and
"the sanctity of the soul conduceth to the like-
"ness of God." Hence they reckon this among the means to obtain eternal life, saying, *Whosoever hath his seat in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his phylacteries, morning and evening, let him be confident that he shall obtain the life of the world to come*; and against this our *Saviour* teacheth, that *to eat with unwashen hands defileth not a man*, because it defileth not the heart. Thus have you seen how the *Pharisees* taught these *commandments of men for doctrines*, i. e. things necessary to be believed and done, and parts of God's worship; and so how free the *ceremonies* of the *church* of *England* must be from this guilt, they being reckoned not as necessary, but in themselves *things indifferent*; not used for *sanctification*, but only for *order* and *decency*; not reckoned as any *parts*, but only *circumstances* of worship. See Bishop *Sanderson*'s Sermon on *Matth.* 15. 9.

Ver. 4. [b] Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα, &c. *For God commanded, saying, Honour thy father and thy mother; and he that curseth father or mother, let him die the death.*] Here observe,

1*st*, That the commands of *Moses* are to be received as the commandments of God; for what is here, God commanded, is, *Mark* 7. 10. *Moses* commanded.

2*dly*, That to honour parents is, not only to reverence them, but to afford them all the necessaries of this present life, according to that of the *Jerusalem Targum* on *Deut.* 15. 4. Honorare est viaticum providere, *To honour, is to make provisions for them.* And, according to the *Jewish Canons*, a son is bound to afford his father, *meat, drink*, and *cloaths, to cover him, to lead him in and out, and to wash his hands, face, and feet.* And according to (d) *Hierocles*, he is to *honour them*, σωμάτων ὑπηρεσίᾳ, καὶ χρημάτων χορηγίᾳ, *with the service of his body, and his goods*; and this, saith he, *justice required him to do readily and bountifully.* (e) *Philo* declares, that παίδων ἴδιον, οὐδὲν ὃ μὴ γονέων ὄντων, *children have nothing which is not their parents*, as having either received it from them, or having received from them

(a) In voce נטל 1335. (b) In Mikvaoth, c. 11. (c) Lightf. in loc. (d) In Carm. Pythag. p. 54.
(e) De decal. p. 586. 587.

them the faculties by which they procure it, that therefore they can never recompenſe them, and are both inhuman and ungodly, if they neglect to ſuccour them; and that the very *heathens* taught the ſame: And that this is the frequent import of the word τίμη; ſee Note on 1 *Tim.* 5. 3, 8.

3*dly*, That which we render *curſeth*, is in the *Greek* κακολογῶν, *to ſlight, contemn*, or *ſet light by* father or mother. So *Ezek.* 22. 7. Πατέρα καὶ μητέρα ἐκακολόσαν, they *ſet light by father and mother*; and that death ſhould be the puniſhment of thoſe who abuſed their parents, is ſuitable to the laws of *heathens*, ὁ ὑβρίζων τὸν αὐτὸς πατέρα μὴ μητέρων ἢ ἀτίας, *That he who reviled his father, ſhould not live.* Sopater ad Hermogenem.

Ver. 5. c Ὑμεῖς δὲ λέγετε ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὀφεληθῇς· *But ye ſay, Whoſoever ſhall ſay to his father or mother, It is a gift by which thou mayſt be profited by me*, &c.] This phraſe Δῶρον or *Corban* doth not import, that he who ſaid this had conſecrated his goods to ſacred uſes, or obliged himſelf to do ſo, but only that he had, according to the doctrine of the *ſcribes*, by vow obliged himſelf not to give any thing to him, to whom he thus ſpake; for Δῶρον ἔστω is the ſame with קרבן among the *Jews*, which ſignifies a thing forbidden, and ſo imports, it is no leſs forbidden to give thee any thing of this, than if it were a *Corban*, or a thing conſecrated to God. So (e) *Maimonides* ſaith, Sit mihi Corban iſta maſſa panis, i. e. *Let it be as much forbidden as what is conſecrated; let that maſs of bread be to thee a ſacred thing.* So that whoſoever ſaid, Let it be *Corban*, whereby I may be profitable to thee; they, by their *theology*, declared him bound by a vow not to relieve him, to whom he had ſaid thus, though he was his father, unleſs they would abſolve him from his vow: And by thus not ſuffering him to do any thing to his needy parents, by reaſon of this raſh and wicked vow, they *made the commandment of God void*, and ſuffered them to ſlight and deſpiſe their *parents* by their tradition. Note alſo, that the following words running thus, Καὶ οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ, καὶ μητέρα αὐτοῦ, καὶ ἠκυρώσατε τὸν ἐντολὴν τοῦ Θεοῦ· The whole perhaps may be thus rendered, *But ye ſay, Whoſoever ſhall ſay to his father or mother, Let it be a gift by which thou mayeſt be profited by me, he ſhall not then honour his father and his mother; therefore you make void the commandment of God by your tradition*, καὶ ſignifying both *then* and *therefore*. St. *Mark* adds *ver.* 13. Καὶ παρόμοια πολλὰ τοιαῦτα ποιεῖτε, *And many ſuch like things do ye.* Thus (f) *Philo* ſpeaks of ſome, ſο καὶ φύσιν ἄμικτοι καὶ ἀκοινώνητοι, *unſociable and uncommunicable by nature, or ſo traſported by anger, that* ὀργῇ τὴν ἀδιότητα πιστοῦν τῶν ἤθων, *they confirm their inhumane manners by an oath, ſaying, that they will not receive ſuch a one to their table, or under their roof,* ἢ πάλιν τῷ δεῖνι μὴ παρέξειν ὠφέλειάν τινα, *or that they will afford no help to ſuch a one.* And Dr. (g) *Pocock*, ſaith, they have a *canon* to this effect, Vota cadere in res mandati, *That vows reach even to things commanded, or take place as well in things required by the law, as things indifferent; and that a man may be ſo bound by them, as that he cannot, without great ſin, do what God had by his law, required to be done: So that if he made a vow, which laid upon him a neceſſity to violate God's law, that he might obſerve it, his vow muſt ſtand, and the law be abrogated.*

Ver. 7. Ὑποκριταὶ, *Ye hypocrites.*] Our Lord here and elſewhere calls the Phariſees *hypocrites*, not only becauſe they placed the worſhip of God, and great ſanctity and religion, in ceremonies of human invention, and pretending to a regard to purity and religion, did nothing out of pure reſpect to God's glory, but did *all their works to be ſeen of men*, Matth. 6. 2. But alſo, becauſe, being ſo ſuperſtitiouſly careful to avoid the outward pollution of the body, by abſtaining from touching any thing that was unclean, and waſhing their hands when they thought they might have done it, and even their *pots, and cups, and beds*; they left that which was within, *viz.* their hearts *full of hypocriſy and iniquity, uncleanneſs, extortion and exceſs*, Matth. 23. 25, 26, 27. Luke 11. 39. Only here note, that we muſt not be forward from *Chriſt*'s example to pronounce men *hypocrites*, becauſe we have neither that authority nor knowledge of the heart which he had, to authoriſe us ſo to do.

Ibid. e Καλῶς προεφήτευσε· *Well propheſied Iſaias of you.*] See Note on *Mark* 7. 6.

Ver. 9. f Μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων· *But in vain do they worſhip me, teaching for, or, as doctrines, the commandments of men.*] The commandments of men here, are things enjoined by mere human authority, as is plain from theſe words of St. *Paul*, Col. 2. 22. *Touch not, taſte not, handle not, which are all* ἐντάλματα ἀνθρώπων, *the commandments of men*; though they come from their *Cochmim*, or *wiſe men*, though they be the traditions of the *elders*, or governors of the *church*, ver. 2. though they come from thoſe *ſcribes* and *Phariſees*, which *ſat in the chair of Moſes*, Matth. 23. 2. Yet, without a divine inſtitution, they are only *the commandments of men.* To teach theſe

(e) De cult. div. tr. 9. c. 4. § 9. (f) De ſpecial. legib. p. 595. D. E. (g) Miſcel. p. 415.

these commandments of men as *doctrines*, is to enjoin them, or impose them on the consciences of others, as things necessary, or things to be observed for their goodness; as the *Pharisees* did this washing of hands, counting those sinful and defiled who neglected so to do; and as parts of God's worship, for otherwise they could not strictly and properly be said to *worship God in vain*, by teaching and observing these things. Seeing then it is certain that the *Romanists* have many *ecclesiastical constitutions*, in which they place great sanctity, and which they judge as necessary to be observed, and that as parts of *religious worship*, which yet are only the traditions of their *elders*, or of those who *sit in St. Peter's chair*, as did the *scribes* and *Pharisees* in that of *Moses*, and which do also make void the commandments of God; as doth the doctrine of the worship of *images*, *communion in one kind*, and *prayer in an unknown tongue*; in *vain* must they also *worship God, teaching for doctrines the commandments of men.*

Ver. 10. *Καὶ προσκαλεσάμενος τὸν ὄχλον· And calling the multitude, he said unto them all, Hear, and understand.*] From these words spoken to all the multitude, and the words, *Mark* 7. 16. spoken to the same persons, *He that hath ears to hear, let him hear*, it is evident that, in our Lord's judgment, the whole multitude was capable of understanding those things which the *Pharisees* did not, and by which the traditions of the *scribes*, *Pharisees* and *elders*, were overthrown; and that for this, nothing more was requisite than *ears to hear*, or good attention to *Christ*'s sayings. Moreover, if these things *parabolically* spoken, could, and ought to be understood by the multitude, as from this exhortation to the multitude, and the reproof of *Christ*'s disciples for not apprehending this, is manifest; much more must those things which concern their duty, and are delivered plainly, be easy to be understood by them: And from those words, *They are blind guides*, and *if the blind lead the blind, they will both fall into the ditch*, it follows, that sometimes the multitude neither ought, nor can, without their utmost peril, follow the guidance of their *ecclesiastical superiors.*

Ver. 11. [h] *Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· That which goeth into the mouth, polluteth not the man*, i. e. *by touching him;*] *i. e.* the man is not unclean in God's sight, because such meat or drink hath touched him, and so he needeth not to be washed from that defilement; if it defile at all, it doth it either from the quality, as being by God forbidden, and so the disobedience; or from the quantity, and so the excess defiles: Whence by the rule of contraries, it follows, that nothing can sanctify by being touched, which confounds all worship of *reliques*; and that nothing by entering into the mouth can make us holy, that is more pure or acceptable in the sight of God; and so the *sacramental elements* do not sanctify the body, by the touch, but the soul only, by the due disposition of mind with which we receive them, because they go not into the heart, they operate not upon the spirit of man. *Christ* himself, whilst he was upon earth, made many whole, as to their bodies, by touching them; and many, by virtue of their faith, were healed by touching him; but we read of none whose minds or hearts were sanctified only by touching of his sacred body. Ceremonial and *Judaical* sanctity sometimes required freedom from touching a polluted body, *ὁσιότης δὲ ἀληθείας, Christian holiness* is the work only of the spirit, and consists wholly in the renewal of the mind, and of the bent and inclinations of the heart, and so ariseth not from the corporeal, but the spiritual manducation of the *sacred elements*; and were it otherwise, why would not the sacrament sanctify, as well by being received into the hand, or laid upon the breast, as by being put into the mouth? Or, why should it more sanctify the heart it comes not to, than the draught, through which, even by the confession of the (h) *Romanists*, it sometimes goes, as in case of a *lientery?* This doctrine is expressly taught by (i) *Origen*, in these words: *Τὸ ἁγιαζόμενον διὰ λόγου Θεοῦ, καὶ ἐντεύξεως οὐ πρὸς ἴδιον——λέγω ἁγιάζειν τὸν γραμμένον, That which is sanctified by the word of God, and prayer, sanctifies not him that useth it on its own account, for then it would sanctify him that receives it unworthily*; nor would any upon that account, be *sick, weak*, or *fall asleep*, as St. *Paul* saith some did, 1 *Cor.* 11. 30. *Καὶ ὅτι τοίνυν τοῦτο Κυρίου ἡ ὠφελία τοῦ χρωμένου ὅταν ἁγιασθῇ τοῦ τε καθαροῦ τῇ σωφρόνησι μιᾶλαμβάνει τοῦ ἄρτου· and so in the receiving the Lord's body, the profit ariseth by receiving the bread with a mind undefiled, and a pure conscience, καὶ τὸ ἁγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, καθ' αὑτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, and so the meat, sanctified by the word of God, and prayer, according to its material part, goes into the belly, and is cast out into the draught.* And here it is to be wondered, that the learned

(h) *Si ob aliquem morbum species descenderet in ventrem, consequenter & ipsum corpus descenderet, & emitteretur; pudor enim non debet esse in causa negandi veritatem.* Soto in 4. Sent. Dis. 12. Qu. 1. Art. 3. Paludan. in 4. Sent. Dist. 9. Qu. 1. Art. 2.

(i) In Matth. Tom. 11. apud Huet. p. 253. E. 254. H. B. C.

ed (k) *Huet* ſhould ſay, this is to be underſtood, de ſolis ſpeciebus ſive accidentibus, *only of the accidents inhering in the ſubſtance of the bread;* for, if the ſubſtance of the bread remain after conſecration, then *tranſubſtantiation* is by him denied: if it be annihilated, How can the accidents inhere in that which is not? Moreover, Can the meer accidents be truly βρῶμα, *meat?* Are they the *bread conſecrated by the word and prayer*, or that which may be eaten *unworthily?* Are they ὕλη τ ἄρτε, *the ſubſtance of the bread*, or σῶμα τυπικὸν καὶ συμβολικὸν, *Chriſt's typical body?* Let *Huetius* ſhew one inſtance from *primitive antiquity*, where meer accidents are ſo called, or confeſs he wreſts theſe words to a ſenſe of which *Origen* never thought.

Ver. 12. i Οἱ Φαρισαῖοι ἀκούσαντες τ λόγον ἐσκανδαλίσθησαν· *The Phariſees hearing this word, were ſcandalized;*] i. e. they were induced by it, not to reject their own, but *Chriſt's* doctrine, and to deny him to be the true *Meſſiah:* And this ſcandal ſeems to have had its riſe from a falſe opinion which obtained among them, that the meats forbidden them by the law of *Moſes*, were *therefore forbidden; becauſe*, as (l) *Maimonides* ſaith, alimentum habent vitioſum, *they yield a vitious or corrupt nouriſhment;* or, as (m) *Joſephus* ſaith, *becauſe the things they were permitted to eat, were* τὰ μὲ οἰκειωθησόμενα ἡμῖν τ ψυχαῖς, *accommodated to, or convenient for their ſouls; but the things forbidden were* τὰ ἐναντιωθησόμενα, *contrary to them;* and they, by eating them, did μιαίνεσθαι, *eat that which defiled the ſoul;* they therefore were ſcandalized at our Saviour's doctrine, becauſe they judged it contrary to the law. See the Note on *Matth.* 18. 6.

Ver. 13. k But he anſwered and ſaid, Πᾶσα φυτεία, *Every nurſery of plants which my Father hath not planted, ſhall be rooted out;*] that is, ſaith *Theophylact*, Τὰς τ πρεσβυτέρων διδασκαλίας καὶ τὰ Ἰουδαϊκὰ ἐντάλματα λέγει ἐκριζωθῆναι, *He ſpeaks of the extirpation of the traditions of the elders, and the Judaical precepts*, and this is certainly true of thoſe commandments of men: But the context inclines us to interpret this of the *hypocritical ſect* of the *Phariſees*, for they are the perſons *ſcandalized*, ver. 12. and the *blind guides*, ver. 14. and therefore are in likelihood the φυτεία, or *plantation* mentioned in this verſe. Eor tho' I find them in the chair of *Moſes*, Matth. 23. 2. I find not that they had any divine commiſſion to be teachers of the people; tho' what they or any man truly taught from *Moſes*, was to be obſerved. Our *Saviour* ſeems rather to compare them to *thieves* and *robbers*, John 10. 1. See the Note there. And whatever might be their firſt inſtitution, they were ſo degenerated from it into *blind* and *pernicious guides*, as not to be of God's planting, and therefore to be rooted out. See Additions N° 21.

Ver. 14. l Ἄφες αὐτὸς, *Let them alone;*] regard not what they ſay, or do, againſt me, or my doctrine, ſeeing *they ſay, and do it* out of the blindneſs of their minds. Hence obſerve,

1*ſt*, That the ſcandal of wicked and perverſe men, is only ſo to be avoided, as that we do not ceaſe to do our duty, or as to refuſe their pernicious doctrines and deſtructive courſes.

2*dly*, That ſometimes the vulgar are obliged not to believe, or comply with the rules of their *eccleſiaſtical ſuperiors*, becauſe it is their duty never to follow them *into the ditch.*

Ver. 16. m Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *Are ye alſo ſtill without underſtanding?*] That therefore this *parable* was not underſtood by them, muſt be aſcribed not to the obſcurity of it, but to the prejudices and ſlowneſs of underſtanding that were in his *diſciples.*

Ver. 18. n Τὰ δὲ ἐκπορευόμενα——ἐκ τ καρδίας κοινοῖ τ ἄνθρωπον· *But the things that come——out of the heart, they defile the man.*] See Note on *Mark* 7. 20, 21.

Ver. 22. o Καὶ ἰδὺ γυνὴ Χαναναία· *And behold, a woman of Canaan*, Mark 7. 26. γυνὴ ἑλληνὶς καὶ Συροφοινίκισσα, *a Gentile of Syrophœnicia.*] The ſame perſon who is called one of *Canaan* in the *Hebrew*, is in the *ſeptuagint* a *Phœnician.* So *Exod.* 6. 15. we read of *Shaul*, the ſon of a *Canaaniſh woman*, ſeventy, Σαὰλ ὁ ἐκ τ Φοινίσσης, Gen. 46. 10. τ Χαναναίτιδος, Exod. 16. 35. *they came unto the borders of the land of Canaan*, ſeventy, ἐκ μέρους τ Φοινίκης, Joſh. 5. 12. they did eat of the fruit *of the land of Canaan*, ἐκαρπίσαντο ἐκ τ χώρας τ Φοινίκης. Now ſeeing (n) *Pliny* doth inform us, Syria circumfundi Phœnicem, that *Phœnicia is comprehended in Syria*, the *Phœnician* woman muſt be a *Syrophœnician* woman; and *Phœnicia* being alſo *Canaan*, (Bochart. Phaleg. l. 4. c. 34, 36.) ſhe muſt be a *Canaaniti∫h* woman. See the Note of Dr. *Hammond* here.

Ver. 24. p Οὐκ ἀπεστάλην, *I was not ſent but to the loſt ſheep of the houſe of Iſrael:*] By the loſt ſheep of *Iſrael*, we are to underſtand the whole nation of the *Jews*, who being as ſheep diſperſed, having no ſhepherd, are therefore called *loſt ſheep*, Matth. 9. 36.——10. 6. To them the *Meſſias* was firſt promiſed, to them he firſt came, *John*

(k) Origeniana. l. 2. qu. 14. p. 178. (l) More nevoc. l. 3. c. 48. (m) Lib. de Macrab. c. 5.
(n) L. 5. c 12.

John 1. 11. He is ſtiled *a miniſter of the circumciſion*, Rom. 15. 8. and was firſt to be preached to the *Jews*, Acts 13. 46.

Ver. 26. q *It is not meet to take the childrens bread, καὶ βαλεῖν τοῖς κυναρίοις, and to caſt it to dogs.*] He calls them *dogs*, ſaith *Theophylact*, Διὰ τὰς ἐθνικὰς ἀκαθάρτου βίου ἐχούσας, *becauſe the Gentiles led an impure life, and were converſant about the blood of things offered to idols*; or perhaps he doth ſo far comply with the language of the *Jews*, as to call this woman *dog*, becauſe he is here repreſenting of a *Jew*, or *Phariſee*; (1.) Not vouchſafing her one word of anſwer, becauſe they thought ſuch perſons wholly neglected by God, and unworthy to be regarded by them. And, (2.) calling her *dog*, according to the common ſaying of the *Jews*, that *the nations of the world were likened to dogs*, whereas they were *God's ſons and daughters*. See the Notes on *Luke* 15. 1, 2. and on *Philip.* 3. 2.

Ver. 27. r Ἡ δὲ εἶπε, ναὶ, Κύριε· *But ſhe ſaid, I beſeech thee, Lord.*] The word ναὶ, as the *Hebrew* נא, imports *beſeeching*, as they ſay; *nay, is it not put, but in the way of petition*; ſo *Gen.* 18. 30, 32. *I pray thee, let not my Lord be angry*, Gen. 19. 7. אל נא, *I pray you, brethren, do not ſo wickedly*, Num. 12. 13. נא רפא לה *I pray thee, heal her*, Philem. 20. ναὶ ἀδελφὲ, *I pray thee, brother*: So alſo it is uſed in profane authors: So (o) *Ariſtophanes*, ναὶ πρὸς τῶν θεῶν, *I pray thee by the gods*; ſo (p) *Euripides*, ναὶ πρὸς σῆς τῆς δεξίας ἐυωλένου, *I pray thee by that fair right hand.*

Ver. 28. s Μεγάλη σου ἡ πίστις· *Great is thy faith*:] That having no promiſe to rely upon, and ſuffering ſo many repulſes with ſuch ſeeming contempt, thou ſtill retaineſt a good hope of my kindneſs and mercy, great is thy faith. The faith of thoſe who firmly rely upon God's promiſe, and are not by great temptations and afflictions moved from their confidence, is praiſeworthy; but highly excellent is their faith, who depending only on his goodneſs, do place an humble confidence in God: Whence we may learn, that the faith of the *Gentiles* is not only pleaſing to God, but ſometimes more excellent than that of thoſe to whom the promiſes belong, *viz.* when upon a leſſer motive it brings forth equal fruits.

Ver. 39. t Καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά· *He came into the coaſts of Magdala.*] Mark 8. 10. into the parts of *Dalmanutha*, which was, ſaith Dr. *Lightfoot*, a particular place within the bounds of *Magdala*. *Chorograph. Decad.* on *Mark* Chap. 5.

CHAP. XVI.

1. THE Phariſees alſo with the Sadducees came, (Gr. *and the Phariſees and Sadducees coming*) and [a] tempting (*him*) deſired him that (Gr. *they tempting him, deſired that*) he would ſhew them a ſign from heaven.

2. He anſwered, and (Gr. *but he anſwering*) ſaid unto them, When it is evening, ye ſay it will be fair weather, for the ſky is red, (*and bright without clouds.*)

3. And in the morning (*ye ſay*) it will be foul weather to day, for the ſky is red and lowring, (*the clouds obſtructing the brightneſs of the ſun.*) O ye hypocrites, ye can diſcern the face of the ſky, (*have ſkill enough to diſcern what kind of weather it is like to be, by what at preſent ye obſerve in the colour of the ſky,*) but can ye not diſcern (*can ye not then diſcern*) [aa] the ſigns of the times? (*Can you not diſcern from the heavenly doctrine which I preach, and the mighty miracles by which I confirm it, the ſign of the Son of man coming among you? it is a ſure ſign of your hypocriſy, that after all this, you are ſtill doubting of it, and requiring farther ſigns to confirm this. I therefore ſay to you, not without grief of ſpirit for your unbelief*, Mark 8. 12. *that*)

4. A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no (*farther*) ſign be given to it, but the ſign of the Prophet Jonas, (*for as his being preſerved three days in the whale's belly, and then caſt out ſafe on the dry land, was a ſign of his being a true Prophet, ſent to preach to Nineveh, and call them to repentance; ſo my being buried three days in the earth, and then riſing up thence, ſhall be to you a ſign that I am alſo a Prophet, ſent from God to call you to repentance,*) and (*having ſaid this,*) he left them, and (*going in a ſhip to the other ſide of the ſea*, Mark 8. 13. *he*) departed (*from them.*)

5. And when his diſciples were come (*to him*) to the other ſide, they had forgotten to take bread, (*having but one loaf with them in the ſhip*, Mark 8. 14.)

6. Then Jeſus ſaid unto them, [b] Take heed, and beware of the leaven of the Phariſees and of

(o) Nub. Act. 2. § 1. p. 167.

(p) Hip. V. 605.

the Sadducees; (i. e. *of their doctrines and manners, which ſwell and ſour its diſciples, as leaven doth the bread with which it is mixed.*)

7. And they reaſoned among themſelves, ſaying, (*he ſpeaks thus to us*) becauſe we have taken no bread with us.

8. Which when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye (*thus*) among yourſelves, (*as if ye were like to famiſh*) becauſe ye have brought no bread, (*and are bid to beware of the leaven of the Phariſees?*)

9. Do ye not yet underſtand, (*nor conſider*) neither remember the five loaves (*which fed the number*) of five thouſand, and how many baſkets ye took up? (*even twelve.*)

10. Neither the ſeven loaves (*which fed the number*) of four thouſand, and how many baſkets ye took up? (*even ſeven; have you your hearts yet hardned? having eyes, ſee ye not, and having ears, hear ye not?* Mark 8. 17, 18. *If it be otherwiſe,*)

11. How is it that ye do not underſtand that I ſpake (*this*) not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees, (*as knowing by theſe inſtances, I cannot be unable to provide bread for myſelf and you, and therefore could not upon that account ſpeak of bread?*)

12. Then underſtood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Phariſees and of the Sadducees.

13. When Jeſus came (*with his diſciples*, Mark 8. 27.) into the coaſts of Cæſarea Philippi, he aſked his diſciples, (*being alone with them*, Luke 9. 18.) ſaying, [c] Whom do men ſay that I the Son of man am?

14. And they ſaid, Some ſay that thou art [d] John the Baptiſt (*riſen from the dead,*) ſome (*that thou art*) Elias, (*the forerunner of the Meſſiah,*) and others (*that thou art*) Jeremias, or one of the Prophets; (*they thinking none alive holy enough to be a Prophet ſent from God.*)

15. He ſaith unto them, But whom ſay ye that I am?

16. And Simon Peter anſwered, and ſaid, Thou art [e] Chriſt, the Son of the living God.

17. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar (*the ſon of*) Jona; for [f] fleſh and blood hath not revealed it (*this*) unto thee, but my Father which is in heaven; (*this faith thou couldſt not learn from the teſtimony of man, but only from divine teſtimony, that of my doctrine and my miracles, which the Father that is in me, enables me to teach and do.*)

18. And (*as a ſuitable return to this confeſſion,*) I ſay alſo unto thee, that thou art (*by name*) [g] Peter, (*that is, a Rock,*) and upon (*thee who art*) this Rock, I will build my church; (*laying the firſt foundation of it upon thy preaching to the Jews*, Acts 2. 41, 47. *and to the Gentiles*, Acts 10. 5, 44, 48——15. 7.) and the [h] gates of hell, (i. e. *death itſelf*) ſhall not prevail againſt it, (*ſo as to hinder that reſurrection to eternal life, which I have promiſed to thoſe that believe in my name*, John 6. 39, 40, 44, 54.)

19. And I will give unto thee the [i] keys of the kingdom of heaven, (*the power of making laws to govern my church*) and whatſoever thou (*aſſiſted by my ſpirit,*) ſhalt bind on earth, ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven, (i. e. *thy doctrine, taught by that ſpirit concerning things required, forbidden, or allowed to Chriſtians, ſhall be confirmed there.*)

20. [k] Then charged he his diſciples, that they ſhould tell no man that he was Jeſus the Chriſt, (*till after his reſurrection*, Chap. 17. 9.)

21. [l] From that time forth (*that they might not be ſhaken in this faith, by what ſhould afterwards befal him*) began Jeſus to ſhew to his diſciples, how that he (*the Son of man*) muſt go to Jeruſalem, and ſuffer many things, (*and be rejected*) of the elders and chief prieſts, and ſcribes, and be killed, and (*notwithſtanding that he ſhould by God*) be raiſed again the third day, (*and this he ſaid to them openly*, Mark 8. 32.)

22. Then Peter took him, and began to rebuke him, [m] ſaying, Be it far from thee, Lord, this ſhall not be unto thee.

23. But he turned, and (*looking on his diſciples*, Mark 8. 33.) ſaid to Peter, [n] Get thee behind me, Satan, (*thou who art to me a tempter, and to the good of men an adverſary,*) thou art an offence to me, (*as being a ſolicitor to me to diſobey the will of my Father,*) for thou (*in this*) favoureſt not the things that be of God, but thoſe that be of men, (*regarding more what is pleaſing to men than God.*)

24. Then ſaid Jeſus to his diſciples, (*and to the multitude*, Mark 8. 34.) [o] If any man will come after me, let him (*reſolve upon it that it will be neceſſary for him to*) deny himſelf, and take up his croſs (*daily*, Luke 9. 23.) and (*ſo only will be prepared to*) follow me.

25. [p] For whoſoever will (*chuſe rather to*) ſave his life, ſhall loſe it, and whoſoever will (*be ready to*) loſe his life for my ſake (*and the Goſpel's*, Mark 8. 35.) ſhall find it, (*either graciouſly preſerved here, or improved into life eternal.*)

26. (*And this it beheveth all to do,*) For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul (*or life,*) or what ſhall a man give in exchange for his ſoul?

27. [q] For

27. [q] For the Son of man shall come in the glory of his Father, with his *(holy)* angels, and then he shall reward every man according to his works; *(being ashamed of, or not owning them who are ashamed of him, or of his words, in this wicked and adulterous generation,* Mark 8. 38. *but rewarding them who profess him, and adhere to his doctrine.)*

28. [r] Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of man coming in his kingdom, *(or the kingdom of God coming with power,* Mark 8. 39. *and the Son of man giving a plain experiment of his intended future judgment, by the severe punishment he will execute upon the unbelieving and disobedient Jews of this age.)*

ANNOTATIONS on Chap. XVI.

Ver. 1. [a] ΠΕΙΡΑΖΟΝΤΕΣ αὐτὸν, *Tempting him,*] *i. e.* making trial, whether he was able to do this, or not, or doubting, whether he could shew such a sign as the Son of man, according to *Daniel,* was to do. See the Notes on *Matth.* 4. 7. and *Matth.* 12. 38. And because they came to him with an appearance of their willingness to be convinced that he was the *Messiah,* could they see proofs sufficient of it; whereas they had already resisted the clearest evidence that he was the *Christ,* and so indeed came not to be convinced that he was so, but hoping he would fail in the attempt, and so appear not to be so; therefore Christ calls them both *hypocrites.*

Ver. 3. [aa] Σημεῖα τῶν καιρῶν· *The signs of the times,*] that is, say *Grotius* and the *Syriack,* the signs of these times; but this seems needless; οἱ καιροὶ, the times, or seasons, both in the *Old* and *New Testament,* signifying set times and seasons appointed by God; and those were either ordinary and stated times, as when the luminaries of heaven are said to be appointed εἰς σημεῖα καὶ καιροὺς, *for signs and for seasons,* Gen. 1. 14. Psal. 104. 19. and God is said to have given to the *heathens,* προτεταγμένους καιροὺς *the seasons appointed* from the beginning of the world, *Acts* 17. 26. or extraordinary seasons in which God had determined to visit his people, either in mercy, or in judgment; so καιρὸς, and καιρὸς πέρας, *time,* and *the period of time,* is often used in *Daniel,* Chap. 7. 22.—8. 19.—11. 27, 29. In the *New Testament* Christ is thus said to come *in the fulness of time,* and *in the dispensation,* τοῦ πληρώματος τοῦ καιροῦ *of the fulness of times,* Eph. 1. 10. and at his advent the *phrase* runs thus, πεπλήρωται ὁ καιρὸς, *the time is fulfilled,* Mark 1. 15. So when *Christ's Apostles* ask, *Wilt thou now restore the kingdom to Israel? Christ* answers, *It is not for you to know,* χρόνους ἢ καιροὺς, *the times or seasons,* Acts 1. 17. In this sense the *Apostle* saith to the *Thessalonians,* it is not needful to write to you, περὶ τῶν χρόνων, καὶ καιρῶν, *of the times and seasons,* 1 Thess. 5. 1. in this sense is it said of *Christ's* signal coming to destroy *Jerusalem,* ὁ καιρὸς, *the time is near,* Luke 21. 8, 24. Now all such seasons had their *prognosticks,* which are here stiled *the signs of the times.* See Additions, No. 22.

Ver. 6. [b] Προσέχετε ἀπὸ ζύμης τῶν Φαρισαίων, καὶ Σαδδουκαίων· *Beware of the leaven of the Pharisees, and of the Sadducees,*] Mark 8. 15. *and of Herod.* See the Note there. This leaven, *v.* 12. is interpreted to be the doctrine of those *sects,* as διδαχὴ imports, both doctrines to be believed, and traditions, or ordinances to be received from them; and so it is a caution to avoid the precepts of those men who place the sum of their religion and worship in outward performances, which avail nothing to the sanctification of the soul: And such were the traditions of the *scribes* and *Pharisees;* and also such doctrines as tended to subvert religion, by cutting off all hopes of future blessings after this life, and turning the kingdom of God into an earthly and a worldly *kingdom,* as did the doctrine of the *Sadducees.* Dr. *Lightfoot* saith, that leaven, in the notion of the *Jews,* did seldom signify doctrines, but generally affections and pravity of heart, which signification also it generally bears in *Scripture;* sometimes relating to *hypocrisy,* as in a like place, *Luke* 12. 1. *Beware of the leaven of the Pharisees, which is hypocrisy;* and sometimes *to the leaven of malice and wickedness,* opposed to *sincerity and truth,* 1 Cor. 5. 8. This being fitly compared to leaven, because it puffeth up our spirits, and sours our tempers. See Note on 1 *Cor.* 5. 8.

Ver. 13. [c] Τίνα με λέγουσιν ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; *Whom do men say that I, the Son of man, am?*] Some look upon these words, τὸν υἱὸν τοῦ ἀνθρώπου *the Son of man,* as a *gloss* crept into the text, but it is read by *Irenæus,* l. 3. 20. by *Epiphanius,* by *Chrysostom,* St. *Jerom, Theophylact,* and all the versions, and therefore it is reasonably questioned. Others look upon these words as of no special signification, because not mentioned by St. *Mark,* or St. *Luke,* the first saying only, *Whom do men say?* Chap. 8. 27. the other, *Whom do the people say that I am?* Chap. 9. 18.

As-

As if I ſhould ſay, the words *given*, Luke 22. 19. or *broken*, 1 Cor. 11. 23, 24. were of no ſpecial ſignification, becauſe they are not mentioned by the *Evangeliſts* St. *Matthew* and St. *Mark*, Matth. 26. 26. Mark 14. 22. Dr. *Lightfoot*'s conjecture is, that Chriſt here inquires not barely, whether the people thought him the *Chriſt*, but what kind of perſon they thought him to be, the *Jews* then doubting of his original, who was to be the *Meſſiah*, and whether he was to come from the living or the dead. And evident it is, that the word τίνα often relates to the *quality*. So *John* 8. 53. τίνα, *whom makeſt thou thyſelf?* 1 Sam. 17. 55. בן מי the ſon of what kind of perſon *is this youth?* and thus it may retain its uſual import.

Ver. 14. [d] Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν, &c. *Some John the Baptiſt, others Elias, others Jeremias, or one of the Prophets.*] Perhaps they who held *Chriſt* to be *Elias*, did not think him the promiſed *Meſſiah*, but only his fore-runner, this being the received opinion of the whole nation, that *Elias* was to come before the *Meſſiah*, and to anoint him when he came. They who thought he was *John the Baptiſt riſen from the dead*, ſpeak ſuitably to the opinion of the *Phariſees*, who, ſaith (a) *Joſephus*, held there was for good men, ῥᾳστώνην πρὸς ἀναβίωσιν, *an eaſy return to life again:* That he was *Jeremias, or one of the Prophets*, was the conſequent of an opinion that prevailed in that nation, that the *Meſſias* was to come *not from the living, but from the dead*, they thinking none of that age of piety ſufficient to bear him, and thinking that the reſurrection was to begin with his kingdom, might eaſily be induced to think, he ſhould be one that ſhould riſe from the dead. And then God having ſaid peculiarly of *Jeremiah*, *Before I formed thee in the belly, I knew thee, and before thou cameſt out of the womb, I ſanctified, and I ordained thee a Prophet to the nations*, Chap. 1. 5. and *v.* 10. *See I have ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to plant, and to build;* and this being in their opinion the great buſineſs of the *King Meſſiah*, to pull down all the *nations* that ruled over them, and make them tributaries and ſervants to the *Jews;* for this cauſe might they pitch on him, as the fitteſt perſon to be their *Meſſiah*. And then, in theſe words, I ſee no footſteps of a *Metempſychoſis*, but only of a reſurrection, according to thoſe words of St. *Luke*, Chap. 9. 19. *Others ſay, that one of the old Prophets was riſen again.*

Ver. 16. [e] Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, *Thou art the Chriſt, the Son of the living God.*] Here let it be noted,

1*ſt*, That what *Peter* here profeſſeth, was before the faith, and the acknowledgment of all Chriſt's diſciples; for they coming out of the ſhip, ſaid, ἀληθῶς Θεοῦ υἱὸς εἶ, *truly thou art the Son of God*, Matth. 14. 33. And therefore *Peter* himſelf ſaith of them, as well as of himſelf, *we know, and have believed, that thou art Chriſt, the Son of the living God*, John 6. 69.

2*dly*, But whereas ſome conclude, that theſe words, *the Son of the living God*, ſignify nothing more than the *Meſſiah*, becauſe St. *Mark* relates the anſwer of *Peter* thus, *thou art the Chriſt of God*; and what in St. *Matthew*, Chap. 26. 63. runs thus, *Art thou the Chriſt, the Son of the living God?* is in St. *Luke*, Chap. 22. 67. *Art thou the Chriſt?* I own that hence it may be gathered, that he that was the *Chriſt*, was alſo *the Son of God;* but yet I think there is this difference betwixt the two *phraſes*, that the one reſpects his *office*, the other his *original*, tho' perhaps neither *Nathaniel*, John 1. 50. or the other *Jews*, nor the *Apoſtles* uſed it in that ſublime ſenſe in which the *Chriſtians* did always take it.

Ver. 17. [f] Σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι· *Fleſh and blood hath not revealed this to thee, but my Father which is in heaven.*] That fleſh and blood, both in the *ſcripture*, and the *Jewiſh* writers, conſtantly ſignifies man, as being compounded of fleſh and blood, ſee the Note on *Gal.* 1. 16. So that the import of the words is this, What others ſay of me, thou haſt learned from men, but this faith thou haſt profeſſed concerning me, tho' it required in thee an attention to, a due conſideration of, and an aſſent to the proofs given of it, yet theſe proofs being the doctrine taught from God, and the miracles wrought in confirmation of it, being wrought by the finger of God, the faith itſelf muſt be acknowledged to be the reſult, not of human induſtry or wiſdom, but of divine revelation; and in learning of it thou muſt be ſaid to be θεοδίδακτος *taught of God;* the doctrine believed being the words of God, and the miracles which confirm it being wrought by the power of God. They who carry this higher, and ſay, that *Peter* had a peculiar *revelation* of this matter, not vouchſafed to any others, and that without this he could not have owned and embraced *Chriſt, as the Son of God*, muſt not only ſuppoſe the like ſpecial revalation given to *Nathaniel*, contrary to our Lord's own words, *John* 1. 51. *Becauſe I ſaid, I ſaw thee under the fig-tree, believeſt thou?* And to the *Centurion*, who *ſeeing the earthquake, and the things which were done* when *Jeſus*

(a) Antiq. l. 18. c. 2.

ſus gave up the Ghoſt, ſaid, *Truly this was the Son of God*, Matth. 27. 54. and to all others who had the ſame faith; but muſt excuſe all thoſe *Jews*, who did not believe this, it being not in their power to do ſo, for want of this *peculiar revelation*; whereas our *Saviour* ſtill appeals to the works that he had done among them, as to ſufficient teſtimonies that he was *the Chriſt, the Son of God*, John 5. 36, 37. —— 8. 18. —— 10. 25, 38. —— 14. 11. And alſo ſaith, *Except ye believe that I am he, ye ſhall die in your ſins*, John 8. 24.

Ver. 18. ἐγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, *And I ſay unto thee, thou art Peter.*] Here note,

That in theſe words, our Lord doth ſpeak not in the *general* to his *Apoſtles*, but in particular to *Peter*, and that that promiſe was made particularly to him, ſeems evident from theſe conſiderations;

1ſt, That the text informs us, that *Simon Peter, Simon the ſon of Jona*, made that confeſſion, which gave occaſion to theſe words, and that our Lord ἀπεκρίθη αὐτῷ *did anſwer him*, as followeth: As if he ſhould have ſaid, *As thou Peter haſt ſaid of me, that I am Chriſt, ſo ſay I now of thee, that thou art Peter*; if therefore of the reſt of the *Apoſtles*, it cannot properly be ſaid, *thou art Peter*, much leſs that they were *ſons of Jona*, our Lord muſt ſpeak only to him who properly was ſo: And if the text ſaith expreſly, that our Lord ſpake to him, and doth not mention any others that were ſpoken to, it is a plain addition to the text to ſay, that our Lord equally did ſpeak to others. Moreover, when our Lord put the queſtion to them all, *Whom do men ſay that I am?* and they in general replied, *Some thought that he was John the Baptiſt, ſome ſaid he was Elias, ſome Jeremias, or one of the Prophets*; our Lord inquires farther ὑμεῖς δέ, *whom do you Apoſtles ſay I am?* Now to this queſtion, had they continued all to anſwer, as ſome imagine, they in the perſon of St. *Peter* did; why is it not ſaid as before, οἱ δὲ εἶπον, *they ſaid*, but only St. *Peter* anſwered? why doth not *Chriſt* continue, as before, to ſpeak to them in the plural number, but ſo peculiarly direct his ſpeech to the *ſon of Jona*.

2dly, Moreover, that *Chriſt* here promiſed to build his *Church* upon St. *Peter*, ſeems farther evident, becauſe theſe words contain a manifeſt alluſion to the name of *Peter*, and to that *Syriack* name of *Cephas*, which our Lord had given him, both which do ſignify a *rock* or *ſtone*; as if our Lord had ſaid, *Thou art by name a rock, and ſuitable to that name ſhall be thy work and office; for upon thee*, i. e. *upon thy preaching, as upon a rock, ſhall the foundation of my Church be laid:* Now the whole grace of this alluſion is intirely loſt, unleſs we do expound this paſſage of St. *Peter*'s perſon, and not of his confeſſion, or the object of it. As therefore when God ſaid to *Abraham, Thy name ſhall be called Abraham, for a father of many nations have I made thee*, Gen. 17. 5. and to *Jacob, Thy name ſhall be called Iſrael, for as a Prince thou haſt prevailed with God and men*, Gen. 32. 28. the following words are ſtill the reaſon of the name; ſo may it rationally be conceived, that when *Chriſt* ſaid to the *ſon of Jona, Thou art Peter*, the following words, which are joined to them with a conjunction copulative, *and on this rock will I build my Church*, contain the reaſon of that appellation.

3dly, The demonſtrative article, *this*, contained in the words, *this rock*, do plainly intimate, that our Lord promiſed to build his Church upon *that rock*, he had now mentioned; now of what *rock* did he make mention in any other words than the foregoing? *Thou art Peter*, i. e. thy name doth ſignify *a rock*.

4thly, It cannot rationally be doubted, but that our Lord intended to ſay ſomething ſingular to *Peter*, as the reward of his ſo ſingular confeſſion; if we conſider either the words preceding, *Bleſſed art thou, Simon Bar-Jona, for fleſh and blood hath not revealed this unto thee*; or the immediate preface of them, κἀγὼ δέ σοι λέγω, *And I do alſo ſay to thee, that thou art Peter*; but had *Chriſt* ſpoken not of St. *Peter*, whom he had formerly called *Cephas*, when he made mention of the rock, on which he did intend to build his Church, but either of himſelf, or the confeſſion of St. *Peter*, he had ſaid nothing ſingular concerning this *Apoſtle*; Chriſt's building of his *Church* upon himſelf, or on this truth, that he was the *Meſſiah*, or *the Son of God*, being no ſingular reward of *Peter*. Laſtly, when our Lord adds in the enſuing words, *And I will give to thee the keys of the kingdom of heaven*, i. e. I will cauſe thee firſt to open the kingdom of heaven by preaching to the *Jew*, and *Gentiles*, and laying the foundation of a *Church* among them; it is evident by the connection of the words, he ſpeaks of *Peter*. When therefore he had ſaid in the foregoing words, *upon this rock I will build my Church*, why ſhould we not conceive he ſpeaks of the ſame perſon? But then alſo let it be noted, that by this explication of the words which I contend for, all the pretences of the *Pope of Rome*, to be ſucceſſor of St. *Peter*, are not eſtabliſhed, but moſt effectually overthrown; as will be evident, if we conſider the promiſe, that our Lord would build his Church upon him, and how that promiſe was fulfilled.

1ſt,

1*ſt*, Then obſerve that our Lord ſpeaks here of his *Church*, not as a thing in preſent being, or as a building now erected, but as hereafter to be raiſed, and therefore doth not ſay, οἰκοδομῶ, *I build* at preſent, but οἰκοδομήσω, upon this rock *I will* hereafter *build* my Church, the *Chriſtian Church*, commencing after our *Saviour*'s reſurrection and aſcenſion; of ſuch a *Church* to be hereafter founded by St. *Peter*'s preaching to the *Jew* and *Gentile*, and the baptizing of men converted by his preaching, our Lord here plainly ſpeaketh in this text. If then the *Pope* would be St. *Peter*'s ſucceſſor in this affair, he muſt not ſit at *Rome*, lording it there over God's heritage, but muſt in perſon go to the unbelieving *Jews* and *heathen world*, as *Peter* did, and labour by his preaching to convert the *Turk*, the *Jew*, the *infidel*; and when he hath ſo done, and ſettled *Chriſtian Churches* there among them, he may then have a better title to be St. *Peter*'s ſucceſſor than now he hath.

2*dly*, Obſerve this promiſe punctually was fulfilled, by our Lord's uſing St. *Peter*'s miniſtry, in laying the foundation of a *Chriſtian Church* among the *Jews* and *Gentiles*, and in his being the firſt preacher to them of that faith, which he doth here confeſs, and making the firſt *proſelytes* to it; we therefore, ſuitably to this promiſe, find that *Peter* laid the firſt foundations of a *Church* among the *Jews*, by the converſion of three thouſand ſouls, *Acts* 2. 41. who, when they *gladly* had embraced St. *Peter*'s doctrine, were all *baptized*; and then we firſt find mention of a *Chriſtian Church*, in theſe words, *And the Lord added daily to the Church ſuch as ſhould be ſaved*, ver. 47. And the ſame *Apoſtle* laid the firſt foundation of a *Church* among the *Gentiles*, by the converſion of *Cornelius and his friends*, Acts 10. for though we read before of perſons in *Samaria* converted, and baptized by *Philip* the *Evangeliſt*, he being one of them who were diſperſed through the regions of *Judea* and *Samaria*, upon the perſecution that aroſe concerning *Stephen*, yet doth the *Holy Ghoſt* inform us, that they who were thus ſcattered, *preached the word to none, but only to the Jews*, Acts 11. 19. nor could they, ſuitably to their avowed principles, do otherwiſe, ſeeing they deemed it a thing unlawful to go in to, or to converſe with the *uncircumciſed*, Acts 11. 3. and had no apprehenſions that God would grant repentance unto life to the *Gentiles*, ver. 18. Wherefore, to qualify St. *Peter* for this work, the Lord doth by a viſion convince him of the lawfulneſs of preaching the glad tidings of ſalvation to the *heathen world*, and of converſing with them for that end; and in purſuance of this promiſe made to *Peter*, he commands *Cornelius* to ſend, not to *Jeruſalem* to *James* and *John*, not to *Damaſcus* for St. *Paul*, but to *Joppa* for St. *Peter*, whom *Chriſt* had by this promiſe appointed for that work, that from him, *he might hear thoſe words by which he and his whole houſhold ſhould be ſaved*. And in relation to this promiſe of our Lord, as well as the completion of it by the converſion of *Cornelius*, it ſeems to be that this *Apoſtle* doth, in the ſynod met at *Jeruſalem*, ſpeak thus, *Men and brethren, you know how that a good while ago*, ἀφ' ἡμερῶν ἀρχαίων, *God choſe me out among you, that by my mouth the Gentiles ſhould hear the word*, Acts 15. 7. He therefore was aſſuredly the perſon who firſt preached the Goſpel to the *Gentiles*, and by doing ſo opened the kingdom of heaven to them; he was the perſon choſen by Chriſt to perform this work; he was choſen by him, ἀφ' ἡμερῶν ἀρχαίων, *from the beginning of Chriſt's preaching*, when he was called *Cephas*, with relation to it. Nor is this expoſition any new fancy of my own, it is as ancient as (b) *Tertullian*, who ſaith, that Chriſt did perſonally confer this honour on St. *Peter*, ſaying, *upon thee will I build my Church*; ſic enim exitus docuit, in ipſo eccleſia exſtructa eſt, i. e. per ipſum, ipſe clavem imbuit, *ſo the event doth teach, the Church was built on him, that is, by him, he hanſel'd firſt the key*, he preached that ſermon by which three thouſand *Jews* were brought into the faith; he laid the firſt foundation of a *Church* among the *Gentiles*, he firſt by baptiſm gave them entrance into the *kingdom of heaven*. He was, ſaith *Ambroſe*, ſtiled *the Rock*, *becauſe he laid the firſt foundations of faith among the nations*. I conclude therefore, that the plain import of theſe words is this, that the *Apoſtle Peter*, by preaching firſt to the *Jew* and *Gentile*, and by baptizing thoſe to whom he preached, ſhould lay the firſt foundations of the *Chriſtian Church*, and that againſt the Church thus planted by him, *the gates of hell ſhould not prevail*. This being ſo, it is evident, that in this matter St. *Peter* neither hath, nor can have a ſucceſſor, and that it is abſurd to claim a title of ſucceſſion to this prerogative of St. *Peter*, this being in effect to ſay, that the foundations of the Church of *Chriſt* are not yet laid, and to pretend to a commiſſion to perform at preſent, what was fully done above a thouſand ſix hundred years ago.

Ibid. [h] Καὶ πύλαι Ἅδου οὐ κατισχύσουσιν αὐτῆς, *And the gates of hell ſhall not prevail againſt it.*] Here by *the gates of Hades* ſome underſtand the prevalence of *ſchiſm* and *hereſy*, of wickedneſs and vice. So *Jerom*, *Ego portas inferi eſſe reor vitia*

(b) De pudicitia.

& peccata, vel certe hæreticorum doctrinas; others do underſtand the ſubtilty of *Satan*, the power of his temptations and aſſaults; but if we do examine the import of this phraſe, *the gates of Hades*, as it is uſed by all the *ancient Greeks*, the *Jewiſh writers*, the *Old Teſtament*, and the tranſlation of the *ſeventy interpreters*, we ſhall be ſatisfied that it is never uſed by them to ſignify the power of *hereſy*, or *ſchiſm*, *ſin*, or *Satan*, and therefore cannot be rationally ſuppoſed here to bear that ſenſe, but it conſtantly is uſed by them, to ſignify *the ſtate of death*, the *place*, or receptacle of the dead, into which ſouls departed enter, or elſe the entrance into that place. To make this evident, conſider,

1*ſt*, That the Hebrew *Sheol*, and the Greek Ἅιδης, which anſwers to it in the tranſlation of the *ſeventy*, doth ſignify both in the *ſcriptures*, the *Jewiſh writers*, and the *ancient fathers*, and more *ancient heathens*, the place and receptacle of the dead, Ἅιδλω νεκρῶν χωρίον, *exponunt Græci*, ſaith the learned *Windate*. The *Greeks call the place of the dead*, *Hades*, Ἅιδης ὁ τάφος, *Hades is the ſepulchre*, ſaith *Heſychius*; by *Sheol* is not meant the place of the damned ſpirits, ſaith Mr. *Ainſworth*, but of all that go out of the world; whence in the *Chaldee paraphraſe* it is ſtiled *the houſe of the grave*, or *the place of burial*. Accordingly the *ancient Greeks* aſſigned *one Hades* to all that died, whence they ſo often ſay, πάντας ἁπλῶς θνητοὺς Ἅιδης δέχεται, *all that die are in Hades, all men ſhall go to Hades*, ἐν Ἅιδου οἰκήσουσι ψυχαὶ, δικαίων τε καὶ ἀδίκων, *both juſt and unjuſt go to Hades*, ſaith *Caius*, a *Roman preſbyter*.

2*dly*, This place of *Hades* is generally repreſented as a *great houſe*, or receptacle, which hath *doors*, and *bars*, and *keys*, and *gates*, by which the dead are ſaid to enter; hence in the *Poets* we find frequent mention of the *houſe of Hades*, and the *gates of Hades*. Hence *Job* cries out, Sheol Bethi, *Hades is my houſe*; and they who die are ſaid, καταβῆναι εἰς Ἅιδου δόμους in *Euripides*, εἰς δόμον Ἅιδου, in *Homer*, i. e. *to go to the houſe of Hades*.

3*dly*, The place or receptacle of the dead being thus repreſented by the *ancients*, as an houſe that hath its doors and gates; death in their language is repreſented as the gate, or entrance into *Hades*; to die, or to deſcend into the grave, is in their language to *go down*, to *be brought down to*, and to *paſs through the gates of Hades*, as in thoſe words of *Homer*, ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἅιδαο πύλῃσιν, *I hate him to the gates of Hades, who does not ſpeak as he thinks*; where the *Scholiaſt* informs us, that this is περίφρασις θανάτου, *a periphraſis of death*, ἢ Ἅιδου πύλαν ἀνοίξει, *he ſhall knock at the gates of Hades*, that is, he ſhall die, ſaith *Theocritus*; and thus *Theognis* bewailing the miſeries of human life, concludes, *it is beſt of all not to be born, or being born, ſhut the gates of Hades as ſoon as may be*. Accordingly to live again is in their language to leave, or *open the gates of death*, or *Hades*. Thus, in *Euripides*, the *chorus* ſings, That if *Eſculapius* were there, *Alceſtis* might then leave Ἅιδου πύλας *the gates of Hades*, and return to life, *for he can raiſe the dead*: And when *Menippus* came from the grave, he ſpeaks thus, That *he came from the gates of Hades*; and ſuitably to this old notion of the *gates of Hades*, is the conſtant uſage of the phraſe in the *Old Teſtament* and *Jewiſh* writers. The writing of *Hezekiah* after his recovery begins thus, *I ſaid, in the cutting off of my days, πορεύσομαι ἐν πύλαις Ἅιδου, I ſhall go to the gates of Hades, I am deprived of the reſidue of my years, I ſhall no longer be in the land of the living*, Iſa. 38. 10, 11. And what is in the *Hebrew*, שַׁעֲרֵי מָוֶת, *the gates of death*, is by the *ſeventy* tranſlated πυλωροὶ Ἅιδου for ſo God puts the queſtion to *Job*, *Will the gates of death open to thee?* i. e. Canſt thou command the dead to live? or, *Haſt thou ſeen the gates of Hades*, Job 38. 17. Thus they who are even at death's door, are in the language of the *Pſalmiſt*, ſaid, ἐγγίζειν ἕως τῶν πυλῶν θανάτου, *to draw nigh to the gates of death*, Pſal. 107. 18. And when *Ptolemæus Philopater* threatened καταπίμπλειν πεῖσι Ἅιδου Ἰουδαίους, *to kill all the Jews*, and the elephants were ready to fall in upon them, they cried to the Lord to have mercy on them, ἤδη πρὸς πύλαις Ἅιδου καθεστῶτες, *being juſt at the point of death*, Maccab. 3. *ult*. And when God ſhews his power in reſtoring men from ſuch a ſtate, he is then ſaid to *lift them from the gates of Hades*; as in thoſe words, *Thou haſt the power of life and death*, καθάγεις εἰς πύλας Ἅιδου καὶ ἀνάγεις. *Thou bringeſt down to the gates of Hades, and raiſeſt up again*, Wiſd. 16. 13. Accordingly, when *Theodoſius* had pardoned ſome, whom juſtice had condemned to die, *Themiſtius* tells him, he raiſed them to life, ἐκ τῶν πυλῶν ἀχέροντος. *from the gates of hell*: Nor did (a) *Euſebius* doubt the truth of this expoſition of the words; for he declares, That *God had hereby promiſed, that the Church ſhould not be overcome by death*, and that by virtue of this one voice, *Upon this rock——and the gates of hell ſhall not prevail againſt it: the Church continues not ſubdued by her enemies, nor yielding to the gates of death*. (b) St. *Cyril* of *Jeruſalem* gives the ſame import of the words, ſaying, That *Chriſt* called *Lazarus* ἐκ Ἅιδου πυλῶν,

(a) Præp. Evang. l. 1. c. 5. p. 8. C.

(b) Catec. 5. p. 43.

from the gates of Hades, or death's door: And *Photius*, that when the dead are drawn, τ̃ πύλων ᾍδε, *from the gates of death to life again*, this is a demonſtration of divine virtue. (c) *Theodoret* ſaith, He was caſt into ſo great peril by the *hereticks*, as to be brought, εἰς αὐτὰς τ̃ ᾍδ᾽ πύλας, *even to the gates of Hades*. So that in all languages, with which I am acquainted, this ſeems to be the plain and conſtant import of the phraſe; and therefore in thoſe words, it ſeemeth reaſonable to conceive, it is a promiſe, that even death itſelf ſhould not prevail againſt the genuine members of Chriſt's Church, or that they ſhould enjoy a happy reſurrection. Now from this expoſition we may learn how vainly theſe words are produced, to prove that any *Church* or *Council* is infallible, or that the Church of *Rome* hath a juſt title to that privilege; for, if the *gates of Hades* do never ſignify in any ancient writer, or any *Eaſtern* language, Hereſy, or Error; to interpret theſe words of a ſecurity from error promiſed to the Church, muſt be to wreſt them from their plain and conſtant ſenſe, to ſuch an import as they never had in any language then in uſe.

Ver. 19. [i] Καὶ δώσω σοι τὰς κλεῖς τ̃ βασιλείας τ̃ οὐρανῶν, *And I will give to thee the keys of the kingdom of heaven.*] Here note,

1*ſt*, That our Lord, by giving theſe keys to St. *Peter*, cannot be reaſonably ſuppoſed to give him a ſupremacy over the reſt of the *Apoſtles*, or over the whole Church of *Chriſt*, becauſe the text informs us, that theſe keys were given to St. *Peter*, that with them he might bind and looſe; now, whatſoever binding and looſing may import, it is ſure, doth equally belong to all the reſt of the *Apoſtles*; *Chriſt* having ſaid to them in general, as fully as he did to *Peter*, *Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth ſhall be looſed in heaven*, Matth. 18. 18. See the words expounded there. Note,

2*dly*, That the uſe of a *key* being to open a door or gate, Chriſt here promiſes to *Peter*, that he ſhould be the perſon who ſhould firſt open the gate of the kingdom of heaven both to *Jew* and *Gentile*, by making the firſt converts among both, and letting ſome of both into the Church; but then it is evident that both *James* and *John* exerciſed this office independently upon *Peter*, in converting thoſe of the circumciſion as well as he; and that St. *Paul* was, by way of excellency, and by virtue of his miſſion, the *Apoſtle* of the *Gentiles*, Rom. 11, 13.——15. 16. Gal. 1. 16.——2. 8. 1 Tim. 2. 7. 2 Tim. 1. 11. and opened the kingdom of heaven to far more *Gentiles* than ever *Peter* did, *Rom.* 15. 18, 22. And therefore had this key of the kingdom of heaven given to him as much as to St. *Peter*.

Ver. 20. [k] *Then charged he his diſciples*, ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός, *that they ſhould tell no man that he was Jeſus the Chriſt, i. e.* till after his reſurrection, when they were by office to be his witneſſes, and to declare to others that he was the *Chriſt*, becauſe then they could do it, not only without ſuſpicion of confederacy, but with greater advantage and better ſucceſs, after that *Chriſt* had taken poſſeſſion of his kingdom, and had teſtified this, by his ſitting down at the right hand of power, and by ſending down upon them the *Holy Ghoſt*, to enable them to confirm this teſtimony; and when he was no longer to be ſubject to thoſe humble circumſtances, and to that death which might divert them from receiving him under the character of *the Son of God*; whereas had his own diſciples publickly declared him to be *the King of the Jews*, and *the Son of God*, whilſt he was on earth, as this would have looked like a confederacy between them and their Maſter, ſo might it have encouraged the attempt of the *Jews* to come and *make him a King*, John 6. 15. eſpecially when he was ſhortly to go up to *Jeruſalem* in royal triumph, *Chap.* 21. 8, 9.

Ver. 21. [l] Ἀπὸ τότε ἤρξατο δεικνύειν μαθηταῖς αὐτ̃, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, *From that time he began to ſhew to his diſciples, that he was to go up to Jeruſalem, and to ſuffer many things of the elders.*] To what hath been hinted in the Paraphraſe, that he was to go up to *Jeruſalem*, becauſe a *Prophet* could not ſuffer out of that city, *Luke* 13. 33. he being to be tried by the *Sanhedrim*, which ſat there; add alſo, that he was to be condemned by the *rulers*, and thoſe who had the authority of life and death, that ſo being condemned and put to death by them, who bore the title of God's vicegerents, he might more properly be ſaid, to be *ſmitten of God, and afflicted*, Iſa. 53. 4. though alſo in an higher ſenſe, it pleaſed the *Lord to bruiſe him, and put him to grief, by laying on him the inquity of us all*, ver. 6.

Ver. 22. [m] Ἵλεώς σοι Κύριε, *Far be it from thee, Lord.*] This is a phraſe very frequent in the Old Teſtament, and always uſed by way of abomination and abhorrence, anſwering to חלילה־לך in the *Hebrew*; and it is always rendered either μηδαμῶς σοι, as *Gen.* 18. 25. 1 *Sam.* 2. 30.—— 12. 23.——20. 9.——22. 15.——24. 6. or μὴ γένοιτο, *Gen.* 44. 7, 17. *Joſ.* 22. 29.——24. 16. 1 *Kings*

(c) Tom. 3. Ep. 81. p. 954.

1 *Kings* 21. 3. *i. e. abſit*, or *nequaquam*, and ſo is well rendered by us, *far be it from thee:* A like phraſe, חלילה־לי, is thrice rendered by the *Septuagint*, Ἱλεώς μοι, 2 *Sam.* 20. 20.——23. 17. where it is rendered, *far be it from me*; ſee 1 *Maccab.* 2. 21. and when *Jehovah* is added to it, and it is Ἱλεώς μοι ὁ Θεὸς, or μὴ γένοιτό μοι ὁ Θεός, 1 *Kings* 21. 3. it is rendered, *my God forbid it*, 1 Chron. 11. 19. and this ſome think, is the full import of the words here, ὁ Θεὸς being underſtood, and therefore render them, *God be merciful to thee, Sir.*

Ver. 23. [n] Ὑπαγε ὀπίσω μου, Σατανᾶ, *Get thee behind me, Satan.*] 'Tis ſomewhat ſtrange, that *Origen, Hilary, Jerom*, and St. *Auſtin*, ſhould conceive, that *Chriſt* ſhould only mean, Sequere meam ſententiam, *follow my opinion, rather than thine own*, theſe words being doubtleſs a reprehenſion of St. *Peter*, with ſome vehemence and indignation, as, under a pretence of charity, ſhewing himſelf an adverſary to *Chriſt*, as the word *Satan* ſignifies, *Numb.* 22. 32. 2 *Sam.* 19. 23. 1 *Kings* 5. 4. ——11. 14. *Pſal.* 109. 6. and doing the work of *Satan*, by tempting him to diſobey his *Father*'s will and command, *John* 10. 18. and to decline a work ſo neceſſary for the ſalvation of ſouls; and being more concerned for the advancement of that temporal kingdom the *Jews* expected from their *Meſſiah*, than for the glory of God, and the good of ſouls.

Ver. 24. [o] Εἴ τις θέλει ὀπίσω μᾶ ἐλθεῖν, *If any man will come after me, let him deny himſelf*, &c.] See Note on *Mark* 8. 34. and on *Luke* 14. 27.

Ver. 25, 26. [p] Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτὴν, *For whoſoever will ſave his life, ſhall loſe it.*] That the word ψυχὴ ſhould be here rendered *life*, rather than ſoul, in the ſublimer acceptation of the word, ſeems highly probable, from theſe conſiderations: (1.) Becauſe *Chriſt*, who came to ſave mens ſouls, could not require of any perſons, that they ſhould loſe their ſouls in the worſt ſenſe, but only that they ſhould lay down their lives for his ſake. (2.) Becauſe in the *Old Teſtament*, this phraſe continually occurreth in this ſenſe, where τηρεῖν τὴν ψυχὴν, *Prov.* 13. 3. ——16. 17.——19. 16——23. 14. σῶσαι τὴν ψυχὴν, *Amos* 2. 14, 15. is, *to preſerve life*, ῥύσαι τὴν ψυχὴν, *Pſal.* 6. 4.——7. 1, 2. is, *to deliver us from death*, ἀπολέσαι τὴν ψυχὴν, *Pſal.* 26. 9. *to loſe life*, or *die.* (3.) Becauſe it frequently occurs in profane authors in this ſenſe, as when we read in (d) *Agathias*, *What if we gain all* Perſia, τὰς δὲ ψυχὰς ἐζημιωμένοι; *but loſe our lives?* And *Achilles* in (e) *Homer*, ſays, ὃ γάρ ἐμοὶ ψυχῆς ἀντάξιον ἄλλο, *Nothing is comparable to my life.* Laſtly, The benefit which will accrue to us by loſing of this life, follows in the reward ſuch perſons ſhall receive at *Chriſt*'s coming: And I humbly conceive our Saviour's argument may be to this effect; it is natural for all men to have the greateſt regard for the preſervation of their lives, whence they ſo frequently declare, (f) τιμιώτερον οὐδὲν ἢ ὠφελιμώτερον ἄλλο, that nothing is more precious or deſirable, nothing is fit to be given in exchange for it; he therefore will act moſt ſuitably to this natural principle, who continues ſtedfaſt in the *Chriſtian* faith and doctrine, for his life will be prolonged happily for ever; whereas he that forſakes it, will loſe his intereſt in this promiſe of eternal life. For, *the Son of man will come to render to every man according to his works*, to them, who have been faithful to him to the death, eternal life; whereas the unbelievers and apoſtates ſhall not ſee this life, but ſhall be certainly obnoxious to the ſecond death.

Ver. 27. [q] Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, *For the Son of man ſhall come in the glory of his Father, with his angels*, &c.] I do not think that there is any neceſſity of interpreting theſe words of the deſtruction of *Jeruſalem*, to make them comport with the verſe following: They ſeem more plainly to relate to the day of judgment. For, (1.) The expreſſions are parallel to thoſe which are elſewhere unqueſtionably meant of that great day, as *Matth.* 25. 31. *The Son of man ſhall come in his glory, and all his holy angels with him, and ſhall place the goats on his left hand*, &c. 2 Theſſ. 1. 7. *In the revelation of the Lord Jeſus from heaven, with his hoſt of angels, the wicked ſhall be puniſhed with everlaſting deſtruction from the glory of his power.* See *Matth.* 13. 41, 49. *Jude* 14. (2.) The words, *Then ſhall he render to every man according to his works*, cannot relate to the *Jews* only; thoſe words, in all other places, plainly relating to the day of judgment; as *Rom.* 2. 6, 16. *Rev.* 22. 12. whereas at the deſtruction of the *Jewiſh* nation, he only rendered to *them according to their works.* The words may therefore be thus *paraphraſed: There is no cauſe why any man ſhould fear to loſe his life for my ſake, or think himſelf wiſe in preſerving it, by denying me; for the Son of man will come in the glory of his Father, who hath made him Judge both of the quick and the dead, and then he will render a reward of eternal life, to them who have ſuffered for his ſake, and ſubject them to eternal death, who have been aſhamed of him, and of his words;*

(d) L. 3. p. 80. (e) Il. 1. V. 401. (f) *See* Grotius *here.*

nor have you cauſe to doubt of his power, thus to judge and inflict puniſhments on men, ſince he will ſhortly give a ſignal experiment of it, in inflicting the ſevereſt puniſhments on the unbelieving *Jews*. For,

Ver. 28. [r] *Αμὴν λέγω ὑμῖν, εἰσὶ τίνες τῶν ὧδε ἑστηκότων, Verily, I ſay unto you, there are ſome of them who are ſtanding here, who ſhall not taſte of death, till they ſee the Son of man coming in his kingdom.*] It ſeems wonderful, that ſome, both ancient and modern interpreters, ſhould conceive this paſſage relates to our Lord's transfiguration on the mount, mentioned in the following Chapter; ſince (1.) The ſeeing that, could not be the ſeeing *Chriſt*'s coming in his kingdom; his kingdom being not begun till after his reſurrection, when *all power in heaven and earth was given to him*, Matth. 28. 18. (2.) It was as true of all the *Apoſtles*, as of *Peter*, *James*, and *John*, that they ſhould not taſte of death, till after that viſion, which happened but ſix days after theſe words were ſpoken, *Chap.* 17. 1. Nor did *Chriſt* at his transfiguration, *render to any one according to his works*. Nor, (3.) Can theſe words be underſtood of the great day of judgment; there being none ſtanding there, who did not die long before that time; and to taſte of death, in the *Jewiſh phraſe*, ſignifies no more: Thus, when *Chriſt* ſaid, *He that believeth in me, ſhall never die*; the *Jews* repeat his words thus, *He ſhall never taſte of death*, John 8. 52. And to be ſure, it can import no more, when it is ſaid of *Chriſt*, *He taſted death for every man*, Heb. 2. 9. Accordingly the *Jews* ſay, The *firſt* Adam *was worthy not to taſte of death*. Nor, (4.) Can we underſtand this of *Chriſt*'s reſurrection and exaltation to the right hand of God, and the miſſion of the Holy Ghoſt; for this being ſaid not long before his paſſion, it is not reaſonable to conceive, *Chriſt* ſhould with an aſſeveration ſay, *ſome ſtanding here ſhall not taſte of death, till they ſee that which was to happen in leſs time than half a year:* It is therefore more probable, that this is ſpoken of *Chriſt*'s coming after forty years, to the deſtruction of the *Jewiſh* church and nation, and to render to them according to their works; for this was to happen in that generation, *Matth.* 24. 34. and St. *John*, and many ſtanding there, might ſee it; that alſo is repreſented as the παρουσία, or *coming of the Son of man*, Matth. 24. 3, 27, 39, 44. then was the Son of man to *come*, John 21. 22. Heb. 10. 37. *with power*, Matth. 24. 30. *and great glory*, Mark 13. 26. and with his *angels*, Matth. 16. 27. and to come *in the clouds*, Rev. 1. 7. and then was *the kingdom of God near*, Luke 21. 31. Well therefore might this glorious advent of the Son of God, in ſo great majeſty, and ſuch reſemblance of his ſecond coming at the day of judgment, be introduced as a juſt ground to believe, and to expect that day, *viz.* a time when *Chriſt* ſhould puniſh with deſtruction from his preſence, all that did not believe and obey his Goſpel, as he had then puniſhed the unbelieving *Jews*, and that he ſhould afterwards ſay to all his enemies, as he then ſignally did to the *Jews*, *Bring theſe mine enemies that would not I ſhould reign over them, and ſlay them before me*, Luke 19. 27. And this interpretation fully agrees with thoſe words of *Chriſt*, Matth. 24. 30. *then ſhall they* (the Jews,) *ſee the Son of man coming in the clouds of heaven with great power and glory*; and, *Matth.* 26. 64. *After a while, ye ſhall ſee the Son of man ſitting at the right hand of the power of God, and coming in the clouds of heaven.*

CHAP. XVII.

1. [a] AND after ſix days (*from the diſcourſe had with his diſciples, till the day of his aſcent*; ſee Note on *Mark* 9. 2.) [b] Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, (*which he intended to pray there*, Luke 9. 28.)

2. And (*whilſt he was praying*, Luke 9. 29. *he*) was transfigured before them, and his face did ſhine as the ſun, and his raiment was white, (*and ſhining*, Luke 9. 29.) as the light.

3. And behold, [c] there appeared to them Moſes and Elias talking with him, (*of his deceaſe which he ſhould accompliſh at Jeruſalem*, Luke 9. 31.)

4. Then anſwered (i. e. *ſpake*) Peter, and ſaid unto Jeſus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moſes, and one for Elias.

5. While he yet ſpake, behold a bright cloud overſhadowed them, and behold a voice (*came*) out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed, hear ye him; (*according to the prediction of Moſes*, Deut. 18. 15. *him ſhall ye hear.*)

6. And when the diſciples heard it, they fell on their faces, and were ſore afraid.

7. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8. And when they had lift up their eyes (*which were heavy with ſleep*, Luke 9. 32.) they ſaw no man ſave Jeſus only.

9. And

9. And as they came down from the mountain, Jesus charged them, saying, [d] Tell the vision to no man, (*no, not to your fellow disciples,*) until the Son of man be risen again from the dead.

10. And (*upon this charge*) his disciples asked him, saying, (*If the appearance of Elias must be so great a secret, even till thy departure,*) [e] Why then say the scribes, that Elias must first come (*to anoint the Messias, and make him manifest to Israel?*)

11. And Jesus answered, and said unto them, Elias truly shall come first, and restore all things; (i. e. *he indeed is to come first for this end, according to the words of the Prophet Malachi,* Chap. 4. 6.)

12. But (*then*) I (*also*) say unto you, That (*the*) Elias (*of whom he spake*) is come already; and they knew, (i. e. *acknowledged*) him not, but have done unto him whatsoever they listed; (*the Pharisees rejecting his baptism, and blaspheming him as one that had a devil,* Luke 7. 30, 33.) likewise shall also the Son of man suffer of them.

13. Then the disciples understood, that he spake to them of John the Baptist, (*as of that Elias which was for to come.*)

14. And (*the day following,* Luke 9. 37.) when they were come to the multitude, (*he saw them about his disciples, and the scribes questioning with them, and asked them, What they inquired about?* Mark 9. 14, 16. *and*) there came unto him a certain man, kneeling down to him, and saying,

15. Lord, have mercy on my son, (*my only son,* Luke 9. 38.) for he is a lunatick, and sore vexed (*with a dumb spirit,* Mark 9. 16.) for (*this spirit taketh him, and suddenly he cries out, and he shakes him; so that he foameth again, and bruising him, hardly departeth from him,* Luke 9. 39. *yea,*) oft-times he falleth into the fire, and oft into the water;

16. And (*in thy absence*) I brought him to thy disciples, and they could not cure him, (*and this raised the question betwixt the Pharisees and lawyers, and thy disciples.*)

17. Then Jesus answered, and said, (*unto these Pharisees and scribes;*) [f] O faithless and perverse generation, How long shall I be with you? how long shall I suffer you? Bring him hither to me: (*Luke 9. 42. And as he was yet coming, the devil threw him down, and he fell on the ground, and wallowed foaming,* Mark 9. 20. *And Jesus asked his father, How long is it ago, since this came to him? And he said, Of a child,* ver. 21. *But if thou canst do any thing, have compassion on us, and help us,* ver. 22. *And Jesus said unto him, If thou canst believe, all things are possible to him that believeth,* ver. 23. *And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou my unbelief,* ver. 24.)

18. And (*when*) Jesus (*saw that the people came running together,* Mark 9. 25. *he*) rebuked the devil, and (*saying to him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him; the spirit cried, and rent him sore, and*) he departed out of him, (*but so as to leave him as one dead, insomuch that many said, He is dead; but Jesus took him by the hand, and lifted him up, and he arose,* Mark 9. 24, 25, 26.) and the child was cured from that very hour.

19. Then came the disciples to Jesus apart, (*when he was come into the house,* Mark 9. 28.) and said, Why could not we cast him out?

20. And Jesus said unto them, Because of your unbelief, for verily I say unto you, [g] If ye have faith as a grain of mustard-seed, (*a small degree of active growing faith,*) you shall say to this mountain, Remove hence to yonder place, and it shall remove, and nothing (*relating to your office*) shall be impossible to you; (i. e. *you shall through faith, be enabled to do very extraordinary things for the promotion of the Gospel, and to remove the greatest obstructions to the progress of it,* 2 Cor. 10. 4, 5.)

21. [h] Howbeit, this kind (*of devils*) goeth not out but by (*faith, acquired by*) prayer and fasting.

22. And while they abode in Galilee, (*as they were privately going through it,* Mark 9. 29.) Jesus said unto them, The Son of man shall be betrayed into the hands of men,

23. And they shall kill him; and the third day he shall be raised again; and they (*not understanding what he meant by the death and resurrection of the Messiah,* Mark 9. 32. Luke 9. 45. *or how to reconcile it with their received notion, that their Messiah should not die,* John 12. 34.) were exceeding sorry.

24. And when they were come to Capernaum, (*where Christ and Peter dwelt,* Matth. 8. 14.) they that received the tribute money, (*that every Jew yearly paid to the temple,*) came to Peter, and said (*to him,*) Doth not your master pay tribute?

25. He saith, Yes: And when he was come into the house (*of Peter,*) Jesus prevented him, saying, What thinkest thou, Simon? [i] Of whom do the Kings of the earth take custom or tribute, of their own children, or of strangers? (i. e. *of others only, who are not of their sons, or of their own family.*)

26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free; (i. e. *then this tribute which is paid to God for his temple, belongs not to me to pay, who am his Son.*)

27. [k] Notwithstanding

27. [k] Notwithſtanding, leſt we ſhould offend them, (i. e. *ſeem to them, who know nothing of this reaſon of my exemption, to contemn the temple, and the ſervice of it, for which this tribute is deſigned;*) go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up; and when thou haſt opened his mouth, thou ſhalt find a piece of money (*worth two ſhillings and ſixpence, or two half ſhekels;*) that take, and give unto them (*as the two half ſhekels due*) for me, and thee, (*who dwell at Capernaum.*)

ANNOTATIONS on Chap. XVII.

Ver. 1. [a] Καὶ μεθ' ἡμέρας ἓξ· *And after ſix days.*] See Note on *Mark* 9. 2.

Ibid. [b] Παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, *Jeſus taketh with him Peter, James, and John:*] Theſe being afterwards to be great *pillars* of the Church, eſpecially of the circumciſion, *Gal.* 2. 9. *Chriſt* changes their names, admits them here to this viſion in the mount, he takes them with him, when he raiſes the *ruler* of the *ſynagogue*'s daughter to life, *Mark* 5. 37. and in his agony, *Matth* 26. 37.

Ver. 3. [c] Καὶ ἰδοὺ ὤφθησαν αὐτοῖς Μωσῆς, καὶ Ἠλίας μετ' αὐτοῦ, συλλαλοῦντες· *And behold there appeared to them Moſes and Elias talking with him.*] Becauſe *Chriſt* commands his diſciples to tell no man, τὸ ὅραμα *the viſion*, ver. 9. hence ſome conjecture, that *Moſes* and *Elias* were not truly there, or ſeen by them, but only that they had in their phantaſy or imagination, an appearance of them; but this is very improbable: For St. *Luke* ſaith expreſly, That *thoſe two talked with him, and ſpake of his exit, which he was to accompliſh at Jeruſalem;* and that all this was done whilſt theſe diſciples were aſleep, and had ſeen nothing; adding, that after they were awake, *they ſaw two men ſtanding with them*, Luke 9. 30, 31, 32. See alſo *Mark* 9. 4. And therefore this by St. *Luke* is ſtiled, not ὅραμα *a viſion;* which, when it is repreſented to the fancy, happeneth rather to men in a ſleep, than after they awake, but, ὀπτασία *a repreſentation* of the thing to their eyes. It is therefore probable that God might preſerve both their bodies to this end; for the body of *Elias* was carried up into heaven, 2 *Kings* 2. 11. the body of *Moſes was not found; it diſappeared* ſaith (a) *Joſephus; he aſcended*, ſay the *Jews, and miniſtred to God in the heavens:* But the text ſaying expreſly, that *he was buried in a valley in the land of Moab, over againſt Beth Peor:* Or as the *Hebrew, He*, i. e. God, *buried him*, ὑπὸ τῶν ἁγίων ἀγγέλων, *by his holy Angels;* ſaith (*) *Epiphanius*, his body muſt be raiſed, or miraculouſly appear. And to this burial by *angels* perhaps refers that altercation mentioned by St. *Jude*, betwixt *Michael* and the *Devil, touching the body of Moſes;* the coming of theſe two great *Prophets*, one the deliverer, the other the reſtorer of the law of *Moſes;* when God ſaid of *Chriſt*, *This is my beloved Son, hear him*, ſhewed that the law was henceforth to give place to the Goſpel preached by him. Moreover, that theſe were two men, as St. *Luke* ſpeaks, their eyes informed them; that they were *Moſes* and *Elias*, their talk together might declare; for how elſe *Peter* ſhould learn who they were, but either from their diſcourſe with *Chriſt*, or *Chriſt*'s diſcourſe with him, and his aſſociates, as he went up into the mount, that he was going to meet with them, I am not able to imagine.

Ver. 9. Μηδενὶ εἴπητε τὸ ὅραμα, *Tell no man the viſion,*] the thing that ye have ſeen; not the reſidue of the *diſciples*, that they be not troubled that they were not admitted to ſee it; not thoſe believers that now follow me, that they be not ſcandalized at my ſufferings after ſo glorious a transfiguration.

Ver. 10, 11, 12. [e] *Why ſay the ſcribes*, &c.] See Note on *Mark* 9. 11, 12, 13.

Ver. 17. [f] Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη· *O faithleſs and perverſe generation, how long ſhall I be with you?* &c.] That *Chriſt* ſaid not this to his *Apoſtles*, appears, (1.) From thoſe words, *bring ye him to me*, they being ſpoken, not to them, but to the multitude, *Mark* 9. 20. among whom were the *ſcribes*, ver. 16. (2.) Becauſe if *Chriſt* had ſpoken thus to them, they could not have been ignorant of the reaſon why they could not caſt out this devil, and ſo they could not have put this queſtion to Chriſt, *Why could not we caſt him out?* ver. 28. the reaſon of it, if theſe words were ſpoken to them, being clearly given here, *viz.* their want of faith. Nor (3.) doth *Chriſt* ſpeak this to the father of the *lunatick*; for, (1.) he was not faithleſs, but only, ὀλιγόπιστος, *one of little faith.* (2.) It ſeems not proper to ſay to one man, *Oh faithleſs generation!* (3.) There ſeemeth to be nothing in the father which deſerved this ſharp rebuke, he coming very humbly on his knees to *Chriſt*, to beg this mercy for his ſon, *ver.* 15. and ſaying to him with ſuch ardor, *Lord, I believe, help thou my unbelief*, Mark 9. 23. upon which ſaying, his ſon was ſtraightway cured.

It therefore is to be noted from St. *Mark* v. 14,

(a) Antiq. lib. 4. c. 8. p. 132.

(*) Hær. 9. p. 28. Hær. 64. p. 600. B.

v. 14, 16. that *the scribes were then disputing with Christ's disciples*, and perhaps insulting over them, as having found out a distemper which could not be cured by his name and power; whence *Christ* asks them, *what it was about which they disputed?* ver. 15. It therefore seems most probable, that *Christ* spake this to them, to whom at other times he used the same language, stiling them, *a wicked and adulterous generation*, Matth. 12. 39. ——16. 4. Luke 11. 29.

Ver. 20. g Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· *If ye have faith as a grain of mustard-seed, ye may say to this mountain——and nothing shall be impossible to you.*] By faith as a grain of mustard-seed, some understand a faith that groweth and increaseth as a grain of mustard-seed, *Matth.* 13. 31, 32. or faith as strong and active in the heart as mustard-seed is on the palate; and that because *Christ* elsewhere, for *the removing of a mountain*, i. e. to perform things most difficult, (see Note on *Matth.* 21. 21.) requires, πίστιν Θεοῦ, *faith in God*, which seems to signify an excellent faith, *Mark* 11. 22, 23. *faith without doubting*, Matth. 21. 21. (2.) Because St. *Paul* reckons faith *able to remove mountains*, as an indication of the strongest faith, 1 *Cor.* 13. 2.

Now, according to this exposition, the sense runs thus: *Did your faith increase according to the examples of God's power you have had before your eyes; as a grain of mustard-seed grows up to be the greatest of all herbs, so would your faith transmount, and grow superior to all difficulties.*

But *Buxtorf*, in the word *Chardal*, doth inform us, that a *grain of mustard-seed* was proverbially used among the *Jews*, pro re minima, *for the least thing*, as he there shews by many examples; and therefore it is probable, that *Christ*, speaking to them who were accustomed to this phrase, used it in their sense, for the least sincere faith in God, which they who fear, *Mark* 4. 40. or doubt, *James* 1. 6. seem not to have. So that the import of these words seems to be this: *If you, who are commissionated by me, and by the Father which sent me, to work all kinds of miracles needful to confirm my doctrine, in my name, had the least measure of that faith which casts out fear and doubting of success in the discharge of your office, you might perform things most difficult, and even this faith in its effects would be most mighty.*

Ibid. *You shall say to this mountain*, &c.] See Additions, No 23.

Ver. 21. h Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ· *But this kind goeth not out but by prayer and fasting;*] i. e. but by the faith which is to be acquired by prayer and fasting. And this is not said to express the pertinacy of this kind of *devils*, or the power which the great sins of the possessed had given them over him, this person being thus possessed, παιδιόθεν, *from his youth*, or childhood; but to inform his disciples, that this miraculous faith, being the special gift of God, was to be sought for by flagrant devotion, that it might never be wanting to them.

Ver. 25. i Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη; *Of whom do the Kings of the earth receive tribute or custom, of their own children, or of strangers?*] That our Lord speaks here of the *half-shekel* paid every year, by all *Jews* above twenty years old, to the *temple*, for the buying the daily sacrifice, and other things necessary for the worship of God, appears, (1.) From the word δίδραχμα, used *ver.* 24. for the *Jews*, saith (b) *Josephus*, δυὸ δραχμὰς ἀνὰ πᾶν ἔτος εἰς τὸ ἐν Ἱεροσολύμοις νεὼν συντέλειν. *paid yearly two Attick drachms for the use of the temple at Jerusalem;* and this they did, according to the precept requiring of them the *half-shekel*, called by the *Septuagint* τὸ δίδραχμον ἅγιον, *Exod.* 30. 13. *Neh.* 10. 32. (2.) Because our *Saviour's* argument why he should not pay this tribute, as being the Son of that King to whom it was paid, holds not with reference to the other tribute paid to *Cæsar*, he being not the Son of *Cæsar*, but of God.

Ver. 27. k Ἵνα δὲ μὴ σκανδαλίζωμεν αὐτούς· *Lest we should offend them;*] i. e. give them occasion to say, that I despise the *temple*, and its service, and teach my *disciples so to do*, pay a στατῆρα, or a piece of money of the value of two *drachms*, saith *Phavorinus*, for me, being here at *Capernaum*, and for thee, having thy house there, *Matth.* 8. 14. By which example Christ teacheth us to avoid the scandal and sinister suspicions of men, though they be groundless, with some detriment to ourselves, especially when they have not means sufficient clearly to convince them, that *as the Son of God*, he had his freedom. The scandal of the *Pharisees* proceeding not from ignorance, but pure malice, he is not thus concerned to avoid, *Ch.* 15. 12.

CHAP. XVIII.

1. a AT the same time (*that Jesus spake of his death and resurrection*, Chap. 17. 22, 23.) came his disciples to Jesus, saying, (*among themselves*) who is (*to be*) the greatest in the kingdom of heaven?

(b) De Bello Jud. l. 7. c. 7. Antiq. l. 18. cap. 12.

heaven? (i. e. *who ſhall have the chief place of dignity and advantage in the kingdom of the Meſſiah.*)

2. And Jeſus (*being willing by this emblem to ſatisfy this diſpute, as far as it was uſeful to them,*) called a little child unto him, and (*taking him up in his arms,* Mark 9. 35. *he*) ſet him in the midſt of them;

3. And ſaid, Verily I ſay unto you, [b] Except ye be converted (*from theſe ambitious and covetous deſires,*) and become as (*free from them, as are*) little children, ye ſhall not (*be fit to*) enter into the kingdom of heaven; (*which chiefly requires of its members humility, and a contempt of the world.*)

4. Whoſoever therefore ſhall humble himſelf, (*and be*) as (*free from all thirſt after worldly dignities and honours, as is*) this little child, the ſame is greateſt (*and moſt uſeful*) in the kingdom of heaven; (*for this frame will render him willing to miniſter even to the meaneſt of my members.*)

5. And (*that you may not be unwilling thus to miniſter to thoſe my little ones, know that*) whoſoever ſhall receive one ſuch little child in my name, (*tho' in this reſpect alſo he be a little child, as being lately born anew, and yet tender in the faith, ſhall be reſpected as one that*) receiveth me.

6. [c] But whoſo ſhall offend (*and drive from the faith*) one of theſe little ones that believe in me, [d] it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea, (i. e. *that he ſuffered the ſureſt temporal deſtruction.*)

7. Wo (*therefore*) to the world becauſe of offences, (i. e. *of ſcandals which obſtruct the receiving of, or cauſe weak perſons to deſert the faith,*) [e] for it muſt needs be (*through the unreſtrained iniquity of men*) that offences (*of this kind ſhould*) come; But wo to that man by whom the offence (*which procures this ruin either to himſelf or others*) comes.

8. Wherefore if thy hand or thy foot offend (*or be a means of ſcandal to*) thee, (*or others, ſo as to bring this wo upon thee,*) cut them off, and caſt them from thee, (i. e. *quit whatſoever cauſeth this ſcandal, how dear and uſeful ſoever it may ſeem to be, for*) it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be caſt into everlaſting fire.

9. And (*likewiſe*) if thine eye offend thee, pluck it out, and caſt it from thee, it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire.

10. Take heed (*therefore*) that ye deſpiſe not one of theſe little ones, (*as not regarding whether ye offend them or not,*) [f] for I ſay to you, that in heaven their angels do always behold the face of my Father which is in heaven; (i. e. *the angels of heaven, which are miniſtring ſpirits to them, ſtand always in the preſence of God ready to receive his commands concerning them, ſo highly are they valued by them; I ſay, deſpiſe them not.*)

11. For the Son of man is come to ſave that which was loſt, (*and ſo by ſcandalizing them to their ruin, you will act in contradiction to the deſign of his advent, and of him that ſent him; for,*)

12. How think ye, if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13. And if ſo be that he find it, verily I ſay to you, he rejoiceth more (*at the finding*) of that ſheep, than (*at the ſeeing*) of the ninety and nine which went not aſtray.

14. Even ſo (*is the joy of God for the recovery of a loſt ſinner,*) it is not (*therefore*) the will of your Father which is in heaven, that one of theſe little ones ſhould periſh (*by any ſcandal put before them.*)

15. (*And in this concern to ſave others, it becomes you to imitate him;*) [g] Moreover, if (*then*) thy brother ſhall treſpaſs againſt thee, go (*firſt*) and tell him his fault (*friendly*) between thee and him alone; if he ſhall (*ſo*) hear thee, (*as to confeſs and amend it,*) thou haſt gained thy brother.

16. But if he will not (*thus*) hear thee, (*do not preſently give him over, but*) then take with thee one or two more, (*it being ſaid,* Deut. 19. 15. *One witneſs ſhall not riſe up againſt any man for any iniquity, but*) that in (*at*) the mouth of two or three witneſſes, every word (*or matter relating to his condemnation*) may be eſtabliſhed.

17. And if he ſhall neglect to hear them, tell it to the Church, (i. e. *make it a matter of publick cognizance,*) but if he neglect to hear the Church, let him be to thee as an heathen man, and a publican, (*among the Jews, one wholly neglected by thee, and not thought fit to be converſed with.*)

18. [h] Verily I ſay unto you, whatſoever (*things*) ye ſhall (*thus*) bind on earth, (*declaring them actions rendering men obnoxious to God's diſpleaſure,*) ſhall be bound in heaven, (i. e. *ſhall make them guilty before God;*) and whatſoever ye ſhall looſe on earth, (*or by this means ſhall exempt from guilt,*) ſhall be looſed in heaven.

19. (*And if he being thus convinced of his ſins, deſires you to join in prayers with him, your prayers ſhall be accepted; for*) [i] Again I ſay unto you, that if two of you ſhall agree on earth, as touching any

any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name *(requesting a blessing for my sake,)* there am I in the midst of them; (i. e. *with them, to speed their petitions.)*

21. [k] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him, *(shall it be)* till seven times? *(as some of our doctors gather from these words, for three transgressions, and for four,* Amos 1. 3.)

22. Jesus saith unto him, I say not to thee *(as they do)* Until seven times, but until seventy times seven.

23. [l] Therefore *(in this)* is the kingdom of heaven likened to a certain King, who would take account of his servants.

24. And when he had begun to reckon *(with them)* one was brought to him, who owed him ten thousand talents, *(i. e.* 875,000 *l.)*

25. But *(and)* forasmuch as he had not *(wherewithal)* to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, *(as the Eastern manner was,* Lev. 25. 39, 41. Isai. 50. 1. Neh. 5. 5, 8.) and payment to be made *(by the sale of them.)*

26. The servant therefore fell down *(at his feet)* and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the Lord of that servant was moved with compassion *(towards him,)* and loosed him, and *(frankly)* forgave him the debt.

28. But the same servant *(who had thus kindly been dealt with by his master,)* went out and found one of his fellow-servants, who owed him an hundred pence, (i. e. 3 *l.* 2 *s.* 6 *d. a Roman penny being seven pence halfpenny,)* and he laid hands on him, and took him by the throat, saying, Pay me that thou owest *(me.)*

29. And his fellow-servant fell down at his feet *(likewise,)* and besought him, saying, *(as he had done to his master,)* Have patience with me, and I will pay thee all.

30. And *(but)* he would not *(bear with him,)* but went and cast him into prison till he should pay the debt.

31. So when his fellow-servants saw what was done, they were very sorry, *(for both him that thus suffered, and the unkindness of this servant to him,)* and *(they)* came and told to their Lord all that was done.

32. Then his Lord, after that he had called him, said to him, O thou wicked servant, I forgave thee all that *(great)* debt *(which thou owedst to me, merely)* because thou desiredst me *(so to do.)*

33. Shouldst not *(then)* thou also have had compassion on thy fellow-servant, even as I had pity upon thee?

34. And his Lord was wroth *(with him,)* and delivered him to the tormentors, *(gaolers)* till he should pay all that was due to him.

35. So likewise shall my heavenly Father do also to you, if ye, from your hearts, forgive not every one his brother their trespasses.

ANNOTATIONS on Chap. XVIII.

Ver. 1. [a] Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ· *At that time came the disciples of Jesus to him, saying, Who is greatest in the kingdom of heaven?*] St. *Mark* saith, Christ put this question to them, and *they held their peace,* Chap. 9. 33. St. *Luke,* that they had been disputing this point among themselves, and *Christ* knowing the reasoning of their hearts, *took a child,* Chap. 9. 46, 47. Now these seeming differences are to be reconciled thus; that *Jesus* going to *Capernaum,* the disciples followed him, λέγοντες πρὸς ἑαυτούς, *discoursing among themselves,* Mark 9. 33. *Who of them was to be the greatest in the kingdom of heaven;* and when they came to him into the house, *Jesus* knowing what was still upon their hearts, and they were still pondering among themselves, *Luke* 9. 47. asks them, *what was it you discoursed of in the way?* which they being ashamed to tell him, kept silence, *Mark* 9. 33, 34. then Christ, who understood well what it was, endeavours by his example of a little child, to cure this distemper. That the participle λέγοντες, relates not here to *Christ,* as if they put the question, but to themselves, as I have here expounded it, is evident: (1.) From their silence, when asked touching this matter; and St. *Luke*'s note, that *Jesus, perceiving the thoughts of their hearts,* did this; for had they put that question to *Christ,* how could they, or why should they hold their peace; or what need was there of saying, *Jesus knowing their hearts,* did this, in a matter which they had uttered to him with their mouths? (2.) To a question it is usually said, *Jesus* answered, or answering, did so or so, which is not here said; thus, when he rebuked the winds, the *Apostles* wonder, λέγοντες, *saying among themselves, What manner of person is this?* Matth. 8. 27. the multitude wondered, λέγοντες, *saying among themselves, we never saw it thus before,* Chap. 9. 33. So *Chap.* 14. 26.—— 16. 7.——19. 25.——21. 9, 10. and *v.* 25. οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, *and they reasoned, saying among themselves,* Chap. 22. 23. Then

came to him the *Sadducees*, οἱ λέγοντες, *thoſe who ſay there is no reſurrection.* So *Chap.* 23. 16.—— 26. 8.——27. 54.

Ver. 3. [b] Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία· *Except ye be converted, and become as little children, you cannot enter into the kingdom of heaven.*] In that temporal kingdom of the *Meſſiah*, which the *Jews* expected, they thought they ſhould have rule over all *nations*, having them for their ſervants, and all their wealth flowing in to them; and then the twelve muſt naturally think, that they ſhould have the preference above other *Jews*, and be advanced to higher poſts of honour and grandeur, and have a greater affluence of outward bleſſings than other *Jews;* and ſeeing the *King Meſſiah* muſt have ſome officers of higheſt rank, they concluded it muſt be ſome of them, tho' they could not agree who of them were the fitteſt for, or beſt deſerved theſe high poſts of honour: Now our *Saviour*'s kingdom being not of this world, and therefore nothing of this nature being to be expected from him, but rather that his followers, and the *Apoſtles* more eſpecially, ſhould ſuffer the loſs of all things, and lie under the utmoſt infamy, *Chriſt* plainly tells them, that theſe inclinations, deſires, and expectations, were inconſiſtent with their being members of that ſpiritual kingdom, which he was to erect, ſince they who followed him chiefly on theſe accounts, when they ſaw no ſuch thing could be expected from him, but rather the quite contrary, muſt deſert him; and therefore here requires them to fit them for this kingdom, to become, as to theſe things, like little children, who are abſolutely free from all contrivances, and deſigns of this nature, never concerned in the leaſt for empire and dominion over others, or for increaſe in wealth, or great poſſeſſions, and know not what a poſt of honour, or what wealth means; this, ſaith our Lord, being that which will remove all that obſtructs your entrance into my kingdom, and make you the moſt eminent ſubjects of it, *v.* 4. and ſo ſhall be regarded by me; for to encourage all men to ſhew the greateſt kindneſs to them, I let them know I will accept, and will reward all kindneſs done to them, as if it were done to my own ſelf, and will ſeverely puniſh all that ſhall offend them, *v.* 5, 6.

Ver. 6. [c] Ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ· *But whoſo ſhall offend one of theſe little ones that believe in me.*] It ſeemeth needleſs to note, that *Chriſt* here ſpeaketh not of little ones by age, (they being both incapable of faith, and free from ſcandal,) but by quality and temper of ſpirit; to ſcandalize one of theſe little ones, is to occaſion his ruin, and falling off from the faith, by our ſinful actions; as is apparent, (1.) From theſe words, *ver.* 14. *It is not the will of their heavenly Father, that one of thoſe little ones ſhould periſh.* (2.) From the ſeverity of the *wo*, and puniſhment here threatened to him that ſcandalizeth, *it were better for him that a milſtone were hanged about his neck*, &c. even ſo much better, ſaith St. *Jerom*, as it is to ſuffer a ſhort, than an eternal puniſhment, the offending eye and hand cauſing us to be caſt into hell-fire, *v.* 8, 9. and this ſenſe the word uſually beareth in the Goſpel, as when *Chriſt* ſaith, *Matth.* 11. 6. *Bleſſed is he that ſhall not be offended in me*, and *Chap.* 13. 21. that the ſtony ground when perſecution comes *is preſently offended*, i. e. falls off from the faith; that when *tribulation ariſeth, many ſhall be offended*, Matth. 24. 10. *i. e.* their charity ſhall wax cold, nor will they perſevere to the end, *ver.* 12, 13. that the hand and eye do *ſcandalize*, when they cauſe the whole body *to be caſt into hell-fire*, Matth. 5. 29, 30. So the *Jews* were ſcandalized at *Chriſt*'s mean riſe and parentage, *Matth.* 13. 57. *Mark* 6. 3. *Luke* 7. 23. and at his words, *v.* 12. the *Phariſees*, Matth. 15. 12. the multitude, and many of his *diſciples*, John 6. 61, 62, 66. So *Chriſt*'s *diſciples* were ſcandalized for a ſeaſon at his paſſion, their faith then failing, *Matth.* 26. 31, 33. *Luke* 24. 21. and *Chriſt* forewarns them of what they were to ſuffer, that they ſhould not be *ſcandalized*, John 16. 1. And that this is the conſtant import of this phraſe in the New Teſtament, ſee Note on *Rom.* 14. 21. Falſe therefore is it, that they who truly do believe in *Chriſt*, and are of the number of thoſe whom God would not to periſh, *ver.* 14. cannot be ſo offended, as to fall from the faith, and periſh. And were this ſo, wherein lies the force of this pathetical diſcourſe, and why are ſuch dreadful woes and puniſhments denounced to deter men from doing what not only is in itſelf impoſſible, but which they alſo who are thus threatened, muſt believe to be ſo.

Ibid. [d] *It were better* ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ· *That a milſtone were hanged about his neck, and he caſt into the depth of the ſea.*] *Grotius* here thinks, that this refers to a cuſtom of drowning among the *Syrians;* but for this, he cites only from *Euſebius*, inſtances of men drowned in the ſea, and of a ſtone hung at the feet of the *Martyr Ægypius*, but nothing of any perſons who had a milſtone hung about their necks. *Jerom* upon the place, ſaith, that he ſpeaks *according to the cuſtom of the province;* the puniſhment of greater criminals among the *ancients* being this, that they ſhould be drowned in

in the deep, with a ſtone bound about them. Now of this cuſtom, ſaith Dr. *Lightfoot*, there is no mention, either in the law, or in the *rabbins*: But Dr. *Alix* ſaith, it was cuſtomary for them, καταβύθισις, in mare Sodomæ dejicere lapide annexo, *to caſt execrable men into the dead ſea with a ſtone tied to them*; and that there be divers places in the *Miſnah* which prove this. And certain it is from (a) *Diodorus Siculus*, and others, that this was the *ancient* puniſhment of ſacrilegious perſons to be caſt into the ſea. That this cuſtom obtained in *Greece*, we learn from the *Scholiaſt* in (b) *Ariſtophanes*, who ſaith, that when they drowned any one, *they hanged a weight about his neck*. To which cuſtom the (c) Poet alludes, by ſaying, he would hang a litigious man about his neck. And *Suetonius* ſaith of the *tutor* and ſervants of *Caius*, that *Auguſtus* ſuperbe & avare in provincia graſſantes oneratis gravi pondere cervicibus præcipitavit in flumen, in Oct. Aug. Cap. 67. *for the pride and covetouſneſs by which they infeſted the province, caſt them into the river with a great weight about their necks.*

Ver. 7. [e] Ἀνάγκη γὰρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, *It is neceſſary that offences ſhould come, but wo to the man by whom the offence cometh.*] The neceſſity here mentioned is not a neceſſity ariſing from any act of God ordaining, or procuring that ſcandals ſhould come, or withdrawing, or not affording that grace which is abſolutely neceſſary to prevent their coming, ſince otherwiſe it could be no offence to ſcandalize, *i. e.* to do what it was not in my power to help; nor could it deſerve ſuch ſevere *woes* and dreadful puniſhments, ſince no man deſerves puniſhment for doing what he could not help, and God himſelf made neceſſary for him to do; nor could there be any force in, or ground for the following exhortation, *ſee that ye deſpiſe not one of theſe little ones*; for to admoniſh any one not to do, what is neceſſary that he ſhould do, and what I who admoniſh him declare to be ſo, ſeems palpably abſurd. The neceſſity here mentioned is therefore only conditional, on ſuppoſition of the wickedneſs of men not hindred, the ſubtilty and malignity of *Satan*, and the ſelf-denial required of all who would embrace the Goſpel; whence nothing could be expected but that many ſhould be *ſcandalized* at, and be unwilling to embrace the Goſpel upon theſe terms, and many who had once embraced it ſhould flie off from it. And this ſeems to be hinted in thoſe words, *Wo to him by whom the ſcandal comes*; which repreſents him as the proper cauſe of it; and from the words thus varied by St. *Luke*, Chap. 17. 1. ἀνένδεκτόν ἐστι, *it is not to be expected* that offences ſhould not come; which word makes this ſenſe preferable to that of *Grotius*, that this is neceſſary *ratione finis*, to the ends of divine providence, for tho' it be neceſſary that God ſhould permit men to do that which he hath foretold ſhall happen, as in the crucifixion of our Lord; yet otherwiſe, as ſaith the ſon of *Syrach*, *God hath no need of the ſinful man*, Eccluſ. 15. 12. to accompliſh the deſigns of his providence, but rather foreſeeing that he will be ſo, he makes him his inſtrument to fulfil them. See Additions N° 24.

Ver. 10. [f] *For I ſay unto you,* Ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς, *that their angels in heaven do always behold the face of my Father which is in heaven.*] Here St. *Jerom*'s note is this, *Great is the dignity of thoſe little ones, ſeeing every one of them, from his birth, hath an angel delegated to preſerve him.* This many of the *fathers* did aſſert, as (d) *Jerom*, of all ſouls; but others ſaid, this was the privilege only of the juſt, as you may ſee in *Petavius*; and yet I think that neither of theſe opinions concerning one particular angel having the cuſtody of one ſoul, as his continual charge, hath any good foundation in the holy *ſcriptures*; certain it is, that in this place *Chriſt* ſaith not, their *angel*, but their *angels behold the face of God*; nor ſays he, that theſe *angels* belong to all, but only to theſe *little ones*, nor that they always do attend upon their perſons, but that they ſtand *before the face of God*, ready to receive his commands, either to help them in their exigencies, or puniſh them who injure them; hence then it follows not that they have always an *angel* preſent with them, but only that the angels in general are *miniſtring ſpirits to them*, Pſal. 34. 8. Heb. 1. 14. See the Note *Acts* 12. 15. And whereas theſe *angels* are ſaid *to behold the face of God continually*, that only ſeems to ſignify their intimacy in the court of heaven, expreſſed by *Raphael*, by *going in and out before the glory of the Holy One*, Tob. 12. 15. and their attendance on him as his retinue. Servants, or as *meſſengers of his, that do his pleaſure*, Pſal. 103. 21. thus ſpeaks the *angel Gabriel* of himſelf, *I am Gabriel,* ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, *who ſtand before God*, Luke 1. 19. and ſo the *Queen* of *Sheba*, of *Solomon*'s ſervants, *Bleſſed are thy ſervants,* οἱ παρεστήκασι ἐνώπιον σου πάντοτε, *who ſtand always before thee*, 1 Kings 10. 8.

(a) *Onomarchum Philippus ſuſpendit,* τοῦτον δὲ ἄλλους οὐκ ἐφεστῶτας καλῶς κατέστησε, l. 16. p. 529.

(b) Ὅτι καταπόντιόν τινας βάρος ἀπὸ τῆς ἐσχάρας ἐκρεμων. in Equit.

(c) Ἄγχειν μᾶλλον εἰς τὸ βάραθρον ἐμβάλω ἐκ τῆς λάρυγγος ἐκκρεμάσας ὑφ' ὅλον. Suidas in verbo ὑπόλοφος.

(d) *Magna dignitas animarum, ut unaquaque habeat ab ortu nativitatis in cuſtodiam ſui Angelum delegatum, Vide* Petav. de Angelis, l. 2. cap. 6.

Ver. 15. ε Ἐὰν δὲ ἁμάρτηση εἰς σὲ ὁ ἀδελφός σου *If then thy brother ſhall treſpaſs againſt thee, go, and tell him his fault betwixt thee and him alone,*—— 17, *let him be to thee as an heathen man or a publican;*] *i. e.* the Son of man being come *to ſave that which was loſt*, v. 11. and God being unwilling *that one of his little ones ſhould periſh*, when thou ſeeſt any one in danger to be loſt, or periſh by his ſins committed againſt thee, uſe this method to reclaim him; and if it fail, let him be to thee as a *heathen* or *publican* is to the *Jews*. So I interpret theſe words, becauſe *Chriſt* neither neglected *publicans* or *heathens*, but freely converſed with both, in order to their converſion, never ceaſing to attempt the cure of any, till they become incorrigible, as in this caſe, the brother admoniſhed ſo oft in vain is ſuppoſed to be, and therefore to be one of whoſe ſalvation we have as little hope, as the *Jews* had of *heathens* and *publicans*.

" The *Papiſts* hence argue for the infallibility " and final deciſions of all doctrines by the *Church* " *Catholick*, concluding thus, If he who will not " hear the Church is in the judgment of God him- " ſelf, to be held as a *publican* or *heathen*, merely " becauſe he doth not hear her; and if God will " ratify in heaven her judgment here on earth, as " is aſſerted in the following verſe; then cannot " the Church err in any matter belonging unto " faith, becauſe it is impoſſible that God ſhould " approve her error in any matter of faith, or " require us under this penalty to hear her."

But the command to tell the offence of our private brother, is not a command to tell it to the *Church-Catholick* met in *council;* for then this precept could not have been obeyed for the firſt three centuries, no ſuch council ever meeting till the time of *Conſtantine*. Then, (2.) the *Church* muſt always be aſſembled in ſuch a *council*, becauſe doubtleſs there are, and will be always perſons thus offending againſt their *Chriſtian brethren*. And (3.) then every private perſon muſt be obliged at what diſtance ſoever he be from it, and how unable ſoever he may be to do ſo, to travel to this *council*, and lay his private grievance before them: all which are palpable abſurdities. Chriſt therefore only commands the offended perſon to tell this to the *Church*, or particular community of which he is a member, as will be evident from the like rule preſcribed among the *Jews*, and practiſed by the primitive *Chriſtians*. Thus in the book (e) *Miſchar Happenenim* the wiſe man ſaith, *If thy brother offend againſt thee, reprove him between him and thee alone, and if he hear thee thou haſt gained him; if he hear thee not, take with thee one or two brethren, who may hear it; if then he hear thee not, count him a vile perſon.* And in the book *Muſar*, *He that reproves his brother, muſt do it firſt without witneſſes, betwixt his brother and himſelf alone; if he amend, it is well; if not, take ſome companions, that thou mayeſt ſhame him before them; if neither this way ſucceed, he ought to ſhame him, and lay open his fault before many*; nor is any thing more common among *Jewiſh* writers, than to excommunicate the obſtinate perſon, publico præconio, *with proclamation made in the ſynogogue*. And therefore, this telling it to the *Church*, is in (f) *Juſtin. M.* admoniſhing him, when his obſtinacy needs it, κοινῶν, publickly; and the conſequent excluding him from the ſociety, being done according to St. *Paul*'s direction to his *Corinthians*, συναχθέντων ὑμῶν, *when they were gathered together*, 1 Cor. 5. 4. is therefore ſtiled by him, ἐπιτιμία ὑπὸ τῶν πολλῶν, *the puniſhment inflicted by many*, 2 Cor. 2. 6.

Ver. 18. h *Verily I ſay unto you whatſoever things ye ſhall bind on earth, ἔσται δεδεμένα ἐν τῷ οὐρανῷ, ſhall be bound in heaven; and whatſoever things you ſhall looſe on earth, ſhall be looſed in heaven.*] For explication of theſe words, let it be noted,

1*ſt*, That *Chriſt* ſaith not *what perſons ye ſhall bind on earth; but what things;* which ſeems to intimate, that our Lord ſpeaks primarily of things and only conſequentially of perſons to be bound and looſed as having contracted guilt by, or as being abſolved from the guilt of thoſe things. Note,

2*dly*, That λύειν, to looſe, in *ſcripture* and the *Jewiſh* writers, hath relation to ſin and the pardon of it: So *Job* 42. 9. *Job prayed for his three friends, and God accepted the face of Job,* καὶ ἔλυσεν ἁμαρτίαν αὐτοῖς, *and forgave their ſin:* So *Eccluſ* 28. 2. *Forgive the injury of thy brother; and ſo when thou prayeſt,* ἁμαρτίαι σου λυθήσονται, *thy ſins ſhall be forgiven:* And then, by the rule of contraries, τὸ δῆσαι, *to bind*, muſt be to retain their ſins or leave them under the guilt, and obnoxious to the puniſhment of them. Thus, becauſe a vow or oath renders us obnoxious to puniſhment upon a tranſgreſſion of it, the perſon thus vowing or ſwearing, is ſaid *to bind his ſoul by a bond*, Num. 30. 4, 11. And in the *Jewiſh* phraſe, to bind, is to forbid, under the penalty of God's diſpleaſure: So *Numb.* 11. 28. *Moſes, Maſter forbid them;* Oſarnun, *bind them*, ſaith the *Chaldee;* and to looſe, is to permit the doing this or that, and to pronounce them free from ſin and

(e) Buxt. florileg. p. 297.

(f) Ep. ad. Zenam. p. 508.

and punishment, or God's displeasure, though they do it. So in this very Chapter, *the Lord of that servant had compassion on him, and* ἀπέλυσεν, *he loosed him, and forgave him the debt:* And the woman that had a spirit of infirmity, is said to be loosed from it, *Luke* 13. 12. by the remission of the temporal punishment inflicted on her for her sin: This being premised, these words may have a threefold interpretation.

1*st*, The first is that of the *fathers*, That whosoever doth thus admonish his brother as our Lord commands, if he refuse to hearken to his admonition, and herefore be esteemed by him as a *heathen, he is bound by him, and shall be bound in heaven, and being moved by his admonition to that repentance which obliges his brother to remit his sin, shall be loosed in heaven.* So (g) *Origen. He speaks not thus*, say (h) *Chrysostom* and *Theophylact*, *to the ruler of the Church, but to the injured person:* For not he whom the *priest* alone, but those whom the offended persons bind or loose, are bound and loosed. *And when thou*, saith St. (i) *Austin, holdest thy brother an heathen or a publican, thou hast bound him upon earth;* when thou hast procured his *amendment*, solvisti eum in terra, *thou hast loosed him upon earth.* Now this solution and ligation, which, saith *Origen*, agrees best with the context, being the work of any *Christian*, who doth thus thrice admonish, and reprove his brother, and who being the person injured, is the most proper to loose or pardon the offence, can be no evidence of any *infallible authority* annexed to it, unless we do suppose all private *Christians* to be infallible; and so, according to this import of them, these words cannot be fitly used to plead for an *infallible authority* in the governors of the Church.

2*dly*, Others say with St. *Jerom* here, These words are spoken to the *Apostles*, to whom our Lord directeth his discourse in this whole Chapter; and this may be confirmed from St. *Luke*, who tells us, that when our Lord had warned them, against giving scandal to his little ones, and bid them, when their brother sinned against them, to rebuke him, *Chap.* 17. 5. that the *Apostles* said unto him, *Lord, increase our faith;* when therefore he saith here, λέγω ὑμῖν, *I say unto you*, he must speak to the *Apostles*.

Moreover, our Lord had spoken these very words to St. *Peter*, Chap. 16. 19. where they can have no relation to this matter of reproof, and therefore may be well supposed here to give the like authority to his *Apostles* in the general. Let it be then remembered, that *to bind, is to declare a thing forbidden*, i. e. *not to be done*, under pain of the divine displeasure; *to loose, is to absolve from obligation to do*, or to abstain from such an action, or to say, God will not hold us guilty for the doing, or omitting of it. In which sense *Isis* in (k) *Diodorus Siculus* seems to say, Ὅσα ἐγὼ δήσω, οὐδεὶς δυνήσεται λύσαι, *I am the Queen of this country, and whatsoever things I bind*, (require or forbid, under pain of my displeasure,) *no man can loose*, (or exempt you from punishment upon disobedience:) And then the sense of these words will run thus: Nor shall you only in these cases, have power as *Christians*, to loose your repenting, and bind your obstinately offending brother; but as you are my *Apostles*, to whom I have promised my spirit, *to teach you all things, and lead you into all truth*, John 16. 13.——14. 26. Whatsoever things ye shall bind on earth, or shall declare to be forbidden under pain of my displeasure, shall render them indeed obnoxious to my wrath; and whatsoever things ye shall loose on earth, (though once required by divine authority, of those who owned the law of *Moses*,) shall be loosed in heaven, and men shall be allowed to do them without incursing my displeasure. And in this sense, this promise is the foundation of our obligation to believe and obey all the commands and doctrines of the *Apostles*, and of the cessation of the *ritual* precepts of the law of *Moses*.

3*dly*, Others conceive, these words were spoken to the *Apostles* and their successors, and that they give them power to excommunicate the stubborn criminal, and to absolve the penitent: But then, (1.) It is confessed on all hands, that this power of excommunication and absolution belongs severally to every *priest*; according to those words of (l) *Lombard*, *omnes & soli sacerdotes recipiunt potestatem clavium*, all *priests*, and they alone have the power of the keys; and then, surely it makes nothing for infallibility. (2.) The text plainly speaks of matters criminal, which are the only object of the *Church*'s censure, and not of articles of faith: Now even *Romanists* themselves

acknowledge

(g) Δικαίως δὲ ἔθηκεν ὁ τοὺς πεθεῖσας καὶ μὴ ἀκούσαντας τὰ κειμένα [ἢ] ὡς ἐθνικὸν——καὶ ὁ ἅπαξ πεθεὶς λυθεὶς ἵνα τὰ πεθόντας κερδήσαντες σὺν καὶ μηκέτι σφεῖς τὰ ἁμαρτίων δεδεμένοι λελυμένοι κείθησεται, ὑπὸ τῶν ἐν οὐρανοῖς. Orig. in Mat. To. 13. Ed. Huet. p. 336. B. C.

(h) Οὐκ εἶπε τῷ προέδρῳ τῆς ἐκκλησίας δῆσαι τὸν τοιοῦτον, ἀλλ' ἐὰν δήσῃς αὐτῷ τῷ λελυπημένῳ τὸ πᾶν ὀπτήρεται. Chrysost. ἐὰν σὺ σῇσιν ὁ ἀδικηθεὶς, &c. Theoph.

(i) In Locum. (k) Lib. 1. p. 16. (l) Sent. l. 4. Dist. 19.

acknowledge, that the Church may err in paſſing judgment of theſe things, becauſe in caſes of this nature, ſhe depends on human teſtimony; and therefore it is certain, that nothing can be hence concluded, concerning the infallibility of councils, or any articles of faith defined by them.

Ver. 19. [l] Πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν, *Again I ſay unto you, That if two of you ſhall agree upon earth, as touching any thing that they ſhall aſk*, &c. *For where two or three are gathered together in my name*, &c.] Here again,

1*ſt*, One ancient expoſition of theſe words refers them to the offended perſon, and the injurious perſon repenting of his ſin, of whom it may be reaſonably ſuppoſed, that he will not only aſk God pardon for his ſin, but will intreat his offended brother to aſſiſt him in ſo doing, and then theſe words aſſure him, that the prayer of faith put up in the name of *Chriſt*, ſhall obtain his pardon; the prayer of faith being effectual, not only for the recovery of the ſick, but alſo for the remiſſion of his ſins, *James* 5. 14, 15. This expoſition of the words, we find twice in (m) St. *Baſil*, and in other *fathers*; but it is liable to this objection, that it reſtrains theſe words to one particular, *viz.* the pardon of the penitent; whereas it is, περὶ παντὸς πράγματος, *concerning any thing that they ſhall aſk*. And therefore,

2*dly*, Others reſtrain theſe words to the *Apoſtles*, looking on them as a promiſe peculiarly made to them, as thoſe words, *I ſay to you*, ſeem to inſinuate; ſo (n) *Chryſoſtom*, *Euthymius*, and *Theophylact*: And then the coherence will run thus, *viz.* And you may be aſſured of this aſſiſtance of the ſpirit, in any matter reſpecting the diſcharge of your *apoſtolical* function, if you unanimouſly conſent to aſk it in my name, *i. e.* by interceding to the *Father* in my name; according to theſe words of Chriſt, *Hitherto have ye aſked nothing in my name; aſk, and ye ſhall receive*, John 16. 24. and *ver.* 26. *In that day ſhall ye aſk the Father in my name*: Thus do they pray for *ſigns and miracles to be done in the name of Jeſus*; and doing this *they were all filled with the Holy Ghoſt*, Acts 4. 29, 30, 31. Now, according to either of theſe interpretations, it is evident, that theſe words can afford no argument for the infallibility of *councils* in their deciſions.

Ver. 21. [k] *Then came Peter to him, and ſaid, Lord*, Ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ, ἕως ἑπτάκις; *How oft ſhall my brother offend againſt me, and I forgive him, till ſeven times?*] The determination of the *rabbins* in this caſe, runs thus, That *three offences are to be remitted, but not the fourth*; and this they gathered from thoſe words, *For three tranſgreſſions, and for four, I will not turn away my wrath*, Amos 1. 3. St. *Peter* puts the *three* and *four* together, as perhaps others of their doctors did, and aſks, Whether he muſt forgive *till ſeven times?* Of this forgiveneſs, ſee Note on *Matth.* 6. 14, 15.

Ver. 23. [l] Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν, *The kingdom of heaven may be likened to a certain King*, &c.] *i. e.* ſo will God deal with *Chriſtian* profeſſors under the Goſpel, as this King did with his ſervants: From this parable ſome inferences may be practically, ſome doctrinally made. The practical inferences are theſe; (1.) From *ver.* 33. οὐκ ἐδεῖ καὶ σὲ, ſince *I forgave thee ten thouſand talents, oughteſt not thou to have forgiven thy fellow-ſervant his hundred pence?* We learn the equity of this unlimited forgiveneſs of our brother here required, becauſe our *God*, and *Saviour*, have forgiven us more numerous and heinous ſins, than our brother is capable of committing againſt us. (2.) The Lord forgiving here his ſervant, becauſe he *had not wherewith to pay*, ver. 25, 27. and being angry with him, becauſe he would *not have compaſſion on his fellow-ſervant*; but went and caſt him into priſon, not having patience with him till he ſhould pay the debt: This ſeemeth to bear hard on thoſe unmerciful and unchriſtian creditors, who caſt poor men, who they know have nothing to pay, into priſon for their debt; augmenting thus their debt by the *gaolers* fees, and rendering them leſs able to pay than they were before; and ſo rendering their brother's ſtate more miſerable, and their debt from him as deſperate as ever. For ſure, he that bids us *lend, hoping for nothing again*, will not allow us to impriſon, where nothing can be hoped for; and it is to be feared, that men ſo unmerciful may find but little mercy at that day: For, if it be a crime that will be then objected to our condemnation, that we did *not viſit Chriſtians when in priſon*, what will it be to caſt them into priſon?

The doctrinal obſervation, which truly ſeems to be inferable from this text, is this, That ſins once forgiven, may by our forfeiture of that pardon by our miſdemeanors, be again charged upon us: For after this Lord had forgiven his ſervant the whole debt, *ver.* 27. he being angry with him for his unmerciful deportment towards his fellow-ſervant, *delivers him to the tormentors, till he ſhould pay all that was due to him*, ver. 34. and then

(m) Περὶ συμφωνίας μεταποιῆσαι πρὸς τὸν ἐπιβάλλοντα αὐτῷ τὸν ψυχῆς, γένεσθαι ἐπὶ τῶν τοιούτων. Reg. Brev. q. 15. To. 2. p. 629. & q. 261. p. 715.

(n) Διὰ τοῦτο φησὶ ἐξ ὑμῶν τῶν εναρέτων, &c. Chryſoſtom & Theophylact.

then it follows, *so likewise will my heavenly Father do to you*, ver. 35. The conclusion from this place, saith Dr. *Hammond*, is this, That God's pardons in this life are not absolute; but, according to the petition of the Lord's prayer, answerable to our dealings with others, and so conditional, and are no longer likely to be continued to us, than we perform the condition.

Object. It remains only, that I answer the objection of *Crellius* from this place, against the satisfaction of our Lord, *viz.* "That in this parable, God is compared to a King, remitting "a great debt to his servant, without satisfac- "tion or payment made, only because he desired "him, and requiring others to imitate his com- "passion towards their fellow-servants; where- "as, if God remits no sin, without requiring sa- "tisfaction, he is not duly represented, by a "King that remits a debt, merely because his "servant begged him so to do; nor can we by "this example be induced to a free forgiveness "of our brother's sins, without a satisfaction "made to us: For, how can we be moved to "such forgiveness by his example, who will not "forgive our sins without satisfaction made to "his justice?"

Answ. To this a plain and satisfactory answer will arise from these considerations,

1*st*, That all a Governor can inflict on the account of sin, is punishment; all that the sinner can undergo by reason of it, is some penal evil; and therefore, all that forgiveness of the sinner can imply, is the exempting him from punishment, or from the evil to which he was obnoxious by sin.

2*dly*, That by admitting another to suffer in my stead, I am as much forgiven as I could be, did he not suffer in my stead, because I am as much freed from suffering any punishment on the account of my offence; and, how can I be more forgiven, than I am by such an act, as removes from me the whole punishment, as much as if I never had offended? That God requires such conditions as faith and repentance, in order to our freedom from the guilt of sin, is by the *Socinians* themselves allowed to be no bar to the freedom of God's grace and mercy in the pardon of it: The reason is, because there is nothing of suffering contained in these conditions, and so nothing by way of satisfaction or punishment for sin required. Hence then it is evident, That the example of this forgiveness may reasonably induce us, to require no satisfaction of him who hath offended us, because God required none of us when we had offended. And the *parable* here may well press us to a free forgiveness of our brother, by the example of that God, who hath required no suffering at all from us in order to the pardon of our sins.

CHAP. XIX.

1. AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan, (*to the place where John was baptizing at the first*, John 10. 40.)

2. And great multitudes followed him, and (*he taught them as he was wont*, Mark 10. 1. *and*) he healed them there.

3. [a] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife (*as some of our doctors say*) for every cause?

4. [b] And (*but*) he answered, and said unto them, Have ye not read, that he who made them at the beginning (*of the creation*, Mark 10. 6.) made them male and female?

5. And said (*also*,) For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.

6. Wherefore (*by virtue of this institution*) they are no more twain, but one flesh; what therefore God hath joined (*thus*) together, let no man (*by divorcing*) put asunder.

7. [c] They say unto him (*if this be so*) Why did Moses then command to give (*to the woman*) a writing of divorcement, and (*so*) to put her away? (*He answering (to this,) saith unto them, What did Moses command you?* Mark 10. 3. *Then they said, Moses permitted (us) to write a bill of divorce, and to send her away*, ver. 4. *Then,*)

8. He saith unto them, Moses, because of the hardness of your hearts (*writ that commandment unto you*, Mark 10. 5. *by which he*) suffered you to put away your wives; but from the beginning it was not so, (*no divorce being allowed or practised before.*)

9. [d] And (*therefore*) I (*who came to reduce things to their primitive perfection,*) say unto you, (*That under the Gospel dispensation*) Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery (*with that other;*) and whoso marrieth her that is put away committeth adultery (*with her.*)

10. His disciples say unto him, [e] If the case of the man be so with his wife (*that he must be still bound to her,*) it is not good to marry.

11. But

11. But he ſaid unto them, [f] All men cannot receive this *(that)* ſaying, ſave *(but)* they *(only)* to whom it is given; (i. e. *they only can lead a pure ſingle life, who by a ſpecial gift of God, are enabled ſo to do; ſome indeed muſt do it.)*

12. For there are ſome eunuchs, which were ſo born from their mother's womb; and there are ſome eunuchs which were made eunuchs of men; and *(ſome reſolve upon it, that they may be fitter to ſerve God without diſtraction; for)* there be eunuchs that have made themſelves *(as)* eunuchs for the kingdom of heaven's ſake: *(And here the rule is this;)* He that is able to receive it, let him receive it. *(He that by this ſpecial gift of God is enabled to retain his virgin, may do well to do ſo.)*

13. [g] Then were there brought to him little children, that he ſhould *(touch them, and)* put his hands on them, and pray *(over them,)* and *(but)* his diſciples rebuked them *(that brought them.)*

14. But Jeſus *(being much diſpleaſed at this action of his diſciples,* Mark 10. 14.) ſaid *(unto them)* Suffer little children, and forbid them not to come to me; for of ſuch is the kingdom of heaven; *(nor ſhall any man enter into it, who becomes not like unto them,* Mark 10. 15.)

15. And he laid his hands on them, and *(bleſſing them)* departed thence.

16. And behold one came, and ſaid to him, Good maſter, what good thing ſhall I do, that I may have eternal life?

17. And he ſaid to him, [h] Why calleſt thou me good? (i. e. *Why giveſt thou me a title not aſcribed to your renowned Rabbins, nor due to any mere man? Thinkeſt thou, there is in me any thing more than human, or that the Father dwelleth in me? This thou oughteſt to believe, if thou conceiveſt this title truly doth belong to me, ſeeing)* there is none good but one, that is, God: But *(to thy queſtion, I ſay,)* [i] if thou wilt enter into life, keep the commandments.

18. He ſaith unto him, Which? Jeſus ſaid, *(Thou knoweſt the commandments to be theſe,* Mark 10. 19.) Thou ſhalt do no murder; Thou ſhalt not commit adultery; Thou ſhalt not ſteal; Thou ſhalt not bear falſe witneſs:

19. Honour thy father and thy mother, and thou ſhalt love thy neighbour as thyſelf.

20. The young man ſaith to him, *(maſter,)* All theſe things have I kept from my youth up: What lack I yet?

21. Jeſus *(then beholding him, loved him,* Mark 10. 21. *and)* ſaid to him, *(one thing is yet lacking to thee,)* [k] if thou wilt be perfect, *(fully inſtructed in the higheſt duties of my doctrine, they are theſe,)* Go, and *(now I require it,)* ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven; and come and follow me, *(taking up thy croſs,* Mark 10. 21.)

22. But when the young man heard that ſaying, he went away *(from Chriſt)* ſorrowful; for he had great poſſeſſions *(on earth, which he could not part with for treaſures in heaven.)*

23. Then ſaid Jeſus to his diſciples, verily I ſay to you, that a rich man ſhall hardly enter into the kingdom of heaven.

24. And again I ſay unto you, [l] It is eaſier for a camel *(or a cable-rope)* to go through the eye of a needle, than for a rich man *(who truſteth in his riches,* Mark 10. 24.) to enter into the kingdom of God.

25. When his diſciples heard it, *(this)* they were exceedingly amazed, ſaying, Who then can be ſaved?

26. But Jeſus beheld them, and ſaid unto them, With men this is impoſſible, but with God all things are poſſible; (i. e. *Human perſuaſion can hardly thus take off mens hearts from the world, but the power of God can do it.)*

27. Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee; what ſhall we have therefor?

28. And Jeſus ſaid to them, Verily I ſay to you, that ye who have *(thus)* followed me *(now)* [m] in the regeneration, *(or this new ſtate of things,)* when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael; (i. e. *you ſhall be the chief miniſters in my kingdom, to preach that doctrine to the Jews, by which they ſhall be judged,* Luke 22. 29. *See the Note.*)

29. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife or children, or lands for my name's ſake, [n] ſhall receive an hundred fold (*now in this life with perſecution,* Mark 10. 30. i. e. *they ſhall have more and greater bleſſings than they part with here,*) and ſhall inherit everlaſting life (*hereafter.*)

30. But many that are (*now*) firſt, ſhall be laſt; and (*they that are now*) the laſt, ſhall be firſt; (i. e. *the Jews, to whom the bleſſings of this kingdom are firſt to be offered, ſhall be the laſt that ſhall partake of them; and the Genilte, to whom they are to be offered after them, ſhall firſt enjoy them.*)

ANNO

ANNOTATIONS on Chap. XIX.

Ver. 3. [a] AND *the Pharisees came unto him, tempting him, and saying,* εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; *Is it lawful for a man to put away his wife for every cause?*] The *school* of *Hillel* taught, That a man might put away his wife for any cause, because this divorce was permitted, *if she found not grace in his eyes,* Deut. 24. 1. and this was suitable to the current practice and exposition of these words. For that which we render, *The Lord saith, he hateth putting away,* Mal. 2. 16. is by the *Chaldee* and the *Septuagint* rendered thus, *The Lord saith,* ἐὰν μισήσας, ἀπόστελλε, *If thou hatest, thou shouldst put her away.* And the son of *Syrach* saith, *Chap.* 25. 26. *If she go not as thou wouldst have her, cut her from off thy flesh, give her a bill of divorce, and let her go.* And (a) *Josephus* saith, the law runs thus, *He that would be disjoined from his wife,* καθ' ὁτιοῦν αἰτίας, πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνοιντο, *for any cause whatsoever, as many such causes there are, let him give her a bill of divorce:* And he confesseth, that he himself (b) *put away his wife after she had born him three children,* μὴ ἀρεσκόμενος αὐτῆς τοῖς ἤθεσι, *because he was not pleased with her behaviour.* The *school* of *Sammah* determined on the contrary, that the wife was only to be put away for adultery, because it is said, *Because he hath found some uncleanness in her.* The *Pharisees* seek the resolution of this question from *Christ,* tempting him, *i. e.* to induce him to decide this question, either against the law of *Moses,* or else, as he must do, against the determination of one of these two famous *schools,* and so to render him offensive to them.

Ver. 4. [b] *But he answering, said unto them, Have ye not read, that he who made them at the beginning, made them* ἄρσεν καὶ θῆλυ, *male and female?* —— καὶ ἔφη οἱ δύο εἰς σάρκα μίαν, *and they two shall be one flesh;*] *i. e.* God, by making them at first male and female, made them so, that they might cleave together, so as to become one flesh; and when they have, after a mutual consent to enter into that relation, done so, they are *no more two, but one flesh;* and therefore are not to be separated, unless by cleaving so unto another, they have made themselves one flesh with that other. That this is the effect of this conjunction with one another, seems evident, (1.) From those words of the *Apostle,* 1 Cor. 6. 16. *Know ye not, that he that is joined to an harlot, is one body with her; for two,* saith he, *i. e.* God, *shall be one flesh.* And (2.) From the inference ὥστε, *so that they,* after this conjunction, *are no more two, but one flesh;* and those whom God from the beginning hath thus framed, and of whom he hath thus spoken, let no man put asunder: God himself, who binds, may see cause to permit in some cases the solution of this obligation, to prevent cruelty, and other mischiefs, as he did to the *Jews,* by reason *of the hardness of their hearts,* allowing a divorce; but, without such permission, no man ought to do it. There seems to be something like this in that of (c) *Hierocles,* that ἐπὶ γάμον ἔκλεινεν ἡ φύσις, *Nature prompts us to marriage, in that she hath made us* συνδυαστικὰς, *so that two should live together, and have one common work to beget children.* And that tale of (d) *Plato,* in his *Convivium,* That *man at first was made male and female, and that Jupiter cleft them asunder, and so there was a natural love of one to the other,* ἐπιχειροῦν ποιῆσαι ἓν ἐκ δυοῖν, καὶ ἰάσασθαι τὴν φύσιν τὴν ἀνθρωπίνην, *endeavouring to make one again of two, and to heal human nature,* seems to be only a corruption of the story in *Genesis,* that *Eve* was made out of *Adam*'s rib. See Additions No 25.

Ver. 7, 8. [c] *They say unto him,* Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι; *Why then did Moses command, to give her a bill of divorce, and put her away?*] Here it is to be noted, that *Moses* commanded no man to divorce his wife, but only ἐπέτρεψεν; *he permitted in some cases the doing of it;* but then he acting in this as God's minister, it must be a divine permission. Note, 2*dly,* That it was a limited permission, *viz.* only to do it after such a manner, *viz.* by *writing a bill of divorce, and putting it into her hand;* for, if this might have been done by word of mouth, or otherwise, it might have occasioned great evil on both sides; for the woman might have pretended, when she liked another better than her husband, that she had been divorced, and so might marry him; and the man might rashly have divorced his wife upon any little quarrel; and never be in a condition of having her any longer as his wife: To prevent which divorces upon such a sudden pet, it was the custom to ask the person who came for a bill of divorce, before they delivered it to him, *Whether his yea were yea?* i. e. whether he continued in a settled resolution to put away his wife. See Note on 2 *Cor.* 1. 17. But the great questi-

(a) Antiq. l. 4. c. 8. p. 125. G. (b) In vita sua, p. 1031. F. (c) Apud Stob. Serm. 65. p. 414. (d) Serm. 64. p. 412, 413.

on is, Whether this permiſſion excuſed this divorce from ſin, or only from puniſhment? That it could not excuſe him that divorced his wife, from ſin, is argued, (1.) Becauſe our *Saviour* decides this queſtion negatively, and that by reaſon of God's own inſtitution, founded upon nature, *ver.* 4, 5. and repreſents the permiſſion mentioned by *Moſes*, as contrary to it, *ver.* 8. Now all tranſgreſſion of divine law is ſin. (2.) Becauſe *Chriſt* ſaith, this permiſſion was only granted to them *for the hardneſs of their hearts*. Now, whatſoever is done upon that principle is ſinful. (3.) And eſpecially, ſince otherwiſe it follows, that divorces are only evil, becauſe forbidden, and ſo are only ſins againſt a poſitive command, and not forbidden, becauſe evil, or becauſe contrary to the law of nature; and then, either adultery can be no ſin againſt the law of nature, or elſe *Chriſt* could not truly ſay, that *he that putteth away his wife, and marries another, committeth adultery againſt her*.

But, on the other hand, that this permiſſion excuſed thoſe *Jews*, who made theſe divorces according to the law, not only from puniſhment by man, but alſo from fault before God, and more eſpecially from being guilty of adultery, is evident, (1.) From the permiſſion given to the woman thus divorced, to marry with another, *Deut.* 24. 2. which plainly ſhews the bond of matrimony muſt by it be diſſolved, ſince otherwiſe this muſt be a permiſſion to be an adultereſs. (2.) From the prohibition of the perſon thus divorcing her, to receive her again as his wife; which yet he was bound to do, if the bond of matrimony ſtill continued; and ſhe was ſtill in truth his wife. And, (3.) becauſe otherwiſe the whole commonwealth of *Judea*, by a divine permiſſion, muſt be filled with adulteries, and with a ſpurious offſpring. To anſwer therefore to the former arguments:

1*ſt*, It is granted that, as our *Saviour* ſays, theſe divorces were indeed contrary to the equity and genuine intention of God's primitive inſtitution of matrimony; but then it muſt be added that God by *Moſes* diſpenſed with his own inſtitution; and that *Chriſt* only ſays, that, under his new law, this diſpenſation ſhould not obtain, but that he would have his diſciples to act according to the primitive inſtitution.

2*dly*, In anſwer to the ſecond argument, it may be ſaid, that what was permitted to the *Jews*, by reaſon of the hardneſs of their hearts, was no leſs permitted, than what they were allowed to do, by reaſon of the indifference of the thing. Whatſoever therefore was the cauſe of this permiſſion, it is certain, that which was permitted could not at the ſame time be forbidden, and therefore could not be a fault, or that which God would puniſh in them.

3*dly*, To the third argument it may be anſwered, That a thing may be ſaid to be according to the law of nature two ways: (1) Becauſe nature doth direct us to it by the proviſions it hath made for ſuch an end; in which ſenſe it is natural for women to give ſuck to their children; or by the relation in which it hath placed us, in which ſenſe the *Apoſtle* ſaith, that even nature teacheth the woman to be covered in the *church aſſemblies*, and to wear long hair; ſee the Note on 1 *Cor.* 11. 13. or by the frame and conſtitution of things, in which ſenſe man and wife are one fleſh, and therefore ought not to ſeparate from one another. And *Chriſtians* ought, where greater reaſon doth not interveen, to act according to that which is thus ſuitable to the law of nature. Or, (2.) Becauſe the law of nature doth require it as neceſſary in reaſon to be done, or doth forbid it, by reaſon of ſome moral turpitude, which always of neceſſity adhereth to the action; in which ſenſe it may be ſaid, that *divorces* and *polygamy* are not againſt a law of nature, but only againſt a poſitive command. And whereas it is objected, that then adultery will be no ſin againſt the law of nature, I anſwer, that as adultery imports the lying of an huſband with another who is confeſſedly not his wife, or of a wife with another whom ſhe knows not to be her huſband, it is unqueſtionably a ſin againſt the law of nature, as being contrary to faith plighted by them; contrary to juſtice, as being giving that to others which is not your own; and contrary to the good of families and commonwealths, as filling them with a ſpurious offſpring, and looſing the bonds of conſanguinity and affinity. But then, if the *polygamiſt* then uſed only thoſe to whom by matrimony he was contracted, there was not the like injury or injuſtice done: Nor can I think that *Abraham*, *Jacob*, *David*, and other pious men, would have had more wives, or wives and concubines, had this been a plain violation of the law of nature; nor would God have ſo highly approved of them, had they lived in adultery. And, if divorce untied the bond of matrimony, it gives that liberty to each party, which cannot be allowed of whilſt that bond continues; and ſo there could not be the ſame cauſe of blame or guilt in their cohabiting with another; it therefore may be granted that theſe were rather ſins againſt a poſitive or natural directive, than a moral precept or law of nature.

Ver. 9. [d] *And I ſay unto you,* Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται, *Whoſoever ſhall put away his wife, except*

cept it be for fornication, and ſhall marry another, committeth adultery.] Here it ſeems evident that *Chriſt* preſcribes a new law, which had not before obtained among the *Jews*; divorce being permitted to them for other cauſes: For, though it be ſaid, *Deut.* 24. 1. he muſt find *ſome matter of uncleanneſs in her*, yet that cannot ſignify fornication or adultery, ſeeing for theſe things ſhe was by the law to die *by ſtoning*, if ſhe committed fornication before her marriage was compleated, *Deut.* 22. 24. *by ſtrangling*, ſay the *Jews*, in caſe of adultery, *ver.* 22. (2*dly*,) Becauſe this divorce was permitted to all, except the perſon who falſly pretended he found her not a maid; for that law ſo peculiar to him, *he may not put her away all his days*, Deut. 22. 19. ſhews that others were permitted ſo to do. Now adultery, being a ſin againſt the law of nature, could be permitted upon no account. And, (3*dly*,) any other, excepting only the *High Prieſt*, Lev. 21. 7. might marry her who was thus put away, *Deut.* 24. 2. whereas it could be lawful for no man to commit adultery with her. See alſo the Note on *Mark* 10. 10, 11.

Moreover, whereas all commentators I have met with, by *fornication* here do underſtand *adultery*, or the defiling of the marriage-bed, I incline rather to take the word in its proper ſenſe, for fornication committed before matrimony, and found after cohabitation. (1.) Becauſe *Chriſt*, ſpeaking of this divorce here and elſewhere, doth never uſe the word μοιχεία, which ſignifies *adultery*, but always πορνεία, *Matth.* 5. 32. which word, both among *Jews* and *Gentiles*, doth properly import the ſin of unmarried perſons lying one with another, and ſo being made one body, 1 *Cor.* 6. 16. It is not therefore likely that *Chriſt* receded from the known and common acceptation of the word. (2.) The puniſhment of *adultery* after marriage, was *ſtrangling*; after *ſponſalia*, *ſtoning*; divorce not being mentioned in either caſe; but ſimple fornication was not thus puniſhed by the *Jews*. And, (3.) by this interpretation the law of marriage is by *Chriſt* reduced to its primitive inſtitution; that conjunction with another makes them both one fleſh; and ſo the woman who had thus tranſgreſſed, was to be diſmiſſed, becauſe ſhe before was one fleſh with another, and therefore could not be ſo with the man to whom ſhe afterwards did marry. Note alſo hence, that according to either interpretation, where it is lawful to put away the wife, it is ſo to marry again. For, (1*ſt*,) ſuch were the divorces of the *Jews*, of which *Chriſt* ſpeaks. And, (2*dly*,) *Chriſt* by pronouncing ſuch divorces, as were not for this cauſe, adulterous in him that married another, doth plainly inſinuate, there was no ſuch crime committed in this caſe, and then the marriage muſt be diſſolved by that act. See Additions, N° 26.

Ver. 10. e *If the caſe of a man be ſo with his wife, it is not good to marry.*] If under the prohibition of divorce, that of *polygamy* had not been contained, there would have been no cauſe for this inference of *Chriſt*'s diſciples, ſeeing they might have had a remedy, by taking one or more other wives, whom they loved better; nor would there have been any ground for *Chriſt*'s diſcourſe, of making themſelves *eunuchs* for the kingdom of God. See Additions, N° 27.

Ver. 11. f Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, *All men cannot receive this ſaying*;] *i. e.* All men cannot live ſingle, and abſtain from matrimony: Whence it follows, that men and women are not by *monaſtical vows* to be obliged ſo to do, becauſe none ought to be by vow obliged to do that which they cannot perform without ſin. (2.) By adding, that they only can do this, *to whom it is given*, he ſhews this is a ſpecial gift, according to theſe words of St. *Paul*, *I would have all men to be as I am, but every man hath his proper gift*, 1 Cor. 7. 7. Now that which all men may obtain by prayer, temperance, and faſting, and ſuch like ordinary means, cannot be called a ſpecial gift, or a gift proper to ſome. And, (3.) Some, ſaith *Chriſt*, *have made themſelves eunuchs*, i. e. abſtained from matrimony for the kingdom of heaven, *i. e.* to be more expedite in preaching the Goſpel, or more fit to regard only the things of the Lord, 1 *Cor.* 7. 34. *He that can receive it, let him receive it*, which laſt words ſufficiently intimate all men cannot do ſo.

Ver. 13, 14. g *They brought unto him little children, that he ſhould put his hands upon them, and pray*;] This being the Goſpel uſed by our *Church* at the celebration of *infants baptiſm*, it will be neceſſary to ſhew the fitneſs of it for that purpoſe. Note therefore,

1*ſt*, That theſe little children being ſtiled, τὰ βρέφη, *infants*, Luke 18. 15. and taken up in *Chriſt*'s arms, *Mark* 10. 16. it is plain that they were children not yet come to the age of diſcretion; for βρέφος, according to *Euſtathius* and *Phavorinus*, is, τὸ ἄρτι γεγονὸς παιδίον, καὶ τρεφόμενον ἀπὸ τῆθης, *a new-born child, nouriſhed from the teat, from his birth, till he be four years old.* So 1 *Pet.* 2. 2. whence they do not come to *Chriſt*, but are brought to him.

2*dly*, They ſeem to be brought to *Chriſt* by thoſe who believed he was a *Prophet* ſent from

God, not from thoſe who had other thoughts of him; for why ſhould they deſire for their children his prayers, or the impoſition of his hands?

3*dly*, Theſe children were not brought to be healed of any bodily diſtemper, for then the diſciples would not have hindred them, but *that he ſhould bleſs them, and pray over them;* which ſhews that they were capable of ſpiritual bleſſings, and may receive advantage by prayers, and *that he might lay his hands upon them.* Now this impoſition of hands could not be to prepare them for any office, nor ſeems it deſigned to procure to them any remiſſion of ſin, of which the *Jews* conceived not infants guilty, (tho' this would prove them capable of ſome means by which their ſins might be pardoned,) but to obtain for them ſome ſpiritual bleſſing appertaining to the kingdom of God; or (as Dr. *Lightfoot* ſaith, by this rite to admit them into the number of his diſciples, or) to own them as belonging to his kingdom. And,

4*thly*, From the reaſon why *Chriſt* would have them ſuffered to come to him, *viz. for of ſuch is the kingdom of God;* it appears there is ſomething in little children, why they ſhould not be hindred from coming to him, beſides their being emblems of humility; for this they are as much when they come not, as when they come; now what can that be, but the fitneſs of them to be early dedicated to the ſervice of God, and to enter into covenant with him by rites appointed by him for that end. And hence the *ancients* looked upon this as a ſufficient ground for (c) *infants baptiſm*, as appears even from (d) *Tertullian*, whilſt he ſhews his diſlike of the euſtom.

Object. But, ſay the *Antipædo-baptiſts*, Chriſt neither did baptize them, nor command the *Apoſtles* to do it.

Anſw. That is not to be wondered at, if we conſider, that they already had entred into covenant with God by *circumciſion*, and *Chriſtian* baptiſm was not yet inſtituted; and, 2*dly*, That the *baptiſm*, then uſed by *John* and *Chriſt*'s diſciples, was only the *baptiſm* of repentance, and faith in the *Meſſiah*, which was for to come, *Acts* 19. 4. of both which infants were incapable, but not of being conſecrated to God from their infancy, as *Samſon*, Judg. 13. 7. and *Samuel*, 1 Sam. 1. 11. or of entering into covenant with God, *Deut.* 29. 11, 15. as all the male infants of the *Jews* did by circumciſion. 2*dly*, *Chriſt* here ſpeaks not of thoſe children only, but of children in general, *ſuffer little children to come to me*, he adds a reaſon common to them all, *for of ſuch is the kingdom of heaven;* which if it import, they are fit to be admitted into *Chriſt*'s *Church* and kingdom, as they were into the *Jewiſh* Church; they muſt be fit to receive *Chriſtian baptiſm*, that being the only means of entering into *Chriſt*'s kingdom; if he means only that they are fit emblems of humility, what reaſon can be hence given, why they ſhould on this account be brought to *Chriſt*, that he might lay his hands upon them? or why ſhould he be ſo diſpleaſed that they ſhould be forbidden to come to him? See Additions N° 28.

Ver. 17. [h] Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεὸς, *Why calleſt thou me good? there is none good but one, that is God.*] Here it is acknowledged, that many of the moſt (e) *ancient fathers*, read *God my Father.* That other reading of ſome (f) *fathers, why aſkeſt thou me concerning good?* is neither in the *Syriack*, nor in any of the *Evangeliſts*, and ſo it ſeemeth to be only of a later date. Now from this place the *Socinians* argue thus againſt the Deity of *Chriſt*; he to whom the title of *Good* doth not belong, cannot be God moſt High; by our Lord's own words this title belongs not to him, but only *to God the Father*; and therefore *God* the Father muſt be God alone: And whereas ſome of the *Poſt-nicene fathers* anſwer, that this young man ſaid, *Good Maſter*, out of flattery or ignorance, looking upon *Chriſt* as a meer man, and ſo *Chriſt* anſwers, *Why calleſt thou me good, whom thou doſt not acknowledge to be God?* This, ſay they, is an addition to the text, without any ground from *Chriſt*'s words, yea, in oppoſition to them, he ſaying, that *one thing only was lacking to him*, viz. that he ſhould ſell all, &c. whereas the knowledge that *Chriſt* was God muſt alſo be lacking to him, and ſo two things, according to the *Trinitarian hypotheſis.* To this it might be anſwered, that when our Lord ſaith, *one thing is lacking to thee*, he reſpects not his knowledge, but his practice, intending not to ſay what was lacking in him as to the knowledge of himſelf, for it appears not this young man owned him as the promiſed *Meſſiah*; but to inſtruct him what was yet lacking to perfect his obedience to the commandments of God. Or, 2*dly*, That the Deity of *Chriſt* being not then revealed ſo fully as afterwards it was, might not then be neceſſary

(c) Βαπτίζεσθε ὑμεῖς καὶ τὰ νήπια, ἄγετε δὲ οἱ τὰ παιδία ἐρχέσθω πρὸς μέ, Conſt. Apoſt. l. 6. c. 15. p. 280. C. *Ait dominus, nolite illos prohibere venire ad me.*

(d) Tertul. de Baptiſmo, c. 18. Author. quæſt. ad Antioch. q. 114. Ambr. de Virg. l. 3. Tom. 1. p. 125.

(e) Ita Juſt. M. Ὁ Θεός ὁ πατήρ μου, Dial. p. 328. A. Iren. l. 1. c. 17. p. 105. Clem. Alexandr. p. 118. D. & 733. D. Orig. Com. in Joh. Ed. Huet. p. 39. B. C. & l. 5. Contra Celſum, p. 238. Exhort. ad martyr. p. 169.

(f) Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; Auguſt. de Concil. Evang. l. 2. c. 63. Vulgatus interpres & Hieron. in locum.

ceſſary to be believed to ſalvation. But not to inſiſt farther on this anſwer; I reply,

2*dly*, That Chriſt may be ſuppoſed to ſpeak to this young man thus, Thou giveſt me a title which is never given to your moſt renowned *rabbins*, and which agrees to God alone; Doſt thou therefore think there is any thing in me more than human, or that the *Father* dwelleth in me? This thou oughteſt to believe, if thou conceiveſt this title truly doth belong to me, ſeeing there is but *one that is good, that is God.* To confirm this interpretation let it be conſidered, that *Chriſt* in preaching to the *Jews* aſſerted two things of himſelf; (1*ſt*,) That he was a *Prophet* ſent from God, even that *Prophet* that ſhould come into the world. (2*dly*,) That he had given them clear evidence of his commiſſion from his *Father*, by the works done by the power of God, which manifeſtly ſhewed that God dwelt in him, and that *he was in the Father, and the Father in him*, ſo that he and the *Father were one*; for ſo he ſpeaks, *I and the Father am one; And if I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me, and I in the Father*, John 10. 30, 37, 38.——14. 8, 9, 10. which words the *Jews* ſo apprehended that they pronounced him guilty of *blaſphemy, for that being a man, he made himſelf God*, John 10. 31, 33. He therefore might well ſay to this young man, *Why calleſt thou me good maſter?* unleſs thou believeſt I am a teacher ſent from God, ſeeing he who falſly pretends this, cannot be a good maſter, or a teacher of truth; nor canſt thou own me as a *Prophet* ſent from God, but from my works; from which I have proved, that *I am in the Father, and the Father in me*, yea, that *I am one with the Father*, and ſo partake with him of the title of *Good.*

3*dly*, *Mareſius* well anſwers, that the *Father* being the fountain of the whole Deity, muſt in ſome ſenſe be the fountain of the goodneſs and wiſdom of the Son. The Son, ſaith Dr. *Bull*, is rightly ſtiled, *the perfect and adequate image of his Father's goodneſs, as he derives that goodneſs, as he doth all his other attributes with the divine nature, from the Father*; and thus to be the fountain of good may belong only to the *Father.* Hence even the *heathens* have declared, that of all the perfections of the Deity, that of ἀγαθὸς *good*, was the moſt proper, he being only ſtiled by them good, who was (g) ὁ πάντα διδοὺς καὶ μηδὲν λαμβάνων, *He who gave all to others, but derived nothing from them*; and thence they placed goodneſs, ἐν μόνῳ τῷ ἀγεννήτῳ, *in him only who was unbegotten.* And in this ſenſe many of the *Ante-nicene fathers* owned that the word did ſignally and moſt excellently agree to the *Father*, and to *Chriſt* only by reaſon of the goodneſs derived with the divine nature to him, as being God of God; or ἐκ τῆς πρὸς ἀλλήλους σχέσεως, *from the eſſential relation they had to each other*: As (h) Clemens *Alexandrinus* well explains the matter, thrice ſaying, that the *Father alone is good and juſt*, and yet *that the Son* καθὸ ὁ λόγος ὢν αὐτὸς ἐν τῷ πατρὶ ἐστι, as being the Logos, *as he is in the Father, is juſt*, τὸ δὲ δίκαιον ἀγαθὸν, *and what is juſt is good*, and concluding Θεὸν ἕνα μόνον εἶναι, ἀγαθὸν, δίκαιον, δημιουργὸν, υἱὸν ἐν πατρὶ, *that there is one only God, good, juſt, the maker of all things, the Son in the Father.* (i) *Novatian* anſwers to them who objected to the orthodox, that they owned two Gods, that if *Chriſt* being Lord hinders not that of the *Apoſtle, there is one Lord*, ſo neither did *Chriſt*'s being good, and God, hinder *there being one God, and one that is good.*

Ibid. εἰ δὲ θέλεις εἰσελθεῖν εἰς ζωὴν, τήρησον τὰς ἐντολάς. *But if thou wilt enter into life, keep the commandments.*] This being *Chriſt*'s anſwer to the young man's queſtion, *What good thing ſhall I do, that I may inherit eternal life?* I cannot think, as many ſeem to do, that *Chriſt* here directs him to that way to obtain that life, which neither was, nor could be ſufficient for that end; it being certain *Chriſt* elſewhere ſaith the ſame thing. For to the *lawyer* enquiring, *What ſhall I do to inherit eternal life? Chriſt* anſwers, *Thou ſhalt love the Lord thy God with all thy heart, and thy neighbour as thyſelf; this do and thou ſhalt live*, Luke 10. 25, 28. Now when men came ſeriouſly to enquire of him the way to life eternal, who can imagine he would deceive them, by directing them to a way, which he well knew was not ſufficient to obtain that end? Moreover it is very evident that God in the Old Teſtament promiſeth life to them who obſerve his commandments, and pronounces them, ſuch as, *he that did them ſhould live by them*, Lev. 18. 5. Ezek. 20. 11. promiſing to thoſe who obſerve them, that *they ſhall ſurely live, and not die*, Ezek. 18. 21.——33. 15. *i. e.* not die eternally, ſeeing he cannot be ſuppoſed to promiſe that they ſhould not die a natural death; it is alſo as certain, that they who walked before God, as *Zacharias* and *Elizabeth, in all the commandments of God blameleſs*, were righteous in his ſight, *Luke* 1. 6. and were ſaid to walk before him with an upright and a perfect heart, *Pſal.* 18. 21, 24. and to love him with all their heart and all their ſoul. See Note on *Chap.* 22. 37.

It

(g) Merc. Triſmeg. in Pœmandro, c. 2. n. 8. 6. n. 2.
(h) Pædag. lib. 1. p. 118, 119.
(i) Cap. 30.

It is therefore certain that all pious perſons under the Old Teſtament, obtained a right to life eternal, by this obſervance of the *moral* precepts of the law.

Object. But againſt this, it is objected, that when the young man had ſaid, *all theſe have I kept from my youth*, Chriſt yet requires him to *ſell all that he had, that he might be perfect, and have treaſure in heaven.*

Anſw. True; but then this one thing was contained in the precept of loving, honouring, and obeying God with all his heart, for ſure he loves not God above all things, who will not, when he doth require him, part with all things to enjoy God in heaven; nor doth he obey him ſincerely, and with a perfect heart, who, when he is required by his ambaſſador to forſake them, and follow him, refuſeth ſo to do.

Object. 2. It is farther objected, that the law required *perfect obedience*, and could not abſolve the ſinner from the guilt of ſin.

Anſw. To this I *anſwer*, that to require perfect obedience to his laws, is a thing abſolutely neceſſary on the part of God, both under the *old* and the *new* covenant; for ſin being the tranſgreſſion of the law, and perfect and unſinning obedience being the ſame, if God require under the new covenant, that I ſhould not tranſgreſs any of his laws, as he moſt certainly muſt do, he muſt require me not to ſin againſt them, and ſo he muſt require perfect, that is, unſinning obedience; and as ſincere obedience, which is the condition of our acceptance with God, under the new covenant, doth not procure the pardon of our ſins committed under that covenant, but *the blood of Chriſt cleanſeth us from all ſin*, upon our repentance, ſo though the obedience to the *moral* law required under the old covenant, could not abſolve the ſinner from the guilt contracted by the violations of that law, yet doth God there alſo promiſe expreſly the like pardon to the *penitent*, that *when the wicked man turneth away from his iniquity, he ſhall not die, but live*, Ezek. 18. that when he *ceaſeth to do evil, and learneth to do well, though his ſins were as crimſon, he ſhall be white as wooll*, Iſa. 1. 17, 18. and that their offerings, which before were vain oblations, ſhould become ſacrifices of ſweet ſavour, and procure an atonement for their ſins, if not by virtue of his inſtitution, yet certainly by virtue of the *Lamb ſlain from the beginning of the world.* And that God required no obedience to his law as neceſſary to ſalvation, but that which pious *Jews*, by virtue of that grace which he was ready to afford them, might be able to perform, is hence apparent, that he not only promiſes life to them who did obey this law, but by the ſacred penmen doth pronounce them bleſſed, ſaying, *Bleſſed is the man who meditates in this law day and night*, Pſal. 1. 6. *Bleſſed are they who always keep judgment and do righteouſneſs*, Pſal. 119. 1, 2. that he that keepeth the law is bleſſed, *Prov.* 29. 18. and *that in keeping of it there is great reward*, Pſal. 19. 12. See *Pſal.* 119. 1, 2. Prov. 8. 32, 34. This bleſſing therefore and reward, all pious perſons did, and had juſt reaſon to expect; and yet it is certain they could not expect it on the performance of what it was not poſſible for them to do; though therefore God ſaid to them, *Curſed*, i. e. obnoxious to a curſe, is *every one that continueth not in all things written in this law to do them;* they might be certain from the expiation and atonement he had appointed to be made for ſin, and from the gracious promiſes made by him to the penitent, that they ſhould be exempted from the guilt, and conſequently from the curſe due to thoſe tranſgreſſions, tho' they might not expreſly know that this redemption was to be procured by the death of their *Meſſiah.*

Object. 3. But doth not the *Apoſtle* intimate, that *the law could not give life*, by ſaying, *If there had been a law which could have given life, verily juſtification ſhould have been by the law*, Gal. 3. 21. that *the law worketh wrath*, Rom. 4. 15. and that *as many as are under the law are under the curſe*, Gal. 3. 10.

Anſw. All theſe things prove, that the tranſgreſſions of this law did render them obnoxious to puniſhment for the guilt of it, and that the law itſelf only requiring obedience, could not abſolve the ſinner from the guilt of his diſobedience to it, and therefore could not procure juſtification to life for the ſinner, without an act of grace temperating the rigour of the law; but yet this proves not there was no pardon to be obtained for the ſinner, upon his repentance, and faith in God, allowing an atonement for his ſin; for then there could have been no place for repentance, or a propitiatory ſacrifice under the law, and ſo no juſtification, not only by the law, which is all St. *Paul* aſſerts, but no juſtification, that is, no freedom from the penalty denounced by it. As therefore under the Goſpel, our juſtification or abſolution from the guilt of ſin, ariſeth not from works, but grace through faith, and yet good works, and ſincere obedience are the conditions requiſite to ſalvation, and the means neceſſary to obtain it; and therefore of our love to God, and to our neighbour as ourſelves, it may ſtill be ſaid, *Do this, and live;* ſo under the law, obedience to the *moral* precepts of it, were the conditions of, and the means

means requisite to obtain the same life, and therefore of sincere obedience to it, it might well be said, *Do this, and live*, especially seeing under the law, faith and repentance were required for the remission of the violations of it.

And, as it is necessary from the perfection of the divine nature, and his relation to us as a Governor, to require that we should not sin, *i. e.* transgress any of his laws, so it is also necessary, through the imperfection of human nature, that if he will enter into covenant with lapsed, sinful man, that covenant should be a covenant of grace, or should admit of favour upon his repentance; seeing all other covenants would depend, on man's part, on an impossible condition, which is apparently equivalent to none at all, it being in effect the same to promise or engage for nothing, as only to promise something upon a condition I cannot perform.

Ver. 21. [k] Εἰ θέλεις τέλειος εἶναι· *If thou wilt be perfect, sell what thou hast, and give unto the poor.*] That to be perfect is to be fully instructed in our duty, hath been proved, Note on 1 *Cor.* 2. 6. *We speak wisdom among those that are perfect*, i. e. saith *Theodoret*, ἐν τοῖς ἀλείπτοις, καὶ τελείαν δεξαμένοις πίστιν, *among those whose faith is sincere and entire*; hence *to know in part* is opposed to τὸ τέλειον, *perfect knowledge*, 1 Cor. 13. 9, 10. in this sense the word גמר is used by the *Rabbins*, as when they say, *they constitute a judge who was not Gomar*, i. e. fully instructed in the knowledge of the traditions of the *fathers*; and tell us that one came to *Hillel* to be made a *proselyte*, and he said, *do not that to another, which is odious to thyself, that is the whole law, go thy way perfect*, i. e. fully instructed in thy duty, *Cod. Talm. Shabbath, f.* 31. Now, 1*st*, hence then we may discern the vanity of the *Popish* gloss upon this text, *viz.* if thou wilt be perfect, that is, *if thou wilt obtain an higher degree of eternal life, I give thee this counsel*, not simply necessary to salvation, but to obtain an higher measure of it. For sure the young man needed not have went away so sorrowful, if without obeying this *counsel*, as they are pleased to call it, he might have obtained that eternal life he enquired after, and which contained the whole of his desire. Note,

2*dly*, That seeing Christ here requires him, not only to withdraw his heart from an inordinate love of his possessions, but actually to sell all, and give the money to the poor, we may be sure that this was only a particular command to this young man, to convince him of the insincerity of his pretended love to life eternal, and not a precept common to all *Christians*. For that there were rich men in the *Church*, we learn from 1 *Tim.* 6. 17. *James* 1. 10.——2. 2. the *Apostle John* had his own house; *Peter* permits the *Christian* to retain his own, *Acts* 5. 4. nor doth the *Apostle* bid the *Corinthians* sell all, and give alms, but only request them to give *of their abundance*, 2 Cor. 8. 13. So that if riches fall into the hands of one who knoweth how to use them to God's glory, and the relief of indigent *Christians*, as well as to the supply of his own needs, it seems a contradiction to conceive that God doth require him to part with them, and thereby divest himself of any further opportunity of promoting his glory, or doing good to his needy members. We are therefore only to do this upon the like occasions, *viz.* an express command from God, or when we find them an impediment to the securing our eternal interests, for then we must part with our right eye, or hand.

Ver. 24. [l] Εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν· *It is easier for a camel to go through the eye of a needle*, &c.] There is no necessity of reading κάμιλος for κάμηλος, for that both signify a *cable*, or thick rope used by the mariners in casting anchors, [k] *Euthymius*, *Theophylact*, and *Phavorinus* testify; and that a camel is not here to be understood, *Bochartus* argues, (1.) Because the *Hebrew* proverb speaks only of an *elephant*, not of a *camel*. (2.) Because the *Syriack* and *Arabick* versions here mention not a *camel*, but a *cable*. (3.) Because the *Jews*, as (l) *Buxtorf* notes, use the same proverb of a cable rope; and (4.) Because there is some analogy betwixt drawing a thread, and a rope through the eye of a needle, but none at all between a *camel* and a thread. *Bochart. Hieroz. Part* 1. *l.* 2. *c.* 5. *p.* 91, 92.

Ver. 28. [m] Ἐν τῇ παλιγγενεσίᾳ· *In the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.*] I know that *Justin Martyr*, and *Irenæus*, speak of a παλιγγενεσία, *regeneration* or *renovation*, which relates to their supposed *Millennium*, and others would refer this to the *stoical renovation* of the world, after its conflagration; but it is evident that neither of these opinions can here take place; not the supposed renovation of the world after the *conflagration of it*, since that must burn up all that remain of the *twelve tribes of Israel*, and so leave none of them remaining to be judged by *Christ*'s *Apostles*. Dr. *Lightfoot*, finding that this judgment of the *twelve tribes* is promised to begin *when the Son of man*

(k) Κάμηλος ἡ τὸ παχὺ σχοινίον ἐν ᾧ δεσμεύουσι τὰς ἀγκύρας εἰ καὶ ἄλλως, ὡς τὸ ἐν εὐαγγελίῳ κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν. Phav. (l) Lex. Talm. p. 1719.

man ſits upon the throne of his glory, which he began to do ſoon after his aſcenſion, exerciſing his authority in heaven by ſending down the *Holy Ghoſt* on his *diſciples*, thinks they then *ſat on theſe twelve thrones, judging the twelve tribes of Iſrael*, when they preached that *Goſpel* to them in *Jeruſalem*, *Judea*, and throughout their diſperſions, by which they were to be judged, and for contempt and diſbelief of which they were rejected, condemned, and expoſed to the ſevereſt puniſhment. *Chriſt* being mentioned throughout the book of the *Revelations*, as ſitting on his throne from the time of his conqueſt over death, and his aſcenſion into heaven, the doctrine of the *Apoſtles*, preached to the twelve tribes by the *Apoſtles*, and ſent to them in their *Epiſtles*, may be ſaid to judge and to condemn them, as the law of *Moſes* is ſaid to do ſo, *John* 5. 45. and the word of *Chriſt*, John 12. 47, 48. 1 John 3. 17, 18. And this ſeems to be confirmed by *Chriſt*'s words to them, *I appoint to you a kingdom, and ye ſhall ſit upon twelve thrones judging the twelve tribes of Iſrael.* But,

2*dly*, I grant the παλιγγενεσία here mentioned, may be referred to the conſummation of the world, and to the *new heavens and earth*, of which the *Prophets* ſpeak, but then I add, this παλιγγενεσία *or new birth*, is only that of the *Church* of *Chriſt*, that ζωοποίησις or *new life*, that ζωὴ ἐκ νεκρῶν *life from the dead*, ſhe ſhall receive when all *Iſrael* ſhall be ſaved, and *the fulneſs of the Gentiles ſhall flow in to them.* For,

1*ſt*, The perſons here to be judged are only the *twelve tribes of Iſrael*, which makes it more than probable, that the whole promiſe made to the *Apoſtles* reſpects their government over theſe tribes, coming in at the cloſe of the world, after the fall of *Antichriſt*; and that not by a reſurrection of their perſons, but by a reviviſcence of that ſpirit which reſided in them, and of that purity and knowledge which they delivered to the world, and chiefly by admiſſion of their Goſpel to be the ſtandard of their faith, and the direction of their lives.

2*dly*, It is obſervable, that the delivery of the *Jews* from their former captivities and miſeries, is always repreſented as a ζωοποίησις, *a giving of life*, and *a reſurrection* to the *Jews*. Seeing then their return from their captivity is in the ſtile of the *Prophets* uſually repreſented as a παλιγγενεσία, *a reviving, or new life*; why may not the time of their moſt glorious converſion, and collection from all the corners of the earth, be by our *Saviour* here repreſented under that known metaphor? See Additions N° 29.

Ver. 29, 30. [n] *Shall receive an hundred fold*, &c.] *i. e.* they ſhall have more and greater bleſſings than they part with, *viz.* a full content of mind, the comforts of an upright conſcience, the joys of the Holy Ghoſt, increaſe of grace, and hopes of glory; and ſhall have God for their Father, and be rich towards God, and have *Chriſt* for their Spouſe, and all good *Chriſtians* bearing that warm affection to them, which will render them more cloſely united to, and more affectionately concerned for them, than thoſe who were allied to them by the ſtricteſt bonds of nature. And that theſe words cannot reaſonably be interpreted of bleſſings to be conferred upon them after their reſurrection, will be evident from this, that they that are *thought worthy to be the ſons of the reſurrection*, ſaith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore ſhould they have theſe *mothers*, and theſe *children*, not to add wives, an hundred fold? They are made like to the *angels* at their reſurrection; and what ſhould ſuch *angelical* perſons do with, what advantage will they reap from an *hundred houſes*, or a like increaſe of land on earth?

If you reply, that theſe words of our *Saviour* relate not to the firſt reſurrection, of which this text, which ſpeaks of *wives* and *children*, is to be interpreted, but only to the ſecond and general reſurrection; I anſwer, That the words are general, and therefore muſt include all that are ſons of the reſurrection. Moreover, by admitting this double reſurrection, the firſt, in which they that are raiſed might marry, or have wives and children, and the ſecond, in which they could not; the objection or enquiry of the *Sadducees* is partly left unanſwered; for this diſtinction doth ſuppoſe a reſurrection, in which the ground of their enquiry might take place.

(2*dly*,) This wonderful increaſe is promiſed τῷ *at preſent*, ἐν τῷ καιρῷ τούτῳ, *in this time of life*, Mark 10. 30. Luke 18. 30. in oppoſition to what they ſhall receive in the age to come. Now the *millennium* is ſtill placed by Dr. *B.* in the age to come, after the conflagration of the world; this promiſe therefore cannot refer to his *millennium*, nor yet to any other which begins after the reſurrection of theſe perſons, for that time can with no propriety of ſpeech be ſaid to be now, nor can the bleſſings then received be ſaid to be received in this life. Moreover, theſe bleſſings are to be received μετὰ διωγμῶν, with perſecutions, it being the known obſervation of *criticks* and *grammarians*, that μετὰ with a *genitive* caſe ſignifies *with*, and denotes, ἐν αὐτῷ καιρῷ *the ſame time*, and only with an *accuſative* caſe ſignifies *after*, and denotes ὑστεροχρονίαν *a following time*; ſo that theſe perſecutions muſt be contemporary with

with the enjoyment of these blessings, whereas a general peace, and freedom from all persecutions, is made a necessary character of the *millennial* state.

Lastly, These words afford an argument against the doctrine of the *Millennium*, because, according to them, the only blessing to be received, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *in the age to come*, is life everlasting; which blessing is confined to heaven, and not to be enjoyed on earth, our house *eternal* being *in the heavens*, 2 Cor. 5. 1. and our *inheritance eternal reserved in the heaven for us*: And therefore they to whom the promise is here made, are not in the world to come to live a thousand years on earth, or to enjoy the temporal blessings promised here, because they are not to be enjoyed in the world to come, but now, in this present life; and because the only blessing promised in the world to come, is not to be enjoyed on earth, but is reserved in the heavens for us, 1 *Pet.* 1. 4.

See Additions, N° 30.

CHAP. XX.

1. FOR (*this, that the first shall be last, may be confirmed to you by this parable,*) [a] the kingdom of heaven is like to a man that is an housholder, who went out early in the morning to hire labourers into his vineyard, (*as Christ went first to call the Jews to come into it.*)

2. And when he had agreed with the labourers for a penny a day, (i. e. *had told them what should be their wages,*) he sent them into his vineyard.

3. And he went out about the third hour, (*by his Apostles sent first to preach in their cities and villages*, Matth. 10.) and saw others standing idle in the market-place,

4. And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you, and they went their way.

5. Again, he went out about the sixth and ninth hour, and did likewise, (*preaching by his Apostles, assisted by the Holy Ghost, first to the Jews in Judea, and then in the dispersions.*)

6. And about the eleventh hour he went out, and found others, (i. e. *the Gentiles,*) standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us, (i. e. *the Gospel hath not yet been preached to us;*) he saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

8. So when even was come, the Lord of the vineyard saith to his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny; (i. e. *the Gentiles had equal privileges and advantages with the Jews.*)

10. But when the first (*the Jews*) came, they supposed that they should have received more, and (*but*) they likewise received every man a penny.

11. And when they had received it, they murmured against the good man of the house, (*that he had no more regard to them than to other believers;*)

12. Saying, these last have wrought but one hour (i. e. *these Gentiles were only called at the last,*) and thou hast made them equal to us (*Jews*) who have born the burden and heat of the day, (i. e. *have been so long the sons of God, and the children of Abraham.*)

13. But he answered one of them, and said, Friend, I do thee no wrong, didst thou not agree with me for a penny?

14. Take that thine is, and go thy way; I will give to this last even as to thee; (*who dost not less partake of the blessings promised by the Messiah, because the Gentiles also do it.*)

15. Is it not lawful for me to do what I will with my own? (*to confer the blessings I have purchased as well upon the Gentiles as on thee,* or) is thine eye evil because I am good (*towards them?*)

16. So the last shall be first, and the first last, (i. e. *so the Gentiles believing in, and thankfully receiving Christ, shall become his Church and people, whilst the Jews, murmuring and falling off from Christ, because of this his kindness to the Gentiles, shall be excluded, and cast out from this kingdom, till the last,*) for (*though*) many (*of them*) be called (*by the preaching of the Gospel,*) but few (*of them will be*) chosen, (*or prevailed upon by believing, to become the Elect of God*, Rom. 11. 5. 7.)

17. And Jesus going up to Jerusalem, took the twelve disciples, (*who followed him, fearing what might befal him and them there*, Mark 10. 32.) apart in the way, and said to them,

18. Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes, and they shall condemn him to death;

19. And ſhall deliver him to the Gentiles, to mock, and to ſcourge, and to crucify him, and the third day he ſhall riſe again, *(for all theſe things being written of him muſt be fulfilled,* Luke 18. 31.)

20. [b] Then came to him the mother of Zebedee's children, with her ſons, worſhipping him, and deſiring a certain thing of him.

21. And he ſaid to her *(ſpeaking for them as they deſired,)* What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit the one on thy right hand, and the other on thy left hand in thy kingdom.

22. But Jeſus anſwered, and ſaid *(to them,)* Ye know not what ye aſk, *(as being ignorant of the ſtate of my kingdom, which will rather call you to ſufferings after the example of your Lord, than to temporal advantages,)* [c] are ye *(then)* able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able.

23. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with, (i. e. *ſhall ſuffer as I muſt do,*) [d] but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them (Gr. *ſave to them*) for whom it is prepared of my Father, (i. e. *the higheſt gifts, and greateſt miniſtries in my kingdom, muſt be diſpenſed by me, according to the good pleaſure of my Father.*)

24. And when the ten heard it, (i. e. *what theſe had aſked,)* they were moved with indignation againſt the two brethren, *(for thus attempting to get that, which they thought themſelves as worthy of as they.)*

25. But Jeſus *(perceiving this,)* called them unto him and ſaid, [e] Ye know that the Princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them *(at their pleaſure, and ſo you expect it will be in my kingdom, eſpecially as to the Gentiles, that you Jews ſhall be lords over them, and they ſhall be your ſervants.)*

26. But *(let me tell you)* it ſhall not be ſo among you *(in the adminiſtration of my kingdom,)* but whoſoever will be great among you *(in my kingdom,)* let him be your miniſter.

27. And whoſoever will be chief among you, let him be your ſervant, *(for the chiefeſt offices in my kingdom are only the doing the greateſt ſervices to, and miniſters for the good of others.)*

28. *(It therefore muſt be with them)* Even as *(it is with)* the Son of man, *(who)* came not to be miniſtred unto, but to miniſter, [f] and to give his life a ranſom for many.

29. And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men ſitting by the way-ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have mercy on us, O Lord, thou Son of David.

31. And the multitude rebuked them, becauſe *(that)* they ſhould hold their peace, but they cried the more, ſaying, Have mercy on us, O Lord, thou Son of David.

32. And *(then)* Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you?

33. They ſay unto him, Lord, *(our requeſt is)* that our eyes may be opened.

34. So Jeſus had compaſſion on them, and touched their eyes, and immediately their eyes received ſight, and they followed him.

ANNOTATIONS on Chap. XX.

Ver. 1: [a] *THE kingdom of heaven is like to a man that is an houſholder.*] Something like this *parable* being to be found in the *Jeruſalem Talmud,* as are many other of theſe *parables* in ſome of their *ancient* books, Mr. *Cl.* thinks it fitter to ſay, *they afterwards uſed them in imitation of Chriſt,* than that *Chriſt,* who was an inſpired teacher, ſhould take them from the *Jews.* But (1.) whoever conſiders the hatred they bore to *Chriſt,* will ſcarce believe, they would be concerned to imitate his ſayings: and ſeeing this inſpired teacher made frequent uſe of their *proverbs,* and, as ſome learned men aver, took almoſt the whole *Lord's Prayer,* from the prayers uſed by the *Jews;* why might not he, who uſed their *parabolical* way of teaching, by his divine wiſdom apply ſuch of their *parables,* as he ſaw proper for that purpoſe, to reſemble the ſpiritual matters of his kingdom, they being ſuch as would be leſs offenſive, and better be remembred, becauſe uſed by them, and familiar to them. To proceed then to the *critical* remarks upon this *parable,* and ſo on to the import of it: note,

1ſt, That theſe words, *theſe laſt,* μίαν ὥραν ἐποίησαν, are well rendered, *have wrought one hour,* for ſo ποιῶν ſignifies, as Dr. *Hammond* notes in theſe words of the book of *Ruth,* ποῦ ἐποίησας; *where haſt thou wrought?* Ruth 2. 19. and *ſhe ſhewed her mother* ποῦ ἐποίησε *where ſhe wrought,* and the name of the man μεθ' οὗ ἐποίησε *with whom ſhe wrought,* and in the book *Eccleſiaſtes* ποίημα is ſtill *a work,* and ποιεῖν *to work;* ſo τὸ ποίημα

ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον is, *the work wrought under the sun*, Eccles. 2. 17. —— 4. 3. —— 8. 9. and *Chap.* 3. 9. So *profit* is τῷ πονοῦντι, *to him that worketh in that which he laboureth.* Note,

2*dly*, That ὀφθαλμὸς ἀγαθὸς, *ver.* 15, is a liberal, or bounteous eye. So *Ecclus* 35. 8. *glorify God* ἐν ὀφθαλμῷ ἀγαθῷ, *by thy Bounty.* So עין טוב is *benignus oculus*, see *Buxt. in voce* עין. See Dr. *Hammond*, Note B. and ὀφθαλμὸς πονηρὸς is the envious eye. See Note on Matth. 6. 22.

3*dly*, That the κλητοὶ here, are those who were called by *Christ* and his *Apostles* to the marriage feast or supper of the Gospel, offered to them with all its benefits, and yet slighted and refused by them, *Luke* 14. 18. The ἐκλεκτοὶ those among the *Jews* who embraced this call, and so are called by St. *Paul* ἐκλογὴ *the election*, and a *remnant*, κατ' ἐκλογὴν, *according to the election of grace*, Rom. 11. 6, 7. And by St. *Peter*, *the elect*, 1 Pet. 1. 1. —2. 9. For the import of this parable seems to be this, that the *Jews* who were first called to be God's people, and to whom the Gospel was first preached, and the blessings of the *Messiah* first offered, shall be, for their unbelief, rejected from being God's people, and so shall be the last in God's esteem, and shall be only made partakers of these blessings at the last; but the *Gentiles*, who therefore came not in before, because they were not called before, shall accept the gracious offer, and so become God's Church and people, and be preferred before the *Jews*, and first partake of the blessings of the Gospel. So that they who gloried in the title of being the first-born of God, and those who had served him so long, and therefore murmured that the *Gentiles* should be admitted to the same privileges and favour with them, and that without circumcision, or obedience to the law of *Moses*, and did on that account reject the Gospel, shall themselves be rejected, and put last; for though many of them are called both in *Judea*, and throughout their dispersions, yet few of them do, or will accept that call, or embrace the *Christian* faith. That this is the true import of this *parable*, we learn, (1.) From the connexive particle γὰρ *for*, which begins this Chapter, and thereby shews this *parable* is designed to prove what was said in the last verse of the former Chapter, and is repeated in the close of this *parable*, ver. 16. *viz. that many which were first shall be last, and the last shall be first.* And that this relates to the calling in of the *Gentiles*, and the rejection of the *Jews*, is evident from these words, *Luke* 13. 28, 29, 30. *So there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets, in the kingdom of God, and you yourselves cast out; and they shall come from the east and the west, from the north and south, and shall sit down in the kingdom of God, and behold, there are last which shall be first, and first which shall be last.* For in these words *Christ* plainly shews, that the Gospel should be received by the *Gentiles* dispersed through all parts of the earth, and they should become the seed of *Abraham* by faith, whilst the *Jews* should be excluded from that kingdom, and by this, *the last should be made first, and the first last*; and the reason of this added, *ver.* 16. *for many are called but few chosen*, must respect the same *Jews*. Moreover, that this *parable* cannot relate to the rewards of another world, is evident from this, that amongst them, who receive those rewards, there can be no *murmuring* as here, against God, *v.* 11. no *evil eye*, or envy at the felicity of, or kindness shewed to others, as here, *ver.* 15. But the very preaching of the Gospel to the *Gentiles* was a great *mystery*, Rom. 16. 25, 26. Eph. 3. 4, 5, 6. 1 Tim. 3. 16. For even the first believers preached only to the *Jews*, Acts 11. 19. St. *Peter* durst not do it till God by a vision told him that he should, *Acts* 10. and when he had done it, those of the *circumcision* condemn him for it, *Acts* 11. 2, 3. The unbelieving *Jews* could not hear it from St. *Paul* without crying out, *away with such a fellow, it is not fit that he should live*, Acts 22. 21, 22. And therefore they forbad the *Apostles to preach to the Gentiles that they might be saved*, 1 Thess. 2. 16. Yea, even the believing *Jews* murmured at their admission to the like privileges with them, without circumcision, and the observance of the law of *Moses*, and made great schisms in all the *churches* of the *Gentiles* upon that account, and the unbelieving *Jews* were enemies to the *Gospel* for their sakes, *Rom.* 11. 28. This therefore seems to be the cause of the murmuring, and *evil eye*, mentioned in this *parable*, which, saith *Christ*, was wholly without cause, since they had not the less share of the blessings of *Abraham*, and of the *Messiah*, because the *Gentiles* also, through God's free grace and favour to them, were made partakers of them. Note also, that the words, *I will give to these last as unto thee*, do not signify that God would give the blessings of the Gospel to these murmuring *Jews, the kingdom of God being to be taken from them*, and they being to be *cast out into outer darkness*, but only that they should be offered to both equally, and conferred upon them on the same terms of faith, there being no *distinction betwixt Jew and Gentile* in the Gospel dispensation, as under the Law there was. See Additions N° 31.

Ver. 20. [b] *Then came to him the mother of Zebedee's children, desiring*, ver. 21. *that her two*

ſons might ſit on his right hand, the other on his left, in his kingdom.] How this is to be reconciled with *Mark* 10. 35. ſee there. To *ſit on his right hand, and on his left*, is to have the moſt eminent places of dignity and honour after him: thus *Solomon* placed his mother *on his right hand* when he ſat upon the throne, 1 *Kings* 2. 19. to which alludes that of *Pſal.* 45. 9. *Upon his right hand ſtands the Queen in gold of Ophir*; and that among the *Perſians* was, μὲθ' αὐτὸν ἔχειν πρωτοδρείαν, *to have the firſt ſeat after the King*, Joſeph. Antiq. l. 11. c. 4. δεύτερον καθίζεσθαι Δαρείου, *to ſit next Darius*, or ἐζόμενον αὐτῷ, *to ſit by him*, Eſd. 3. 7.——4. 42. This the *mother* might be encouraged to aſk, becauſe of their alliance to *Chriſt*, and becauſe ſhe was a continual follower of him, and ſerved him ſo diligently; and ſhe might expect they ſhould be eminent in his kingdom, becauſe *Chriſt* had called them *ſons of thunder*, Mark 3. 17. and had admitted them and *Peter* at his *transfiguration*, Matth. 17. 1. and at other times, *Mark* 5. 37. when the reſt of the diſciples were excluded; however the reſt hearing of this ambitious requeſt of the two brethren, and being as deſirous, and, in their own opinion, as worthy of the ſame honour, as their frequent contentions about it teſtified, they had *indignation againſt them*, ver. 24. Now from this whole matter it appears, that none of *Chriſt*'s diſciples imagined he had promiſed the *ſupremacy* to *Peter*, by thoſe words, *thou art Peter*; for then neither would theſe two perſons have deſired it; nor would the reſt have contended for it afterwards. *Luke* 22. 24.

Ver. 22. [c] Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, ἢ τὸ βάπτισμα, &c. *Can you drink of the cup that I am about to drink of, and be baptized with the baptiſm with which I ſhall be baptized?*] The word *Cup*, among ſacred and *profane authors*, ſignifies the portion, whether of good or evil, which befals men in this world; expreſſed by *Homer*, and others, by *two cups* in the hands of *Jupiter*,

Δοιοὶ γὰρ τε πίθοι κατακείαται ἐν Διὸς οὔδει,
Δώρων οἷα δίδωσι κακῶν, ἕτερος δ' ἑάων.
Il. ω. v. 525.

of which ſee *Plutarch* περὶ φυγῆς, p. 600. C. Accordingly the *Pſalmiſt* ſaith, *In the hand of the Lord there is a cup, and the wine is red, and he poureth out the ſame*; ἐκλινεν ἀπ' τούτου εἰς τοῦτο, *he poureth out from one into the other*, ſaith the *Septuagint*, *but the dregs thereof ſhall the wicked drink*, Pſal. 75. 9. *Fire and brimſtone, ſtorm and tempeſt, being the portion of their cup. To drink of this cup*, is to have a meaſure of afflictions, and to drink of the ſame cup, is to have the ſame meaſure of afflictions; as in theſe words of (a) *Plautus*, ut ſenex hoc eodem poculo, quo ego bibo, biberet, *that the old man might drink of the ſame cup with me.* See the uſe of this phraſe, *Iſa.* 51. 17, 22. *Jer.* 25. 15, 17, 28. *Lam.* 4. 21. *Ezek.* 23. 31, 32, 33. *Matth.* 26. 39, 42. *John* 18. 11. *Rev.* 14. 10.——16. 19.——18. 6. and *Taubman* on *Plautus, Rudent.* 3. 6. See Additions, N° 32. The *metaphor* of *baptiſm*, or immerſion in waters, or being put under *floods*, is alſo familiar in *ſcripture*, to ſignify a perſon overwhelmed with calamities; as when the *Pſalmiſt* complains, *that the waves had gone over him*, Pſal. 42. 7. that he was *come into deep waters*, Pſal. 69. 2. See *Pſal.* 88. 7. *Cant.* 8. 7. *Jer.* 47. 2. *Ezek.* 26. 19. *Dan.* 9. 26. *Jon.* 2. 3. And in this ſenſe *Chriſt* ſaith of his death, *I have a baptiſm to be baptized with*, Luke 12. 50. Of this cup the *Apoſtle James* drank, when he was killed by the ſword of *Herod*, Acts 12. 2. And St. *John*, when he was put into a *furnace of hot oil*, exiled to *Patmos*, and ſuffered many other things for the name of *Jeſus*.

Ver. 23. [d] *But to ſit on my right hand and my left, is not mine to give*; οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου, *but to them for whom it is prepared of my Father.*] The *Arians* of old, and the *Socinians* at preſent, hence note, that *Chriſt* here ſignifies, that there is ſome power which the *Father* hath reſerved to himſelf, and hath not committed to him; whence, ſay they, it follows, that he cannot be the ſame God which the *Father* is, becauſe he hath not the ſame power which the *Father* hath. But to this it is anſwered, that *Chriſt* cannot be here ſuppoſed to deny this power to himſelf, for then he muſt contradict himſelf, when he ſays, *Luke* 22. 29, 30. *I diſpoſe to you a kingdom,——that you may ſit on twelve thrones, judging the twelve tribes of Iſrael*; and Rev. 3. 21. *To him that overcometh will I give to ſit upon my throne, as I have overcome, and ſit with my Father on his throne*; and ſurely he, to whom *all power in heaven and earth is given*, muſt have power to appoint the miniſters of his kingdom; whence the *Apoſtle* ſaith, *there be divers adminiſtrations, but the ſame Lord* of them, 1 *Cor.* 12. 5. *Chriſt* therefore only ſaith, he could give this to them only for whom it was appointed of his *Father*; and this he ſaith, not to ſignify a defect of power, but a perfect conformity to his Father's will; and that he could not do this without the motion and energy of the *divine* nature, which he calls the *Father*, abiding in him; ſaying, *the Son can*

(a) Caſ. Act. 5. ſc. 2.

can do nothing of himself, but what he sees the Father doing, John 5. 19, 20. and can speak only what he hath heard from the *Father,* John 8. 38. which rather shews that the *divine* essence abideth in him, than that there is any want of power in him.

Ver. 25. ‹ *Ye know that,* οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν, *the rulers of the Gentiles have dominion over them, and they that are great exercise authority over them; but it shall not be so among you.*] Here, saith *Wolzogenius,* we may clearly perceive that *Christ,* in the person of his *Apostles,* understands all his faithful people, and *forbids them, who will be his subjects, the exercise of all civil dominion;* which is certainly false, since then he had forbid the dominion of *parents* over their *children,* and of *masters* over their *servants;* the contrary to which is evident from *Eph.* 6. 1, 5. *Coloss.* 3. 22. 1 *Tim.* 6. 1. where the power of *parents* over their *children,* and of *masters* over their servants, is confirmed.

2*dly,* If by these words the *civil-magistracy should be forbidden* in a *Christian* commonwealth, all order, all defence of good men, and punishment of evil-doers, would be taken away. For what must be done in this case, must the *civil* government of *Christians* be put into the hands of *heathens?* "I see no cause, saith *Schlinctingius,* "why a *Christian* should not rather exercise it "than any other man; for who is better than a "*Christian?* who, in the use of this authority will "be more just and moderate? who more diligent "in defending the good, and especially those "*Christians* who are God's peculiar people? who "is fitter to promote *Christian* truth and piety? "When the whole realm is *Christian,* can it be "better to commit the government to an adversary, than to an abettor of *Christianity?* since "God would have *Kings* themselves *to come to the "knowledge of the truth,* would he require them "at the same time to lay aside their government? "what could render them more alien from the "*Christian* faith, or be a greater reproach to *Chri-*"*stianity,* than to say it forbad them that govern-"ment which is instituted by the law of nature, "and is so necessary for all people? And how "contrary is this to that prediction, that *Kings* "*should be their nursing-fathers?* Moreover, it is "certain that the exercise of this civil power can "be no evil thing, since he who doth it is *God's* "*vicegerent, the ordinance of God, the minister of* "*God for good;* who then would have all *Christians* "discharged from what is lawful in itself, and "highly beneficial to them, and not rather wish "that all *Kings* were *Christians,* or that only *Chri-*"*stians* might be *Kings?*" And whereas *Wolzogenius* adds, that this *empire* consists not with *Christian* humility, which calls us to minister to others; now to command and minister is inconsistent. I answer that government is so far from being inconsistent with ministry, that all government, whose end is not our private, but the good of others, is, in respect of them, a ministry; hence is the *highest power* stiled the *Minister of God for good to them,* and said λειτουργῶν, *to serve,* or officiate for that very end, *Rom.* 13. 6.

But why then, saith he, did not *Christ,* the Head and King of the *Church,* exercise this office? I answer, who knows not that he is *King of Kings, and Lord of Lords,* and is now in the actual exercise of his *kingly* office? He did not indeed exercise this dominion upon earth, because *his kingdom was not of this world,* and he would give no umbrage to *Cæsar* or the *Jews,* that he affected such a thing; and partly because he was to exercise his *prophetick* office upon earth, and go from his sufferings to the glory of his kingdom, and leave us an example of patience and humility, and of contempt of worldly grandeur.

2*dly,* It is certain that this text cannot condemn all *ecclesiastical* government, that being as necessary to an *ecclesiastical* society or community, as *civil* government to a *civil* society; hence among gifts distributed for the use of the *Church,* we read of *governments,* 1 Cor. 12. 28. we find the *Apostles* had their rod, 1 *Cor.* 4. 21. and power given of the Lord, 2 *Cor.* 10. 8. —— 13. 10. to deliver to *Satan,* 1 *Cor.* 5. 5. 2 Tim. 1. 20. and *to revenge all unrighteousness,* 2 Cor. 10. 6. And we have mention of those who *are over us in the Lord,* 1 Thess. 5. 12. and who are ἡγούμενοι, *governors,* to whom we must yield obedience, and *submit ourselves,* Heb. 13. 7, 17. and without this, that *Christian* discipline on which the welfare of the *Church* so much depends, could not be exercised. Nor,

3*dly,* Do I think *Christ* only here forbiddeth such dominion as is attended with tyranny, oppression, and contempt of their subjects, as some collect from the words κατακυριεύειν and κατεξουσιάζειν, which, say they, bear that sense, *Neh.* 5. 14, 15. —— 9. 37. *Ezra* 7. 24. *Psal.* 10. 5, 10. *Ecclus* 20. 8. (1.) Because St. *Luke,* Chap. 22. 25. uses only the words κυριεύειν and ἐξουσιάζειν, which bear no such ill sense. (2.) Because *Kings* and *Governors* among the *Gentiles,* and much less among the *Jews,* were not always guilty of this Male-administration. And, (3.) Because *Christ* does not oppose unto their government a just dominion, but a ministry only. (4.) Observe, that ἐξουσιάζειν, *Neh.* 9. 37. doth plainly signify to *govern* them according-

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ing to their will; and this was plainly the *government* which obtained in the *Eaſtern* nations; the will of thoſe *Kings* was their law; and for this reaſon were they ſtiled αὐτοκράτορες; whereas your office being only to make known my will, you, ſaith *Chriſt*, ſhall have no ſuch government, no dominion over the faith of others, 2 *Cor.* 1. 24. ſhall command nothing for meer will and pleaſure, but your whole office ſhall conſiſt in being miniſters to the good of others. Whence, ſaith the Apoſtle, *What is Paul, what is Apollos, but* διάκονοι, *miniſters by whom ye believed?* 1 Cor. 3. 5. *And we ourſelves are your ſervants*, ſaith he, *for Jeſus ſake*, 2 Cor. 4. 5. Hence are they ſo often ſtiled *Miniſters*, and their work, *a miniſtry to the ſaints*, to the *Gentiles*, to the *Church*. And therefore, ſaith *Chriſt*, all the office any man can have in my kingdom, can be only a larger *miniſtry* to others; and in this he truly will reſemble me, who *came not to be miniſtred to, but to miniſter.*

Ver. 28. [f] *Even as the Son of man came not to be miniſtred unto, but to miniſter;* καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *and to give his life a ranſom for many.* Here note,

1*ſt*, That whereas it is ſaid here, that *Chriſt gave his life a ranſom for many;* and Chap. 26. 28. that his blood was ſhed *for many;* and *Heb.* 9. 28. that *Chriſt was once offered to take away the ſins of many:* it doth not hence follow, that *Chriſt* died not for all; the word, πολλοὶ, *many*, being in other places uſed where all are certainly included: Thus when it is ſaid, *Dan.* 12. 2. *That many who ſleep in the duſt, ſhall ariſe, ſome to everlaſting life, and ſome to everlaſting ſhame:* This is certainly equivalent to that of Chriſt, *John* 5. 28, 29. *The hour cometh, that all that ſleep in the grave, ſhall hear the voice of the Son of man, and ſhall come forth, they that have done good to the reſurrection of life, and they that have done evil to the reſurrection of condemnation.* When it is ſaid, *Rom.* 5. 15. that *through the offence of one, many died*; this is equivalent to that of the ſame Apoſtle, that *in Adam all Men died.* 1 Cor. 15. 22. And when it is ſaid, *ver.* 19. That *by the diſobedience of one, many were made ſinners*; this is certainly equivalent to what is ſaid, *ver.* 12. *Death paſſed upon all men, through that one man in whom all have ſinned.* Note,

2*dly*, That from theſe words, *he gave his life* λύτρον ἀντὶ πολλῶν, *a ranſom for many*; it is evident, that *Chriſt* ſuffered in our ſtead, and gave his life inſtead of our lives, obnoxious to death, the wages of ſin, as is largely proved, Note on thoſe words, 1 *Tim.* 2. 6. *He gave himſelf*, ἀντίλυτρον ὑπὲρ πάντων, *a ranſom for all*; and will be farther evident from the like expreſſions in *Scripture*, in *Jewiſh* and in *Heathen authors.* Thus, *Joſhua* 2. 14. the agreement betwixt *Raab* and the ſpies runs thus, ἡ ψυχὴ ἡμῶν ἀνθ' ὑμῶν εἰς θάνατον, *Let our lives die inſtead of yours, if ye utter not our buſineſs.* So when *Eleazar* died, he is introduced by (b) *Joſephus*, ſpeaking thus, Καθάρσιον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα, καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχὴν, That *God would accept his blood as a propitiatory ſacrifice for the Jews, and take his life inſtead of their lives.* So (c) *Alceſtis* ſaith to *Admetus*, *In honour of thee I die, that thou* ἀντὶ τῆς ἐμῆς ψυχῆς, *mightſt live inſtead of me.* And (d) *Porphyry* from *Aſclepiades*, ſays, That *the firſt ſacrifices were offered,* ὑπὸ τίνας καιροὺς ψυχὴν ἀντὶ ψυχῆς αἰτούμενος, *on ſome occaſions requiring life for life.* See more of this, *Outram de Sacr. l.* 1. *c.* 22. And *Pearſ. Vindiciæ Ignat.* Par. 2. *c.* 15. *p.* 206, 207, 208. This being then the conſtant opinion both of *Jews* and *Gentiles*, that their *piacular victims* were λύτρα and ἀντίλυτρα, *ranſoms* for the life of the ſinner; and that he who gave his life for another, ſuffered in his ſtead, and to preſerve him from death; they could not otherwiſe judge, but that our Lord intended, by this expreſſion, to ſignify, that he gave his life inſtead of the lives of thoſe for whom he ſuffered: Vain here are the *Socinians*, when they ſay, this price was to be paid to *Satan*, who detained us captive; for the price is only to be paid to him that retains the captive, when he doth this for gain, to make money of him, as the *Turks* now do at *Tripoli* and *Algiers*, not when a man is detained in cuſtody, or priſon, for violation of a law; for then it is not the *Gaoler*, but the *Legiſlator*, to whom the price of his redemption muſt be paid, or ſatisfaction made. And *Crellius* in vain denies, that this price was paid to God, for *Chriſt* became our ranſom, as he offered up his life and blood for us; now *he gave himſelf a ſacrifice and oblation to God*, Eph. 5. 2. *He offered himſelf without ſpot to God*, Heb. 9. 14. He therefore paid the price of our redemption to God.

(b) L. de Maccab. p. 1090. C. (c) Eurip. Alceſt. V. 282. (d) De Abſt. l. 4. § 15.

CHAP.

CHAP. XXI.

1. AND when they drew nigh to Jeruſalem, and were come (*through Bethany,*) to Bethphage, to the mount of Olives, then ſent Jeſus two of (*his*) diſciples, (*Mark* 11. 1. *Luke* 19. 29.)

2. Saying to them, Go into the [a] village over againſt you, and ſtraightway entering (*into it,*) ye ſhall find [b] an aſs tied, and a colt (*tied*) with her, (*on which never man ſat,* Mark 11. 2.) looſe them, and bring them to me.

3. And if any man ſay ought to you, (*aſking, why you do this,* Mark 11. 3.) ye ſhall ſay, The Lord hath need of them; and ſtraightway (*hearing that*) he will ſend them.

4. All this was done (*by Chriſt,*) that it might be [c] fulfilled which was ſpoken by the Prophet (*Zachary,* Chap. 9. 9.) ſaying,

5. Tell ye the daughter of Zion, Behold, thy King cometh to thee, meek, and ſitting upon an aſs, and (*that is*) a colt, the foal of an aſs.

6. And the diſciples went, and did as Jeſus commanded them; (*and they found the colt tied by the door without, in a place where two ways met, and they looſed them,* Mark 11. 4. *and the owners of the colt ſtanding by, ſaid, Why do ye looſe the colt?* ver. 5. *And the diſciples anſwered, We do as Jeſus, who hath need of him, commanded us, and then they ſuffered them,* ver. 6. Luke 19. 31. 34.)

7. And (*ſo they*) brought the aſs and the colt, and put on (*one of*) [d] them, (*to wit, the colt*) their cloaths, and they ſet him thereon.

8. And a very great multitude [e] ſpread their garments in the way, others cut down branches from the trees, and ſtrewed them in the way, (*as before a King; and as he was going down to the mount of Olives, the whole multitude of his diſciples began to praiſe God with a loud voice, for all the wonderful things that they had ſeen,* Luke 19. 37.)

9. And the multitude that went before, and that followed (*after*) cried, ſaying, (*As they did uſually at the feaſt of tabernacles,*) Hoſanna to the Son of David; Bleſſed is (*he*) he that cometh in the name of the Lord; Hoſanna in the higheſt; (*wiſhing proſperity to him and his kingdom, from him that dwells in the higheſt heaven.*)

10. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11. And the multitude ſaid, This is Jeſus the Prophet of Nazareth, (*a city*) of Galilee.

12. And Jeſus went (*the next day,* Mark 11. 12.) into the temple of God, and [f] caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves,

13. And ſaid to them, It is written, [g] My houſe ſhall be called the houſe of prayer (*for all nations,* Iſa. 56. 7.) but ye (*by theſe practices*) have made it a den of thieves (i. e. *by turning it into a place of unjuſt gain, you have verified the complaint of the Prophet Jeremy,* Chap. 7. 11. *that it was become a den of robbers.*)

14. And the blind and the lame came to him in the temple, and he healed them.

15. And when the Chief Prieſts and Scribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the Son of David, they were ſore diſpleaſed,

16. And ſaid to him, Heareſt thou what theſe ſay? (*Rebuke them for it,* Luke 19. 39.) And Jeſus ſaith unto them, Yea, (*I hear them fulfilling the prophecy of the Pſalmiſt; for*) [h] have ye never read (*theſe words,* Pſal. 8. 2.) Out of the mouth of babes and ſucklings thou haſt perfected praiſe? (*They therefore are excited by him to do that which your malice will not ſuffer you to do for the glory of God.*)

17. And (*having ſaid this*) he left them, and went out of the city into Bethany, and he lodged there (*with his diſciples,* Mark 11. 11.)

18. Now in the morning, as he returned into the city, he hungred.

19. And when he ſaw a fig-tree in the way, he came to it, and found nothing thereon but leaves only; and (*he*) ſaid unto it, Let no fruit grow on thee henceforward for ever: And preſently the fig-tree withered away; (*by this example ſhewing, that the Jewiſh nation, which being watered with the Goſpel, brought forth no anſwerable fruit, was nigh unto curſing, and would ſuddenly be rejected by God,* Heb. 6. 8.)

20. And when (*Peter,* Mark 11. 21. *and*) the diſciples ſaw it, they marvelled, ſaying, How ſoon is the fig-tree withered away!

21. Jeſus anſwered, and ſaid unto them, Verily I ſay unto you, [i] If ye have faith, and doubt not, ye ſhall not only (*be able to*) do this, which is done to the fig-tree, but alſo, if ye ſhall ſay to this mountain, Be thou removed, and be thou caſt into the ſea, it ſhall be ſo done.

22. And all things whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.

23. And [i]

23. And when he was come into the temple, the chief prieſts and the elders of the people came to him as he was teaching, and ſaid, [k] By what authority doeſt thou theſe things? and who gave thee this authority, (*thus to controul us, and reprove our practices, to whom the government of the temple, and of the people is committed?*)

24. And Jeſus anſwered, and ſaid to them, I alſo will aſk you one thing; which, if you tell me, I in like wiſe will tell you by what authority I do theſe things; (*or, you may diſcern this without my telling you, for John bore witneſs to me,* John 5. 33.)

25. The [l] baptiſm of John, whence was it? from (*the God of*) heaven, or of men (*only?*) And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay to us, Why did ye not then believe him?

26. But if we ſhall ſay, Of men, we fear (*leſt we ſhould be ſtoned by*) the people; for all hold John as a Prophet.

27. And they anſwered Jeſus, and ſaid, We cannot tell: And he ſaid to them, Neither tell I you, by what authority I do theſe things.

28. But what think you (*of this parable, which fitly repreſents your ſtubbornneſs in rejecting the doctrine of John?*) [m] A certain man had two ſons; and he came to the firſt, and ſaid (*to him,*) Son, go, work to day in my vineyard.

29. He anſwered, and ſaid (*to his father,*) I will not: but afterwards he repented (*of his undutiful denial,*) and went.

30. And he came to the ſecond, and ſaid likewiſe: and he anſwered and ſaid, I go, Sir, and (*but he*) went not.

31. Whether of them twain did the will of his father? They ſay unto him, The firſt (*only:*) Jeſus ſaith to them, (*You fitly reſemble the ſecond ſon; and the publicans, whom ye ſo much deſpiſe, are liker to the firſt; for*) Verily I ſay unto you, that the publicans and harlots (*hearing John ſaying, Repent, for the kingdom of heaven is at hand; and repenting*) go into the kingdom of God before you; (*who are ſo far from going before them, in obedience to this command of God by John, that you deſpiſe it.*)

32. For [n] John came to you (*to inſtruct you*) in the way of righteouſneſs, and ye believed him not, but the publicans and the harlots believed him: and ye, when ye had ſeen (*them do*) it, repented not afterward, that ye (*alſo*) might believe him.

33. Hear another parable (*reſembling God's kind dealings with you, and your evil returns to him:*) [o] There was a certain houſholder, which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower (*in it,*) and let it out to huſband-men, and went into a far country.

34. And when the time of the fruit drew near, he ſent (*ſucceſſively*) his ſervants to the huſbandmen, that they might receive the fruits of it.

35. And the huſband-men took his ſervants, and beat one, and killed another, and ſtoned another, (*as you have dealt with the Prophets,* Matth. 5. 12.)

36. Again, he ſent other ſervants more than the firſt, and they did to them likewiſe, (*in this alſo reſembling you; for which of the Prophets did not your fathers perſecute?* Acts 7. 52.)

37. But laſt of all he ſent to them his (*only*) ſon, ſaying, (*perhaps*) they will reverence my ſon.

38. But when the huſband-men ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance.

39. And (*accordingly*) they caught him, and caſt him out of the vine-yard, and ſlew him, (*as you will do,* Chap. 20. 18.)

40. When the Lord therefore of the vineyard cometh, what (*think you*) will he do to thoſe huſband-men?

41. [p] They ſay to him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard to other huſband-men, who ſhall render him the fruits (*of it*) in their ſeaſons.

42. Jeſus ſaith to them, Did you never read in the ſcriptures (*thoſe words recorded,* Pſal. 118. 22. The ſtone which the builders rejected, the ſame is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes: (*Now you are thoſe builders, and I whom you reject, am that chief corner-ſtone.*)

43. [q] Therefore I ſay to you, The kingdom of of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whoſoever ſhall [r] fall on (*or ſtumble at*) this ſtone, (*or through ignorance, or the prejudices he hath received from you, ſhall continue in his unbelief,*) ſhall be broken (*by it;*) but on whomſoever it ſhall fall (*in vengeance, as it will heavily upon you,*) it will grind him to powder.

45. And when the chief prieſts and Phariſees had heard his parables, they perceived (*at the laſt*) that he ſpake of (*what ſhould befal*) them.

46. But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a Prophet; (*and this at preſent reſtrained them from ſo doing.*)

ANNOTA-

ANNOTATIONS on Chap. XXI.

Ver. 2. [a] Πορεύεσθε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, *Go to the village over against you.*] This could not be *Jerusalem* that was against Christ, and his *Apostles*, as some gloss the words; that being not a village, but a city; but, as the (a) *Arabian Geographer* informs us, it was *a little village two miles distant from the mount of Olives towards the south.* See *Bochart. Hieroz. l.* 2. *c.* 17. *col.* 210.

Ibid. [b] Εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς, *Ye shall find an ass bound.*] Seeing all the other *Evangelists* testify, that the colt was bound, the words of St. *Matthew* must be filled up thus, *And a colt bound with her.*

Note also, that the other *Evangelists* make mention only of the colt, because our *Saviour* sat upon him only. See Note on *v.* 7. Note also here, a wonderful instance of *Christ*'s prescience in the minutest matters, *viz.* 1. You shall find a colt, 2. On which no man ever sat, 3. Bound with his mother, 4. In *bivio*, 5. As you enter into the village; 6. The owners of which shall at first seem unwilling that you shall unbind him; 7. But when they hear the Lord hath need of him, they will let him go.

Ver. 4. [c] *All this was done,* ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, *that it might be fulfilled, which was spoken by the Prophet,*——*meek, and sitting,* ἐπὶ ὄνον, καὶ πῶλον, *upon an ass, and upon a colt, the foal of an ass;*] John 12. 15. *sitting* ἐπὶ πῶλον ὄνου, *upon the foal of an ass,* which makes it reasonable to conceive, that καὶ here signifies, *id est,* as *Vau* oft does. See Note on *Colos.* 1. 2. Moreover, here note, (1.) That the *ancient Jews* refer this place of *Zachary* 9. 9. to the *Messias.* So *Midras Coheleth,* in *Eccl.* 1. 9. *Such as our first redeemer was,* (i. e. *Moses,*) *such shall be the last,* (the *Messiah*;) *the first set his wife and children upon an ass,* Exod. 4. 20. *And so shall it be with the last, of whom it is said,* Zachary 9. 9. *He is poor, and sitting upon an ass. Nachmonides* in *Midras,* upon *Gen.* 49. saith, *The Messias is he of whom it is said, He is poor, and sitting upon an ass.* This was a thing so well known, that they in the (b) *Talmud* introduce *Sapores,* King of the *Persians,* speaking thus to the *Jews, You say, that your Messias shall come upon an ass, I will send him an horse.* See more to this purpose in *Bochart. Hieroz. l.* 2. *c.* 17. *col.* 213, 214. Note also hence from (c) St. *Chrysostom,* an argument, that our *Jesus* was their true *Messiah*; they being not able to shew any other that came thus to them. See *Examen Millii* here.

Ver. 6, 7. [d] *They brought the ass and the colt,* καὶ ἐπεκάθισαν ἐπάνω αὐτῶν, *and set him upon them,*] ἐπ' αὐτῷ, *upon him,* Mark 11. 7. ὃς ἐπὶ τὸν πῶλον, *upon the colt,* Luke 19. 35. it seeming not probable to most interpreters, that in so short a journey *Christ* should ride upon them both; and three *Evangelists* mentioning only one, it seems necessary here, to admit of the figure called *Enallage numeri,* frequent in other places; so the ark rested *upon the mountains of Ararat,* Gen. 8. 3. *i. e.* upon one of them; *the cities in which Lot dwelt,* Gen. 19. 29. *i. e.* in one of which. See *Gen.* 23. 6. *Jos.* 7. 1. *Matth.* 27. 44. *Luke* 23. 39. *John* 12. 14. St. *Matthew* seems to add both, either in compliance with the words of the *Prophet,* or because he sat upon the colt, the ass going along with him, tho' *Theophylact* saith, they set him, ἐπάνω τῶν ἱματίων, *upon the garments.*

Ver. 8. [e] *And a very great multitude,* ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, *Strewed their garments in the way, others cut down branches.*] Here observe, that this strowing of cloaths, flowers and branches in the way, were ceremonies used toward great men, and especially to *Kings* and *Emperors:* Thus, saith (d) *Herodotus,* they went before *Xerxes,* passing over the *Hellespont,* μυρσίνῃσι στρωννύντες τὴν ὁδὸν, *strowing the way with myrtle branches:* Thus when *Cato* left his soldiers, to return to *Rome,* ὑπεστρώννυον τὰ ἱμάτια τοῖς ποσὶν ἢ βαδίζοι, *they laid their garments in the way;* which, saith (e) *Plutarch, was an honour then done only* τοῖς αὐτοκρατόρων ὀλίγοις, *to few Emperors.* And when the *Captains* proclaimed *Jehu* King, *they put their garments under him,* 2 Kings 9. 13. This therefore the people do now to *Jesus,* as being to proclaim him the King *Messiah.* (2.) Observe, That at the feast of tabernacles, it was the custom of the *Jews,* not only to sing *Hosannas* with the greatest joy, but also to carry branches in their hands, desiring, as the *Jews* still wish to do at this feast, that they may thus rejoice at the coming of their *Messiah*; whence, owning *Jesus* for the person, they use the *Hosannas,* and the rites observed at that feast, wishing prosperity to him and his kingdom, from him that dwelleth ἐν τοῖς ὑψίστοις, *in the highest heavens,* Luke 19. 38.

(a) Clim. 3. ar. 5.

(b) Sanhed. c. 11. f. 98.

(c) Ἐρώτησον τοίνυν τὸν Ἰουδαῖον ποῖον Βασιλέως ὀχούμενον ἐπὶ ὄνου ἤλθεν εἰς Ἱερουσαλήμ, ἀλλ' ἐν ἂν ἔχοιεν εἰπεῖν ἄλλ' ἢ τοῦτον μόνον.

(d) L. 7. c. 56.

(e) In Cat. Min. p. 764.

Ver. 12. [f] *And Jeſus went into the temple of God,* καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας, καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, &c. *and caſt out all thoſe that bought and ſold in the temple, and overthrew the tables of the money-changers,* &c.] *Chriſt* ſeems not here abſolutely to forbid this permutation; it being almoſt neceſſary for them who lived far from *Jeruſalem,* to bring up money to purchaſe ſacrifices and oblations there, rather than to bring them ſo long a journey, and ſuitable in equity to the law concerning *tythes,* Deut. 14. 24, 25, 26. But he condemns the avarice of the *Prieſts,* who, when theſe things were bought before in the *ſhambles* and markets of *Jeruſalem,* had, for their ſordid gain, now brought this merchandice into the houſe of God; and that this was done in honour of that ſacred place, is evident from the words following, *Mark* 11. 16. See the note there. The money-changers ſat there not only about the payment of the *half ſhekel* to the *ſanctuary,* but chiefly for the return of money from remote places; (this payment being made even by the *Jews* in their ſeveral diſperſions) that ſo they who came to *Jeruſalem* to worſhip, paying it to merchants at home, might have it ſafe from thieves, and from the trouble of carriage, at *Jeruſalem.*

Ver. 13. [g] *And ſaith unto them, It is written, My houſe ſhall be called,* οἶκος προσευχῆς *a houſe of prayer,* (to all nations, *Mark* 11. 17.) *and ye have made it a den of thieves.*] God ſaid by the *Prophet, My houſe ſhall be called an houſe of prayer for all people,* Iſa. 56. 7. So *Iſa.* 60. 7. *i. e.* an houſe dedicated to my worſhip; of which, prayer was eſteemed an eminent part, as is evident from *Solomon*'s prayer at the dedication of the *temple*; which ſuppoſes, God's people ſhould continually pray in, or towards that houſe; and that they did ſo at the time of offering incenſe, we read, *Luke* 1. 10. Thither alſo went the *Phariſee* and the *Publican* to pray, *Luke* 18. 10. Thither alſo went the *Heathen proſelytes* of the gate, and therefore had a court ſtiled, *The court of the Gentiles,* and this made it *an houſe of prayer for all nations:* But you, ſaith *Chriſt,* by turning it into a place of unjuſt gain, *i. e.* of gain got by exactions tending to the loſs and damage of the people, have given juſt occaſion to apply to you thoſe words of *Jeremy,* Chap. 7. 11. *My houſe is become a den of robbers in your eyes;* you making a gain of that ſervice, which you ought freely to attend upon, having your tythes from them, and a ſhare of their offerings for that very end. See additions N° 33.

Ver. 15, 16. [h] *Have you never read, that out of the mouths of babes and ſucklings I have ordained praiſe?*] I do not ſee reaſon to ſay, *Chriſt* cites theſe words as a prediction of the things here done to him; but only to ſay, what was there ſaid, might well be accommodated to this action; for, if when that young ſtripling *David,* whoſe Son, according to the fleſh, I am, and who was an eminent type of me, conquered *Goliath,* that great enemy of God's people; all the women, probably attended with their *children,* came out of their cities, dancing and ſinging praiſe to God, 1 *Sam.* 18. 6. is it not reaſonable, that the multitudes ſhould ſing *Hoſanna* to *the Son of David,* coming to vanquiſh the *Devil,* that great enemy of his Church? And now that God *hath raiſed up an horn of ſalvation for them in the houſe of his ſervant David, to deliver them from their enemies, and from the hands of all that hate them,* Luke 1. 68, 74. that they ſhould ſing *Glory to God in the higheſt,* and wiſh proſperity to the kingdom he is now erecting.

Ver. 21. [i] Ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, *If ye have faith and doubt not,*— καὶ τῷ ὄρει τούτῳ εἴπητε, *if ye ſhall ſay to this mountain, Be thou removed, and be thou caſt into the ſea, it ſhall be done.*] That μὴ διακριθῶσι ſignifies *not to diſcriminate,* or put a difference; See Note on *Rom.* 14. 23. And ſo here it may import, If you have ſuch a faith as puts no difference between things you can, and things you cannot do, but makes you fully perſuaded, you can do any thing which tends to the glory of God, and is requiſite for the promotion of the *Chriſtian* faith, you ſhall be able to perform the moſt difficult things; for that is the meaning of that phraſe, *to root up mountains:* It being ſaid by the *Jews* of their *doctors,* which were able to ſolve the moſt difficult queſtions, ſuch a one is *a rooter up of mountains.* See Note on 1 *Cor.* 13. 2. Tho' therefore *Nyſſen* ſaith, that *Gregory* of *Neocæſarea*; and *Jerom,* that *Hilarion* removed mountains; yet I prefer the allegorical expoſition, eſpecially conſidering, that what is here a mountain, is *Luke* 17. 6. *a ſycamore tree.*

Note alſo, That theſe words muſt be reſtrained to the age of *miracles,* and to the perſons to whom they were ſpoken, the *Apoſtles* and firſt propagators of the Goſpel; it being certain from experience, that this is no ordinary and perpetual gift of *Chriſtians:* And that the thing here promiſed, was extraordinary, appears from the faith required to it, called by St. *Mark, The faith of God;* i. e. either the greateſt and moſt excellent faith, as πόλις μεγάλη τῷ Θεῷ, *is a very great city,* Jon. 3. 3. and ἀνὴρ τῷ Θεῷ, *a very comely perſon,* Acts 7. 20. So *wreſtlings of God,* Gen. 30. 8. *mountains of God,* Pſal. 36. 7. *cedars of God,* Pſal. 80. 11. Or elſe ſaith, that doth certainly perſuade us of God's extraordinary aſſiſt-

ance;

ance: And that this respects the *Apostles*, is evident, because *Christ* elsewhere speaks this to them, on the account of that defect of faith which made them fail in casting out a devil, *Matth.* 17. 19, 20.

Ver. 23. [k] Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; *By what authority dost thou these things, and who gave thee that authority?*] This the *Chief Priests* and *rulers* ask, because the ordinary authority of teaching in the *temple*, was to be derived from them, of teaching elsewhere from their *doctors*. But yet it was a vain question, after they had seen his miracles, and knew he claimed a commission from God, and had told them that *the works he had done in his Father's name bore witness of him*, John 5. 36.

Ver. 25. [l] Τὸ βάπτισμα Ἰωάννου πόθεν ἦν, ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; *The baptism of John whence was it, from heaven or from men?*] From heaven, *i. e.* from God; for heaven here is not opposed to earth, but to men. So *to sin against heaven*, Luke 15. 18, 21. is to *sin against God*. See the Note there. *John* was a voice crying in the wilderness, *prepare ye the way of the Lord*, Matth. 3. 3. He baptized with the *baptism* of repentance, saying to the people, that they should believe in him that was to come after him, *that is, in Christ Jesus*, Acts 19. 4. He came to give testimony to *Christ*, John 1. 7, 15. declaring that he was *the Lamb of God, that took away the sins of the world*, v. 29. whence it is evident that the *Chief Priests* and *Pharisees* could not own the baptism of *John* to be from heaven, but they must also own *Christ* to be the Son of God, and him concerning whom God had testified by a voice from heaven, and by the descent of the *Holy Ghost* upon him, that he was *the beloved Son in whom he was well pleased*; whence these great *doctors* chose rather to pretend ignorance, than to confess that truth which would condemn them. And whereas it is added, *ver.* 26. that all held *John* ὡς προφήτην, *as a Prophet*, this *as*, doth not import similitude, but that he was truly so; as when it is said, *we have seen his glory*, ὡς μονογενοῦς, *as of the only begotten of the Father*, John 1. 14. ὡς ἐξουσίαν ἔχων, *as having authority*, Mat. 7. 29. See Note on *Rom.* 9. 32. hence *he is said to be a Prophet*, Luke 20. 6. and ὄντως προφήτης, *truly a Prophet*, Mark 11. 32.

Ver. 28, 31. [m] *A man had two sons.*] By the first of these two sons, all the interpreters I have read, understand the *publicans*, by the second, the *scribes* and *Pharisees*; because Christ, in the close of this *parable*, ver. 32. seems so to interpret it. But yet it seems to me a probable conjecture, that by the first son, we may understand the *Gentiles* represented by the *prodigal son*, Luke 15. For it hath been noted on *ver.* 1, 2. of that Chapter, that *publicans* by the *Jews* were ranked with the *Heathens*, and that the *Heathens* were represented by the *Jews* as πόρναι *harlots*, and *born of harlots*. See the Note on *John* 8. 41. And when *Christ* came among them, or they came to him, he found them still more ready to believe in him, than the *Jews*, and more especially than the *scribes* and *Pharisees*; he not not finding such faith in *Israel* as in the *Centurion*, Matth. 8. 10, 11. and in the *Syrophœnician* woman, *Mark* 7. 29. See *Chap.* 14. 34, 35, 36. *John* 12. 20, 23, 24. So the import of it may be this; You *Jews*, who stile yourselves the sons of God, and you *scribes* and *Pharisees*, who pretend to so much religion, and so great zeal for God, and to be guides to others in the way of life, are not only more alien from it, when taught you by me and my fore-runner, than the *publicans* and *harlots*, but than those *Gentiles* are, whom you represent as such. See Additions N° 34.

Ver. 32. [n] *For John came to you in the way of righteousness, and ye believed him not*, &c.] So saith (f) *Josephus*, that the *Baptist* came to teach them virtue, and to come to his *baptism*, exercising τὰ πρὸς ἀλλήλους δικαιοσύνῃ, καὶ πρὸς τὸν Θεὸν εὐσεβείᾳ. *Righteousness towards one another, and piety towards God.* It follows, but the *publicans* and *harlots believed on him, and you afterwards repented not that ye might believe*, &c. *Christ* here saith, that the *publicans and harlots*, προάξουσιν, *go before you into the kingdom of God*, ver. 31. not that the *scribes* and *elders* of the people of the *Jews* followed after them; for those *scribes* and *Pharisees received not the baptism of John*, Luke 7. 39. but that by their example they shewed them the way they ought to follow. Now from this parable note,

1*st*, That the *scribes* and *Pharisees*, and other *Jews*, might and ought to have been moved by the admonitions of the *Baptist*, and the example of the *publicans*, to repentance and faith; for why else doth *Christ* here blame them, that they were not prevailed on by these means to believe, and repent?

2*dly*, That therefore an internal, irresistible force, or power cannot be necessary to produce this repentance, and this faith. For, if the *publicans* and *harlots* were thus moved to repent, what wonder is it that they went before the *scribes* and *Pharisees*, who having no such powerful impulse, were left under an impossibility of repenting?

(f) Antiq. l. 18. c. 7. p. 626 G.

Why is it that it is repreſented as their crime, that they did not repent at the preaching of *John*, or follow the example of the *Publicans*, ſince the event ſhews, that no ſuch irreſiſtible motive to repentance, was contained either in the *Baptiſt*'s preaching, or in their example?

Ver. 33. o *There was a certain houſholder*, &c.] For explication of this parable obſerve, that in it is repreſented,

1*ſt*, The favour and providence of God towards the *Jewiſh Church* and nation, as being *the vineyard he himſelf had planted*, and had watered with his heavenly dew, the waters of life, *i. e.* the doctrine of the *law* and the *Prophets*; he alſo had incloſed it and hedged about it, not only by his care and providence, but by his covenant of *circumciſion*, and his preſence with them, and his owning them for his own people above all the nations of the earth, Note,

2*dly*, That the *huſbandmen* to whom this vineyard was let out were the *Prieſts* and *Levites*, *doctors* and *rulers* of that *Church* and people; who are here repreſented not only as wanting in their duty, which was to make this vineyard fruitful, and to prepare it to receive his *Prophets* and *meſſengers* with due *reverence*, and eſpecially to receive his Son and their *Meſſiah* with faith, reverence and obedience; but even conſulted with, and ſpurred on the people to offer the moſt vile affronts unto them, and even to deſtroy his Son and their *Saviour*; for tho' *Chriſt* ſpake this *parable* to the people, *Luke* 20. 9. the *Prieſts* and *Phariſees* perceived that *he ſpake of them*, v. 45. when therefore it is here ſaid, *they will reverence my Son*, v. 37. theſe words, as *Theophylact* notes, *Chriſt* ſpake, not being ignorant what really they would do, ἀλλὰ τὸ ἁρμόττον προσχθῆναι καὶ τὸ εἰκὸς λέγων, *but ſhewing what was fitting to be done*, and they ought to have done; and therefore, *Luke* 20. 13. the phraſe is varied thus, ἴσως *perhaps they will reverence my Son when they ſee him.*

3*dly*, That this deportment of the *huſbandmen*, and of the people, led and excited by them to this murder of his Son, and treatment of his *Prophets*, would render them obnoxious to the heavieſt of divine judgments.

Ver. 41. p *They ſay unto him, He will miſerably deſtroy thoſe wicked men:*] How this is to be reconciled with St. *Luke*, ſee *Luke* 20. 16.

Ver. 43. q Ἀφθήσε᾽ ἀφ᾽ ὑμῶν ἡ βασιλεία τ̃ Θεῦ ἀπὸ τ̃τε, for this thing, *i. e.* the builders refuſing this ſtone, *the kingdom of God ſhall be taken from you*, &c.] Hence it is evident that God deſerted the *Jewiſh Church*, and let this ſtone ſo fall upon them, as to grind them to powder, becauſe of their rejecting the *Meſſiah*: The evidence that this affords to the truth of the Chriſtian faith, ſee in the preface to the Goſpels.

Ver. 44. r *And he that falleth on this ſtone ſhall be broken*, &c.] *i. e.* He that ſtumbles on this ſtone, whilſt he is here on earth, being offended at his doctrine, life or death, ſhall be broken by his fall upon it, as is the perſon ſtoned, by the ſharp ſtone he falls upon; but he, on whom this ſtone ſhall fall, when he is elevated to his throne of glory, ſhall be more violently ſhattered by it; as is the perſon ſtoned by the great ſtone, as big as two men can lift, thrown down violently upon his breaſt.

CHAP. XXII.

1. AND Jeſus anſwered (*with relation to them*) and ſpake to them again by parables, and ſaid,

2. The (*doctrine of the*) [a] kingdom of heaven, (*preached to this nation*) is like (*to find a ſucceſs anſwerable*) unto (*that of*) a certain King, who made a marriage for his ſon,

3. And ſent forth his ſervants to call them who were (*to be*) bidden to the wedding, (viz. *the Apoſtles, and the ſeventy ſent to the loſt ſheep of the houſe of Iſrael*, Matth. 10. 6. Luke 10. 1.) and (*being thus lovingly invited*) they would not come.

4. (*Wherefore*) Again he ſent forth other ſervants, (viz. *the Apoſtles, and the hundred and eight on whom the Holy Ghoſt fell*,) ſaying, Tell them that were bidden, Behold I have prepared my dinner, my oxen and fatlings are killed, and all things are ready, come (*I pray you*) to the marriage (*feaſt.*)

5. But they made light of it, (i. e. *the invitation*,) and went their way, one to his farm, another to his merchandiſe.

6. And the remnant (*of them*) took his ſervants, and intreated them ſpitefully, and ſlew (*ſome of*) them.

7. But when the King heard thereof, he was wroth, and he [b] ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city, (*and ſo will this ſpiritual King deal with thoſe of this nation, who not only refuſe his invitation to partake of the bleſſings of the Goſpel; but alſo kill his meſſengers; he by the Roman army will deſtroy them, and their capital city.*)

8. Then ſaith he to his ſervants, The wedding (*feaſt*) is ready, but they who were bidden were

were not [c] worthy, *(and therefore shall not taste of this feast.)*

9. Go ye therefore into the [d] high-ways, *(to the dispersion of the Jews, and to the Gentiles,)* and as many as ye shall find, bid to the marriage.

10. So these servants went out into the high-ways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests.

11. And when the King came in to see the guests, he saw there a [e] man which had not on a wedding-garment, (i. e. *a faith, and conversation answerable to the design of the Gospel.*)

12. And he saith to him, Friend, how camest thou in hither, not having a wedding-garment, and he was (*as one*) speechless.

13. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into utter darkness, there shall be weeping and gnashing of teeth, (*so shall it be with the Jews, the children of the kingdom*, Matth. 8. 12. Luke 13. 28.)

14. For [ee] many (*of the Jews*) are called (*by*) but few (*of them*) are chosen, (i. e. *believers of the Gospel*, See Note on 1 *Pet.* 2. 9.)

15. Then went the Pharisees (*perceiving that this parable was designed against them,*) and took counsel how they might entangle him in his talk.

16. And (*Accordingly*) they sent unto him their disciples with the [f] Herodians, saying, (*with insidious flattery,*) Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man (*'s person,*) for thou regardest not the person of men.

17. Tell us therefore, what thinkest thou (*in this case?*) Is it [g] lawful to give tribute to Cæsar, or not? (*that if he had said no, they might represent him as an enemy to Cæsar; if yea, as no friend to their nation.*)

18. But Jesus perceived their wickedness, (i. e. *their evil design,*) and said (*to them,*) Why tempt ye me, ye hypocrites, (*endeavouring to ensnare me under pretence of reverence to me?*)

19. Shew me the tribute money. And they brought to him a (*Roman*) penny:

20. And he saith to them, Whose is this image and superscription (*that this money bears?*)

21. They say to him (*it is*) Cæsar's. Then saith he to them, (*this being an evidence that Cæsar's government hath obtained among you,*) render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's; (i. e. *the tribute due to his temple.*)

22. When they had heard those words, they marvelled (*at his wisdom;*) and left him, and went their way.

23. The same day came to him the [h] Sadducees, who say that there is no resurrection (*of the body,*) and asked him;

24. Saying, Master, Moses said, If a man die having no children, his brother shall marry his wife, and raise up seed unto his brother:

25. Now there were with us seven brethren, and the first, when he had married a wife, deceased, and having no issue, left his wife to his brother.

26. Likewise the second also, and the third, (*and so on*) to the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection, whose wife shall she be of the seven, for they all had her?

29. Jesus answered, and said unto them, Ye do err, not knowing the scriptures, (*declaring that there shall be a resurrection*) nor the power of God (*enabling him to effect it.*)

30. (*And as for your argument against it, it is grounded on a false supposition,*) for in the [i] resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven, (*in that they cannot die,* Luke 20. 36. *and so can need no reparation by new births.*)

31. But as touching the [k] resurrection of the dead, (*this, I say, is denied by you, because ye know not the scriptures; for*) have ye not read that which was spoken to you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob, (*and so I own them still as my sons and children? now*) God is not the God of (*them who are to continue in the state of*) the dead, but of the living, (*his children being sons of the resurrection,* Luke 20. 36.)

33. And when the multitude heard this, they were astonished at his doctrine.

34. But when the Pharisees had heard, that he had put the Sadducees to silence, they were gathered together.

35. Then one of them, which was a lawyer, (i. e. *an interpreter of the law,*) [l] asked him a question, tempting him, (i. e. *making a trial of his skill,*) and saying,

36. Master, which is the great commandment in the law?

37. Jesus said to him, Thou shalt [m] love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; (i. e. *above and before all other things, affecting them only with relation and subordination to God.*)

38. This

38. This is the firſt, and great commandment.

39. And the ſecond is like to it, (*viz.*) [n] Thou ſhalt love thy neighbour as thyſelf.

40. On theſe two commandments [o] hang all the law and the Prophets (*theſe being an abridgment of what is contained in them both.*)

41. While the Phariſees were (*thus*) gathered together, Jeſus aſked them;

42. Saying, What think you of Chriſt, whoſe Son is he? they ſay to him, (*he is*) the Son of David.

43. He ſaith unto them, How then doth David in (*the prophetical afflatus of the*) Spirit call him Lord, ſaying,

44. The Lord ſaid to my Lord, ſit thou on my right hand, till I make thine enemies thy footſtool.

45. If David then call him Lord, how is he his Son?

46. And no [p] man was able to anſwer him a word (*to that enquiry,*) neither durſt any man from that day forth aſk him any more queſtions.

ANNOTATIONS on Chap. XXII.

Ver. 2. [a] *THE kingdom of heaven is likened ἀνθρώτῳ βασιλεῖ ὃς ἐποίησε γάμους, to a King who made a marriage for his ſon.*] That γάμος ſignifies a marriage feaſt we learn from (a) *Phavorinus*, and others, on thoſe words of *Homer*, Od. α. v. 225. ἐλαστὶν ἧς γάμος. See Dr. *Hammond* on *Matth.* 9. e. And becauſe theſe feaſts continued ſometimes a week, or more, as we learn from thoſe words of *Laban* to *Jacob*, Gen. 29. 27. *fulfil her week*, i. e. keep a ſeven days feaſt for her marriage; and from *Samſon*, who at his marriage ἐποίησε πότον ἡμέρας ἑπτὰ, *made a feaſt ſeven days, for ſo uſed the young men to do*, Judg. 14. 10. therefore the word is γάμους in the plural, there being not many *marriages*, but many wedding feaſts at *marriage*. This ſenſe of the word is evident from *ver.* 4. *my oxen and fatlings are killed, come, εἰς γάμους, to the marriage feaſt.* The King here repreſents God the *Father*, the Son, the Lord Jeſus Chriſt, deſcribed often as the *ſpouſe* of his Church, *Matth.* 9. 15.——25. 1. *John* 3. 29. 2 *Cor.* 11. 2. *Apoc.* 19. 7. the ſervants ſent to call them that were bidden, *i. e.* the *Jews*, invited by the *Baptiſt*, and our Lord calling them to repentance, becauſe *the kingdom of God was at hand*, might be the *Apoſtles*, and the *ſeventy diſciples* ſent at firſt only *to the loſt ſheep of the houſe of Iſrael*, Matth. 10. 5, 6. Luke 9. 2.——10. 1. The ſervants ſent again after the fatlings were killed, were the ſame *Apoſtles* and other ſpiritual perſons, ſent after our Lord's reſurrection with a new commiſſion, to be *Chriſt*'s witneſſes in *Jeruſalem, and throughout all Judea*, Acts 1. 8. for the words Son, and the kingdom of heaven, repreſented by this parable, will not permit us to ſay theſe ſervants were the *Prophets* ſent before to the *Jews*. See Additions N° 35.

Ver. 7. [b] *The King was wroth, πέμψας τὰ στρατόπεδα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε, And ſending his armies deſtroyed thoſe murderers, and burnt up their city*;] *i. e.* Upon their refuſal, he decreed to ſend the *Romans* to deſtroy the *Jews*, and burn their *temple* and their *city*; which they ſo fully performed, as to deſtroy, during thoſe wars, ſaith *Joſephus*, *eleven hundred thouſand Jews*, to burn their *temple*, conſume, and ſo lay waſte their city, as that all men conceived, ſaith *Joſephus*, *it never could be built again.*

Ver. 8. [c] Οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι, *But they that were called were not worthy*;] They were not well diſpoſed to receive the Goſpel, not willing to repent, and believe, and entertain the preachers of it kindly, which is the indication *Chriſt* gives his *Apoſtles* who were ἄξιοι *worthy*, Matth. 10. 11, 13, 14. they were ἀμελήσαντες *deſpiſers* of this ſpiritual banquet, out of love to their ſecular intereſts; here *ver.* 5. they loved other things more than *Chriſt*, and the bleſſings of his kingdom; which he that doth, ſaith *Chriſt*, οὐκ ἔστι μου ἄξιος, *is not worthy of me*, becauſe he will not take up his croſs and follow me, *Matth.* 10. 37, 38.

Ver. 9. [d] Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, *Go therefore into the highways*, &c.] *i. e.* to thoſe of the *diſperſion*; for after they had begun at *Jeruſalem*, and preached through *Judea*, they alſo were to preach the Goſpel to the other *Jews*, the ſeed of *Abraham*; this ſalvation being to be tendered to the *Jews firſt, and alſo to the Gentile*, Rom. 1. 16.——2. 10. Hence *Paul* ſaith thus to the *Jews* of *Antioch*, *It was neceſſary the Goſpel ſhould be firſt preached to you*, Acts 13. 45, 46. ——18. 6.——28. 28. and afterwards τοῖς ἔξω *to thoſe who were without the covenant made to Abraham.*

Ver. 11. [e] Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, *He ſaw there a man not cloathed with a wedding garment.*] *Faith* alone cannot be here the wedding garment, ſince to receive the invitation, and to come to the wedding ſupper, muſt import believing. By the man therefore who had not

(a) Ὁμήρος δὲ τὸ ἔργον μόνον ἀλλὰ καὶ τὴν ἑστίασιν γάμον καλεῖ.

not on this garment, I conjecture we are to understand the *false brethren of the Jewish* nation, who preached *Christ not sincerely, but out of contention*, Phil. 1. 15. contending for the necessity of circumcision, and of the observation of the law of *Moses* to justification, and who by this *subverted the souls* of others, Acts 15. 1, 24, made *Christ to die in vain*, Gal. 2. 21. *Christians to fall from grace*, Gal. 5. 14. and the *Apostles to labour in vain* among the *Gentiles*, Gal. 4. 11. and of whom the *Apostle* saith, *their end shall be according to their works*, 2 Cor. 11. 15. That this man must represent the *Jews* is evident, (1.) Because he is *cast out into utter darkness, where is weeping and gnashing of teeth*, which *Christ* applies to the *Jews*, the sons of the kingdom, *Matth.* 8. 12. *Luke* 13. 28. whilst the *Gentiles* are said to come to this supper. (2.) Because the reason assigned of this punishment is this, that *many are called, but few are chosen*, ver. 14. for that this belongs peculiarly to the *Jews*, see Note on *Chap.* 20. 16. (3.) *Christ* had said in the former Chapter, that *the kingdom of God should be taken from them*; and here proceeding to discourse of the same thing, as appears from the connective particle. *v.* 1. of this *Chapter*, he shews how worthy the *Jews* would be of this punishment, as being either wholly refractory to God, calling them by his Son to the participation of these blessings, or coming to them without due preparations, as the *false apostles*, and *deceitful workers* did, or else by casting off that wedding garment they had once put on, as did those *Jews* whose *charity waxed cold*, Matth. 24. 10, 11, 12. and who being *scandalized* fell off from the *Christian* faith: It remains then that these backsliders, or these *false apostles*, must be the persons represented by the man *not having on his wedding garment.*

See Additions N° 36.

Ver. 14. [e] *Many are called, but few are chosen.*] This parable, saith *Theophylact*, respects the *Jews* who were called, but not elected, ὡς μὴ ἀκούσαντες, *as not hearkning to God's Call*; whence he infers, that ἡμῶν μὲν Θεὸς κέκληκεν, τὸ δὲ ἐκλεκτοὺς γεγενῆσθαι ἡμᾶς, ἐφ' ἡμῖν ἐστιν, *our calling is of God, but that we are elect, or not, is from ourselves.*

Ver. 16. [f] Μετὰ Ἡρῳδιανῶν, *With the Herodians.*] Here *Jerom* notes that some of the *Latins* ridiculously thought, they were called *Herodians*, who thought *Herod* was the *Christ*, See Additions N° 37. and sure this opinion must seem ridiculous to them who consider, that *Herod* was an alien, not a *Jew* of the seed of *Abraham*, or of the root of *David*, and was dead before *Christ*'s return out of *Egypt*; whereas all thought that *Christ* was to be found, not among the dead, but the living, and many that he should never die, *John* 12. 34. See the Note on *Matth.* 16. 6.

Ver 17. [g] Ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; *Is it lawful to give tribute to Cæsar, or not?* &c.] Here note,

1st, That though the question be only proposed thus, ἔξεστι; *Is it lawful to give tribute to Cæsar, or not?* Yet the decision in the affirmative, that it was lawful to pay it to *Cæsar*, was plainly a decision of the right of *Cæsar* to receive, and therefore to demand it, as being to them the minister of God. (1.) Because St. *Paul* hath plainly told us, that *therefore pay we tribute* to him to whom we lawfully do pay it, *because he is the higher power*, and the *minister of God*, Rom. 13. 6. And also *because it is his due*; for so it follows, *render therefore to all* τὰς ὀφειλὰς *their dues, tribute to whom tribute is due*; and this is still more evident from those words of *Christ*, *render to Cæsar the things which are Cæsar's, and to God the things which are God's*; where *Christ* seems to me, even to strike at the root of that corrupt opinion of the *Gaulonites*, and *zealots, that they being God's people, were not to own any other as their Lord*, by this distinction betwixt things belonging to *Cæsar*, viz. tribute, and things belonging to God, *viz. the shekel of the sanctuary*; but to omit this, either *Christ*, when he said, render to *Cæsar* the things which are *Cæsar's*, spake to the purpose, and by way of answer to the question proposed, or he did not; to say he did not, is in effect to say, he spake impertinently, which I hope no *Christian* will affirm: If he spake to the purpose of the question, seeing he said, upon their owning the tribute money to bear *Cæsar*'s image, by way of inference, ἀπόδοτε οὖν, *Render therefore to Cæsar the things which are Cæsar's*, he as plainly intimates the tribute money did of right belong to *Cæsar*, as by saying *render to God the things that are God's*, that what he stiled the things of God, did of right belong to God. For those *Jews* who held that tribute was not to be paid to *Cæsar*, did so, because they apprehended it unlawful to own any other, as their Lord and Governor, but God, or one of their own nation whom he had appointed to rule over them. See the Note on 1 *Pet.* 2. 16.

I therefore cannot think with *Grotius*, that *Christ* here leaves the matter of right undecided; or, with Mr. *Cl.* that he doth not by his answer own that tribute was rightly demanded by *Cæsar*, seeing *Christ* could not then have said, by way of inference, *Render therefore to Cæsar the things which are Cæsar's*; and this right of *Cæsar* had its rise from their own act of submission to the *Roman* government, as formerly they had done to the *Assyrian*; which

which national ſubmiſſion, with promiſe of fidelity, having obtained now about a hundred years, was a juſt ground for *Cæſar*'s right. And therefore King (b) *Agrippa* tells them, that οἱ τὸ μὴ ὑπαχθῆν ἐκ διαδοχῆς εἰληφότες, *they who had received this ſubjection by ſucceſſion from their anceſtors could not rebel without contumacy.* And (c) *Joſephus* tells them, that *to ſeek now to ſhake off the yoke* χ μακρῆς ἐξελθεῖν χρόνου, *when for a long time they had yielded to it,* would ſubject them to an evil death. Note,

2*dly*, That our Lord anſwers from the received maxims of the *Jews*, that wherever the money of any perſon was owned as the current coin of the kingdom, there the inhabitants owned that perſon as their Lord and Governor; that is, they acknowledged him to be the higher power, and *the miniſter of God* in reſpect to them: Whence, he that doth adulterate, diminiſh, or counterfeit this coin, becomes guilty of the crime, *Læſæ Majeſtatis*: And *David*, tho' anointed by *Samuel*, is declared not to be their *King* whilſt *Saul* lived, becauſe Numiſma Saulis adhuc obtinet, *the coin which had the image of Saul upon it, was ſtill the current coin.* So that theſe captious men could take no advantage againſt him from this anſwer, becauſe it was founded upon their own received principles. Note,

3*dly*, That *Chriſt* juſtly calls theſe perſons *hypocrites*, becauſe they pretended to own him as *a juſt perſon, and one who bore no reſpect to perſons*, and yet came with deſign to accuſe him for an unjuſt deciſion: And (2*dly*,) Becauſe they, ſaith St. *Luke*, Chap. 20. 20. *feigned themſelves to be* ſuch as they were not, and to have that opinion of him which was far from their hearts; both which are manifeſt indications of groſs hypocriſy.

Ver. 23. [h] Προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, *The Sadducees came to him, ſaying, There is no reſurrection.*] It is true, that the *Sadducees* held, That there was *neither angel* of any permanent, *nor ſpirit* of any ſeparate exiſtence from the body, *Acts* 23. 8. For their opinion, ſaith (d) *Joſephus*, τὰς ψυχὰς συναναιρεῖ τοῖς σώμασι, *extinguiſhes ſouls together with the bodies*; and that they rejected ψυχῆς τὴν διαμονὴν, *both the duration of the ſoul, and future puniſhments and rewards*; but then it is true alſo, that the *Sadducees* ſay, μὴ εἶναι ἀνάστασιν, *that there is no reſurrection*, Acts 23. 8. And hence the *Jews* introduce them, ſaying, (e) *The cloud fails, and goes away; ſo he that deſcends into the grave, returns not from it.* Nay, they denied, or at leaſt knew not that the power of God was ſufficient to raiſe the dead; for, *ye err*, ſaith *Chriſt*, *not knowing the ſcriptures, neither the power of God*, v. 29. And therefore, St. *Paul*, ſpeaking of the reſurrection from the dead, aſks, *Why it ſhould be thought a thing incredible for God to raiſe the dead?* Acts 26. 7, 8.

Ver. 30. [i] Ἐν τῇ ἀναστάσει, *In the reſurrection they neither marry, nor are given in marriage, but* ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι, *are as the angels of God in heaven.*] They are as the *angels*, not in all reſpects, but as to immortality and incorruptibility; and ſo they need no marriage to perpetuate their generations in the world: So ſaith St. *Luke*, *They can die no more, but are* ἰσάγγελοι, *equal to the angels*, Luke 20. 36. And that in this eſpecially, conſiſts their likeneſs to the *angels*, we learn from the like words of *Philo*, concerning *Abraham*, That leaving the world, (f) περιῆλθε τῷ Θεῷ λαῷ, καρπούμενος ἀθανασίαν ἴσος ἀγγέλοις γενόμενος, *he was gathered to the people of God, having obtained incorruptibility, being made like to the angels.* Vain therefore is the inference of the *Papiſts* hence, That the ſouls of the juſt ſee God as the *angels* do, and know of the converſion of *ſinners*: This likeneſs to the *angels* relating not to the qualities of their ſouls, but to the freedom of their bodies from corruption. Hence alſo it is evident againſt *Heinſius*, and others, on this place, that ἀνάστασις, even when it is not joined with fleſh, or body, ſignifies *the reſurrection of the fleſh*, or body; and when the reſurrection of the dead is mentioned, as here, it never bears any other ſenſe.

Ver. 31, 32. [k] Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, *But concerning the reſurrection of the dead,——I am the God of Abraham*, &c.] Thoſe learned men are very much miſtaken who ſay, That *Chriſt* deſigned not here to prove the reſurrection of the body, but only the ἀναβίωσις, or life of the ſoul after death. For, (1*ſt*,) The argument of the *Sadducees* being taken from the ſuppoſition, that if there was a reſurrection, there muſt be marriage, and the perſons raiſed muſt be man and wife, as they were before, ſhews plainly, That they put the queſtion concerning the reſurrection of the body; for marriage belongs not to ſeparate ſouls, but only to perſons in the body: And therefore, if *Chriſt* ſaid any thing pertinent to their objection, and oppoſed his argument to that which they deſigned to diſprove, he muſt ſpeak of, and prove the reſurrection of the body. And

(b) Apud Joſeph. de bello Jud. l. 2. c. 28. p. 805.
(c) Ibid. l. 6. c. 26.
(d) Antiq. l. 18. c. 2. p. 617. c. 2. De Bello Jud. l. 2. c. 12. p. 788. G.
(e) Tanchum, fol. 3. 1.
(f) Lib. de Cain, p. 101. G. 102. A.

And therefore (g) *Methodius* well notes, that if *Christ had not done this, but only had asserted the permanency of the soul, he had not answered, but confirmed the reasoning of the Sadducees* against the doctrine of the *Pharisees*. (2dly,) *Christ* here declares the *Sadducees* thus erred, *not knowing the power of God*, ver. 29. Now that consists not in sustaining an immortal soul in life, but in raising the body from the dust to life, *Acts* 26. 8. *Ephes.* 1. 19, 20. *Philip.* 3. 21. *Heb.* 11. 19. And, (3dly,) This is extremely evident from the very words of *Christ*, both here, and in St. *Mark* and *Luke*: For, (1.) the question put to *Christ* is not put thus, *If their souls live, whose wife is she? but*, ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσι, *in the resurrection, when they shall arise, whose wife shall she then be?* Mark 12. 23. To which *Christ* answers thus, Ὅταν ἐκ νεκρῶν ἀναστῶσι, *When they rise from the dead*, ver. 25. *when they partake*, τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, *of the resurrection from the dead*, Luke 20. 35. *they neither marry, nor are given in marriage*: Now a time so determined, and respecting what should be hereafter, cannot refer to the present state of their souls, which in no sense are raised from the dead, but only to the future condition of their bodies. (2.) Christ manifestly declares the question was, περὶ τῶν νεκρῶν, ὅτι ἐγείρονται, *concerning the dead, that they rise again*, Mark 12. 26. *touching the resurrection of the dead here*; and that this was the thing he was to prove, from what they had read concerning *Abraham, Isaac*, and *Jacob*, Luke 20. 37. And the argument from them will appear strong and convincing, upon consideration of these following particulars:

1st, That God is the *God* and *Father* of them only who are his *sons*: Thus when God had chosen *Israel* to be his people in covenant, and promised to be their God, διαπεφώνως, or in distinction from others, he stileth them his sons, saying, υἱοί ἐστε, *Ye are the sons of the Lord your God*, Deut. 14. 1.——32. 18. Isa 45. 11. Or else his son, *Israel is my son, my first-born; say then to Pharaoh, Let my son go*, Exod. 4. 22, 23. Jer. 31. 20. Hos. 11. 1. And in the New Testament, ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι υἱὸς, *I will be to him a God, and he shall be to me a son*, Rev. 21. 7. *I will be to you a Father, and ye shall be to me sons and daughters*, 2 Cor. 6. 18. Note,

2*dly*, That this υἱοθεσία, or *sonship*, imports the redemption of the body from corruption; for we *wait*, saith the *Apostle*, *for the adoption, that is for the redemption of the body*, Rom. 8. 23. *The revelation of the sons of God* expected, *ver.* 19. is there, deliverance from *the bondage of corruption into the glorious liberty of the sons of God*, ver. 21. And the *Apostle* proves, that our mortal bodies, dead because of sin, shall be raised by the Spirit of God dwelling in them, because *they who have the Spirit of God are sons of God*, from *ver.* 11. to 17. And in this very argument St. *Luke* expressly saith, that *they that are thought worthy of the life to come, and of the resurrection from the dead, are*, υἱοὶ τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες, *the sons of God, as being children of the resurrection*, Chap. 20. 36. Hence, because God, who is not the God of the dead, but of the living, is called the God of *Abraham, Isaac*, and *Jacob*. (*) *Irenæus* infers, that *without doubt they live to God*, cum sint filii resurrectionis, *being the sons of the resurrection*; and it is the same with him to be *a son of God*, and hæreditatem consequi incorruptelæ, *to enjoy an incorruptible inheritance*. Hence the *Apostle* saith, *The sons of God* must be *the heirs of God, joint-heirs with Christ*, Rom. 8. 17. St. *John*, that they *shall inherit all things*, Rev. 21. 7. The author to the *Hebrews*, that *God was not ashamed to be called the God of Abraham*, and *Isaac*, and *Jacob*, *because he had prepared for them a kingdom*, Heb. 11. 16. Nor were the *Jews* unacquainted with this notion of *a son of God*, as one who was to be rewarded by him after death; or of a son of *Abraham*, who was to be partaker of an happy resurrection. For thus the book of *Wisdom* introduceth the wicked speaking of the good man, μακαρίζει τὰ ἔσχατα δικαίων, καὶ ἀλαζονεύεται πατέρα Θεὸν, *He pronounced the latter end of the just blessed, and boasts that he hath God for his Father; let us cut him off with a shameful death*; εἰ γὰρ ὄντως ὁ δίκαιος υἱὸς Θεοῦ, *for, if the just man be the son of God, he will receive him; and, by his words, there will be a visitation of him*, Wisd. 2. 16,——20. Thus, saith he, *they spake, because they knew not the mysteries of God, nor hoped for the reward of holiness, nor discerned the recompence of blameless souls; for God made man*, εἰς ἀφθαρσίαν, *for incorruption, and to be an image of his own immortality*, ver. 22, 23. And again, *The souls of the righteous are in the hands of God*, καὶ οὐ μὴ ἅψηται αὐτῶν βασανισμὸς θανάτου, *and their hope is full of immortality; in the day of their visitation they shall shine*, Chap. 3. 1, 4. 7. And a third time, *Then shall the righteous stand with great boldness before the face of them who afflicted them; and they shall say, We fools counted his life madness, and his end to be without honour; how is he*

(g) Ὁ γὰρ Χριστὸς, εἰ μὴ ἦν ἀνάστασις σαρκὸς, ἀλλὰ μόνον ἐσώζετο ἡ ψυχὴ, σωτηρίου ἂν αὐτοῖς οὐκ καλῶς καὶ ὀρθῶς φρονοῦσι, apud Epiph. Hær. 64. § 35.

(*) L. 4. c. 80.

numbred ἐν υἱοῖς Θεοῦ, *among the ſons of God, and his portion is with the ſaints*, Ch. 5. 1, 4, 5. The ſeven ſons mentioned in the *Maccabees*, are by *Joſephus* ſtill called Ἀβραὰμ παῖδες, *children of the ſtock of Abraham*; and as the book of *Maccabees* ſtill introduces them, declaring, that God ἀναστήσει ὑμᾶς εἰς αἰωνίον ἀναβίωσιν ζωῆς, *would raiſe them up to life eternal*, 2 Maccab. 7. 9, 23. And (h) *Joſephus* introduces their mother, comforting them with thoſe words of *Solomon*, *Wiſdom is a tree of life to them that do her will*; and thoſe of *Ezekiel*, εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρά; *ſhall theſe dry bones live?* and thoſe words of God in the *ſong of Moſes*, *I kill*, καὶ ζῶ ποιήσω, *and I will make alive*; ſo he alſo declares of theſe (i) *Martyrs*, that dying for God, they alſo ζῶσι Θεῷ ὅπερ Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, *lived with God as do Abraham, Iſaac, and Jacob, and all the Patriarchs, and* (k) *ran* εἰς ἀθανασίας ὁδὸν, *in the way of immortality*, and that (l) *Abraham, Iſaac, and Jacob, received them dying*. He alſo mentions ἀναβίωσιν, *reviviſcence of all that obſerve the law of Moſes, tho' they die for it*, ſaying, that *to them* (m) ἔδωκεν ὁ Θεὸς γένεσθαι τὰ πάλιν, καὶ βίον ἀμείνω λαβεῖν ἐν παλιγγενεσίᾳ, *God hath granted them to live again, and to receive a better life in reverſion*, or at the revolution of all things. So then *Chriſt*'s argument runs thus, Thoſe of whom God after their death is the God and *Father*, they ſhall riſe again, (for they muſt be *the ſons of God*, and therefore ſons of the reſurrection, to whom belongs the adoption or ſonſhip, *i. e.* the redemption of their bodies from corruption,) but God is the God of *Abraham*, *Iſaac*, and *Jacob*, therefore they ſhall riſe again. See Additions N° 38.

Ver. 35. [l] Ἐπερώτησεν αὐτὸν ὁ νομικὸς· *A lawyer aſked him*, (ſee the Note on *Mark* 12. 28.) ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; *which is the great commandment in the law?*] This was a famous queſtion among the *Jews*, ſome contending that the precept of *ſacrifices* was the greateſt, as is inſinuated, *Mark* 12. 33. See *Pirk Eleezer*, *cap.* 16. *p.* 33. Others were for the precept of the *phylacteries*, to whom *Chriſt* anſwers from what was written in the *phylacteries*.

Ver. 37. [m] *Thou ſhalt love the Lord thy God with all thy heart.*] Note here,

1*ſt*, That this is a precept given to the *Jewiſh nation*, and ſo it follows that it ought to bear that ſenſe which is the certain import of it in all thoſe other places of the Old Teſtament, where it only doth occur, it being only found in the *New Teſtament* as a citation thence. It is therefore certain, that it doth not require us to love God in perfection of degrees, or in the elevated ſenſe contended for by ſome, but only to love him with a ſincere and a prevailing love. For,

1*ſt*, God's ſervants entred into a covenant *to ſerve the Lord after this manner*; thus *Aſa* gathered all *Benjamin* and *Judah*, and *they entred into covenant to ſeek the Lord with all their heart, and with all their ſoul*, 2 Chron. 15. 12. And good *Joſiah*, with all his people, *made a covenant before the Lord, to walk after the Lord, and to keep his commandments with all their heart, and with all their ſoul*, 2 Kings 23. 3. Now if in this covenant they promiſed to love God *with every degree of every power*, i. e. *with the whole poſſibility of the ſoul*, to make him not only the principal, but *the only object of their love*, they promiſed what they knew they never could, what to be ſure they never did perform. And why then is it ſaid, That *the people ſtood to the covenant*, and that *God was found of them?* But if they only promiſed love of ſincerity, and love to God above all other things, and that they would adhere to him and his ſervice, then may this phraſe import no more.

2*dly*, This God required them to do, to render them the objects of his grace and favour, promiſing to have mercy on them in their captivity on this condition. *If from thence*, ſaith *Moſes*, *thou ſhalt ſeek the Lord thy God, thou ſhalt find him; if thou ſeek him with all thy heart, and with all thy ſoul*, Deut. 4. 29. And again, *If thou ſhalt return to the Lord thy God with all thy heart, and with all thy ſoul, then the Lord thy God will turn thy captivity, and have compaſſion on thee, and will bring thee into the land which thy fathers poſſeſſed; and thou ſhalt poſſeſs it, and he will do thee good*, Deut. 30. 2, 3. And upon this condition only doth *Solomon* deſire this mercy, ſaying, *If they turn to thee with all their heart, and all their ſoul, in the land of their enemies, then hear thou their prayer and ſupplication*, 1 Kings 8. 48. Now is it reaſonable to conceive, that God required ſuch an abſolute perfection of degrees in their affection and obedience, to qualify them for his favour under their captivity? If ſo, they muſt for ever have continued captives. Or, would he promiſe to reſtore them to their good land, and to do them good upon a condition that would not permit them either to deſire that pleaſant land, or any other temporal enjoyments, as their good? Sure the ſuſpenſion of his favour upon this condition, is a clear evidence, that this phraſe bears a milder ſenſe.

3*dly*,

(h) De Maccab. p. 1101. E. F.
(i) P. 1100. D.
(k) P. 1098. A.
(l) P. 1097. D.
(m) Cont. Apion. l. 2. p. 1076. A. B.

3*dly*, God doth acknowledge that some of them did actually love him thus, that *King David* had kept his commandments, and *followed him with all his heart, saving in the matter of Uriah*, 1 Kings 14. 8. and yet we find him guilty of mistrust of God's own promise, by saying, *I shall one day perish by the hand of Saul*, 1 Sam. 27. 1. of lying to *Abimelech*, Chap. 21. 2. of a *rash oath*, in swearing *to cut off the house of Nabal*, Chap. 25. 22. of *injustice* in giving *a deceitful Ziba half the goods of Mephibosheth*, 2 Sam. 19. 29. and of *pride in numbring the people*, Chap. 24. 1. God also testifies of good *Josiah*, that *he turned to the Lord with all his soul, and all his heart, and all his might*, 2 Kings 23. 24, 25. Since therefore God himself declares of men thus subject to imperfection, that they did thus love him, *that* love cannot require a perfection of degrees, but only a sincere and prevalent affection to him. This precept therefore must imply three things,

1*st*, That we are to love God above all things *appretiativè*, *i. e.* so as to prize him in our judgments above all things, to esteem him more valuable in himself, more beneficial to us, than all things else we can enjoy, according to that saying of the Psalmist, *Thy loving kindness is much better than is life itself*, Psal. 63. 3. to esteem him as the only felicity of our immortal souls; their chief and most desirable good, the only being in whom is perfect rest, entire complacency, and full satisfaction to be found, and consequently to look on all things else as *loss and dung*, compared to him. And whilst we retain this value for him, we can never prize or be concerned for any thing so much as his favour, nor refuse to part with any thing which tendeth to deprive us of it; we can never value any thing so much as to permit it to rival him, who is exceedingly more precious in our eyes, and more desirable to our souls, and so we cannot over-value any worldly thing. This therefore may be truly stiled, *the loving him with all our mind.*

2*dly*, That we are to love God above all things *comparativè*, *i. e.* with a superlative affection, so as to be ready always to prefer his favour before all other things. And this affection, this cleaving of our hearts unto him, must follow from the forementioned estimation of him: For if we fully are convinced, that there is infinitely more excellency in God, more happiness to be expected from him, than all the honours, pleasures, profits, interests, relations, and satisfactions of the world can tender, and so the highest reason that he should always be preferred before them, and that we should still cleave unto him in opposition to any other thing; it is certain he can have no rival in our hearts, nothing that stands in competition for our love, nothing we do not truly hate, and despise comparatively to his favour; nothing that can tempt us to depart from him, or to do the thing which will hazard his favour, or provoke his displeasure; and may we not then be said to love him with an entire and undivided heart?

3*dly*, That we are to love God above all things *intensivè*, that is, our desires must be more ardently inclined toward his favour, and the enjoyment of him; we must long, thirst, and pant more after him; rejoice more in his favour than in any other thing, be more concerned to retain it than to secure any worldly blessings, and be more satisfied in it than in *marrow and fatness*, and what more can *the love of God with all our souls import?* For seeing such a prevalence of our desires towards him, and delight in him, will not permit us to desire any thing in opposition to him, or against his will and pleasure; but will constrain us to quit all other interests, that we may happily retain our interest in him we thus desire, and delight in above all other things; it follows, that by thus loving God with all our souls, our love unto, or desire of the creature, can never be inordinate or irregular, and so can never be offensive to God; and then it cannot be forbidden by the command, to love the Lord our God with all our souls. In these things seems to be implied, or from them certainly will follow, that endeavour above all things to please him, that industrious care to serve and obey him, that vigorous employment of all our other faculties in his service, which will demonstrate, that we comparatively do not *labour for the meat that perisheth*, do not permit our secular employments, or our pursuit of any temporal enjoyments to impair our diligence in the securing our eternal interests; and therefore, that in the true import of the phrase, *we love God with all our might*, all other senses of it being inconsistent with that diligence in our callings, and that industry in our civil affairs, which God himself requires of us. And,

4*thly*, Hence it follows, that we are to love all other things only in way of relation, and subordination to God; for if we do co-ordinately love any other thing, we love it equally with God. And certainly if God requires us to love him *with all our hearts, and all our souls*, our love to other things must virtually be comprised in our love to God, or be dependent on it, or subservient to it, or else we must deprive him of some portion of the heart he calls for. Moreover, God being our ultimate and chiefest good, all other things can only be good as they conduce to the enjoyment, or service of him, and so

are to be loved for him; that is, we muſt love them as they relate to him, as they enable us to ſerve him, as they are, or may be inſtrumental to his glory, or to our enjoyment of him.

And of this expoſition of theſe words we cannot reaſonably doubt, if we conſider that our Lord himſelf doth plainly ſeem to favour and approve of it, making that ſervice, and ſo that love which he requires from us, to conſiſt in that prevalence of affection, which enables us, in any competition betwixt *the love of the world* and the love of him, to *cleave to God*, and *deſpiſe the world*. This evidently is the import of theſe words, *No man can ſerve two maſters*, (when their ſervice and commands do interfere) *for he will either hate the one, and love the other, he will cleave to the one, and deſpiſe the other; ye cannot* (therefore) *ſerve God and Mammon*, Matth. 6. 24.

Again, *Chriſt* places the due love of himſelf in the prevalence of our affections to him above other things, ſaying, *He that loveth father or mother, ſon or daughter,* ὑπὲρ ἐμὲ, *above me, is not worthy of me*, Matth. 10. 37. Whence it muſt follow, by the rule of contraries, that he who loveth *Chriſt* more than *father* or *mother*, *ſon* or *daughter*, or any worldly intereſt whatever, muſt be *worthy of him*. From theſe two places it is therefore evident, that to love God ſo as to deſpiſe and to forſake all other things, to cleave unto him; to love God ſuperlatively, ſo as to have our affections more powerfully carried out after him than any other thing that is moſt dear unto us, is, in the ſcripture ſenſe, *to love God with a whole and entire heart*. And ſurely, if I love God, ſo as to love nothing which is contrary to him, or which he forbiddeth me to love, I can do nothing contrary to the love I owe to him. If I love him, ſo as to prize neither friendſhip, relations, fame, honour, pleaſures, riches, life, or any temporal concernments, ſo as to offend him by preſerving them, I do not inordinately love them, for obedience being the true teſt of love; where there is no neglect of obedience, there can be no want of love. Moreover if I prize nothing in compariſon with God in my mind, if I cleave to nothing in competition with him in my will, if I deſire nothing in compariſon with him in my affections, if I purſue nothing but with relation to his glory, and in ſubordination to his ſacred will, how can I be wanting in my duty to him? And if I be not wanting in my duty to him, how can I ſin againſt him?

Ver. 39. [n] *Thou ſhalt love thy neighbour as thyſelf.*] Here note, (1.) That by our neighbour here we are to underſtand every other perſon who is capable of kindneſs from us, and ſtands in need of help. So St. *Paul* expounds it, *Rom.* 13. 8. *Owe no man any thing, but to love one another*, for ὁ ἀγαπῶν τὸν ἕτερον, *he that loveth another hath fulfilled the law*, which ſaith, *Thou ſhalt love,* τὸν πλησίον, *thy neighbour as thyſelf*. This will be evident,

1*ſt*, From our Lord's anſwer to this enquiry, *Who is my neighbour?* for ſuch a caſe did he propound in demonſtration of this point, as did extort from a great *Rabbi* this frank confeſſion, that even a *Samaritan* diſcharging a great office of humanity towards a *Jew*, acted the part of a true neighbour to him, and conſequently that ſuch humanity and mercy was alſo due from any *Jew* to a *Samaritan*. Now *ſcripture* and the *Jewiſh* records do inform us, that there was the greateſt ſtrangeneſs and averſeneſs betwixt the *Jew* and *Samaritan*; they would have no converſe together, they would receive no kindneſs from one another; witneſs the queſtion which the woman of *Samaria* puts to *Chriſt*, *How is it that thou, being a Jew, aſkeſt drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans*, John 4. 9. Hence, ſaith the ſon of *Sirach*, *two nations doth my ſoul hate, the Samaritans and the Philiſtines*, Ecclus 50. 26. And hence that proverb of the *Jews*, that *to eat fleſh with a Samaritan is as bad as to eat ſwine's fleſh*. Now hence it clearly follows, that *Chriſt*, by ſhewing that the *Jew* and the *Samaritan* were neighbours, muſt teach us, that no difference of nation, or religion, no alienation of affections, can exempt us from owning any perſon as our neighbour, and that by ſaying, *Go thou and do likewiſe*, our Lord obligeth us to love them as we love ourſelves, and to be helpful to them in their need, according to our power.

2*dly*, This is apparent from all thoſe *evangelical* commands which do extend this duty to all men, and thereby ſhew that all men are to be beloved as neighbours; ſuch are theſe exhortations, *As you have opportunity, do good to all men*, Gal. 6. 10. *See that none render evil for evil unto any man, but ever follow that which is good, both among yourſelves, and to all men*, 1 Theſſ. 5. 15. To this intent are thoſe directions, *to follow peace with all men, to be patient and gentle towards all men*; ſuch, laſtly, is that fervent ſupplication of St. *Paul* to his *Theſſalonians*, *The Lord make you to increaſe in love towards one another, and towards all men*: All which expreſſions make it evident that, the affection of the *Chriſtian* muſt extend to all men, and that his neighbourhood is univerſal and unlimited.

3*dly*, This alſo will be evident from the example we are called to imitate in this affection, *viz.* the love and mercy of our God and *Saviour*; for we are *to be followers of God as dear children*,

children, and walk in love, and to be perfect as our heavenly Father is perfect. Now *God is good to all, and his mercies are over all his works*, he is *the Saviour of all men*, this kindness he is willing to vouchsafe, this saving health he freely tenders, and joyfully imparts to the greatest of repenting prodigals; he is *kind to the unthankful and the wicked, and maketh his sun to rise upon the just and the unjust*; and in this he expecteth to be imitated by us, as ever we desire to be deemed his children, or to enjoy the blessings he hath prepared for them alone; thus our great teacher doth instruct us, *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, that you may be the children of your Father which is in heaven.* Moreover, the kindness of our Lord to all his brethren, partakers of the same nature with him, disposed him to *taste death for every man*, and purchase their redemption with his precious blood, for he *gave himself a ransom for all*: since therefore we are called to imitate the love and kindness of our God and *Saviour*, our duty must be answerable to the divine grace, our charity must follow the example of our blessed Lord, and therefore every man must be our brother, not only as he is derived from the same common stock by nature, but as by grace we are partakers of the same universal and redeeming love. And,

4*thly*, If *Christianity* obligeth us to bear a brotherly affection towards the worst of enemies, to treat them with the greatest love and kindness, if without this affection to them we vainly do pretend to act as *Christians*, then must all men become the objects of the *Christian*'s love. For as for friends, even nature and gratitude oblige us to bear affection to them, and if we do no more, our Lord informs us, that we do nothing which can intitle us to a reward from him, or shew we are advanced above the rank of *publicans* and *sinners*; *for if you only love them which love you, what reward have you? do not even the publicans the same? And if you only do good to them who do good to you, what thanks have you, for sinners also do the same?* Matth. 5. 46. Luke 6. 33. If then the worst, the most despiteful and disobliging of our enemies must, by the *Christian*, be thus loved, and therefore owned as his neighbour, what man can be excluded from that appellation?

To love this neighbour as ourselves, (1.) It is not necessary that we should love him from the same inward principles and dispositions which excite our affection to ourselves: For we by nature are so framed, that we are forcibly engaged to avoid that which is evil and afflicting to us, from that quick sense of pain and trouble it createth to us, and to pursue that which doth gratefully affect us, from the experience of that inward pleasure, joy, and satisfaction, which we reap from the enjoyment of it; but we find no proportionable inward sense of pain from that which is afflictive to our brother, nor yet of pleasure from what is advantageous, and grateful to him; and therefore cannot from the same inward principles be moved so strongly to prevent the pain, want, and infamy he may labour under, or to procure his pleasure and advantage. And therefore the divine wisdom saw it meet to supply this defect, by deterring us from the neglect of our regard towards our brother in his misery, by threatning the severest punishments to this want of mercy; and therefore, by the consideration of the greatest evils which might befal ourselves for that neglect, and to engage us to all the acts of kindness, charity and mercy to our brother in his misery, by the promise of the most excellent rewards, or of the choicest blessings, and so to move us to these duties from like principles of self-love.

2*dly*, This rule doth not engage us upon pain of God's displeasure to an absolute equality in our affection to our brother and ourselves, but only to make that affection which we bear to ourselves the rule and the direction for the expression of our love unto our brother; it saith, *sicut teipsum, non quantum teipsum*; it enjoins us to love our brother in all the instances in which we do express our love unto ourselves, but not in equal measure; for certainly my love unto myself must have priority unto the love I bear unto my brother, in all equal circumstances. For instance, if I see my brother in danger of his life, I am not bound to put my own in equal danger to preserve him, but only to do all I can, without incurring the like danger to prevent his death. If I perceive he is in want, the law of charity will not oblige me to put myself in equal want, but only to impart to him what I do not want. It doth not bind me to quench his thirst, or to allay his hunger with the meat or drink I want as much as he, but only with those viands I can minister without like sense of want. If he be in the pesthouse, or labours under an infectious disease, I am not bound to venture the procuring the same fatal malady, to comfort or relieve him under it, but only to afford him what comfort and relief I can, without endangering myself. The reason is apparent, from this very rule, because we cannot thus affect ourselves, and therefore cannot be obliged thus to love our brother; that is, no man

can

can put his life in danger to prevent the danger of his life; no man can ſupply his own wants by parting with that he equally wants, and therefore no man can be obliged by this rule to this deportment towards others, nor can we rationally deſire that others ſhould do ſo for us, and therefore we cannot be obliged to do ſo for them. But then we abſolutely are obliged by it.

1*ſt*, To the greateſt freedom from all hatred, ill-will, or malice to our brother, all alienation of mind, or averſeneſs from doing offices of kindneſs to him; *for no man hateth his own ſelf*, or is averſe from doing kindneſs to himſelf, *Eph.* 5. 29.

2*dly*, To be careful that we never do him any injury, οὐδεὶς γὰρ ἑαυτῷ κακὰ βούλεται, for no man wiſheth evil to himſelf, and *love worketh no evil to our neighbour*, Rom. 13. 10.

3*dly*, That we ſtill retain a kind affection to him, and a readineſs to do him good; for we have always this goodwill to our own ſelves; and this is neceſſary, both that our charity may be acceptable to God, and that we may both ſeriouſly deſire, and as we have opportunity, to promote his good. And therefore,

4*thly*, We are to be as helpful to him as our circumſtances will permit, both in our words, our prayers, inſtructions, advice, admoniſhments and conſolations, and in our works, the labours of our hands, our bodies, and the expences of our purſe, that by thus ſerving and *bearing one another's burdens, we may fulfil the law of love*, Gal. 5. 14.

5*thly*, We are to ſympathize with, and commiſerate him in his afflictions, 1 *Cor.* 12. 26. and do what in us lies to alleviate his burdens, *Gal.* 6. 2. and to rejoice with him in his proſperity; for we in our proſperity rejoice, in our adverſity are ſorry. This therefore is a rule we are not only *taught of God*, 1 Theſſ. 4. 9. but we are taught it from our own ſelves; this being the great advantage of this rule, that it ſends us not to learn our duty from the great doctors of the world, but only to the law written on all our hearts, or to that celebrated rule of the *philoſophers*, noſce teipſum, *know thy ſelf*, reflect upon the inward motions of thy heart, and obſerve thy demeanour to thyſelf; and this will faithfully admoniſh thee, and make thee ſkilful to diſcern, what is the love and kindneſs which thou oweſt to others, and will enable thee to judge aright in all the inſtances of juſtice and humanity.

Ver. 40. ° *On theſe two commandments hang all the law and the Prophets.*] This is a *metaphor* taken from the cuſtom, mentioned by *Tertullian*, of hanging up their laws in a publick place, to be ſeen of all men; and it imports, that in them is compendiouſly contained all that the *law* and *Prophets* do require, in reference to our duty to God and man; for tho' there be ſome precepts of temperance which we owe to ourſelves, yet are they ſuch as we may be moved to perform, from the true love of God, and of our neighbour; for, if we truly love God, we cannot be wanting in them; for the love of God will make us humble, contented with our portion; it will preſerve us from all intemperance, impatience, and evil luſtings; it will make us watchful over ourſelves, to keep a good conſcience, and ſolicitous for our eternal weal; and the love of our neighbour will free us from all angry paſſions, envy, malice, and other perturbations which ariſe againſt him. See *Examen Millii* here.

Ver. 46. ᵖ Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· *And no man could anſwer him a word.*] Hence it is plain, that the artifices which the *Jews* now uſe to evade this place, by ſaying, Theſe words belong to *Abraham*, or *David*, or as (n) *Juſtin M.* teſtifies, to *Ezekiel*, had not then obtained: For, if it had not then been the received opinion, that this *Pſalm* belonged to the *Meſſiah*, *Chriſt* would not have alledged it to this end, much leſs would he have put the *ſcribes* and *Phariſees* to ſilence by ſo doing. And whereas *Woltzogenius* here notes, that this place proves *Chriſt* is not God, becauſe he is here diſtinguiſhed from God by *ſitting at his right hand*: This we grant, according to that human nature, from which alone, he is ſaid *to ſit at the right hand of God*; and tho', as he replies, the human nature is no perſon, whereas it is the perſon of Chriſt which ſits at the right hand of God; this is nothing to the purpoſe: For, tho' it be *Chriſt* perſonally taken, who *ſits at the right hand of God*, yet he is not ſaid to ſit there according to his divine, but human nature; thus is it, *The Lord of glory* who was *crucified*, 1 Cor. 2. 8. yet he was not crucified *as the Lord of glory*.

CHAP. XXIII.

1. THen ſpake Jeſus to the multitude, and to his diſciples,

2. Saying, ª The ſcribes and Phariſees ſit in Moſes's ſeat; (i. e. *are the received interpreters of the law of Moſes.*)

3. All therefore whatſoever they bid you obſerve, (*according to that law,*) that obſerve and do; but do not ye after their works, for they ſay, and do not *(themſelves that which they teach to be the duty of others.)*

4. ᵇ For

(n) Dial. p. 256.

4. [b] For they bind heavy burdens, and grievous to be born, and lay them on mens shoulders, but *(are so forgetful of the mercy required by the law, that)* they themselves will not move them with one of their fingers; (i. e. *they will do nothing to remove those burdens from them that are oppressed with them.*)

5. But *(and)* all their works they do to be seen of men, (i. e. *for ostentation of piety; to which end)* [c] they make broad their phylacteries, and enlarge the borders of their garments, *(as men highly concerned to remember the commandments of the Lord, writ upon these phylacteries,* Num. 15. 38, 39.)

6. And *(they)* love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. [d] But be not ye called Rabbi, *(guides, but only teachers and ministers of the word, which ye have learned from Christ;)* for one is your Master, even Christ, and all ye are brethren, *(or equally his servants in this ministry.)*

9. And call no man your father upon the earth; (i. e. *be swayed by no man in matters of faith, as children are by the will of their fathers;)* for one is your Father which is in heaven, *(to whose will and precepts alone you owe an absolute subjection.)*

10. Neither be ye called masters; for one is your Master, even Christ; *(from whom ye receive what you communicate to others, and so ye have no power over the faith of men, as masters have over their servants, but are only stewards and dispensers of the mysteries of Christ.)*

11. But he that is greatest among you, shall be your servant, *(for the sake of Christ,* 1 Cor. 3. 5. 2 Cor. 4. 5.)

12. And whosoever shall exalt himself *(by acting not as a servant, but a lord and master,)* shall be abased; and he that shall humble himself *(to the meanest office in this ministry,)* shall be exalted.

13. But woe to you scribes and Pharisees, *(who are)* hypocrites; for [e] ye shut up the kingdom of heaven against men, *(by your example, doctrine, and authority;)* for ye neither go in *(to it)* yourselves, neither suffer ye them that are entring *(into it,)* to go in.

14. Woe to you scribes and Pharisees, hypocrites; for [f] ye devour widows houses, and for a pretence, *(that ye may be more trusted by them,* ye*)* make long prayer *(as devout persons;)* therefore ye shall *(for this hypocrisy,)* receive the greater damnation.

15. Woe to you scribes and Pharisees, *(who are)* hypocrites; for ye compass sea and land: *(go to all the regions of your dispersions,)* to make one proselyte *(to your religion;)* and when he is made *(so,)* [g] ye make him two-fold more the child of hell, *(more opposite to the Gospel, and the professors of it,)* than yourselves.

16. Woe to you, ye blind guides, which say; [h] Whosoever shall swear by the temple, it is nothing *(obligatory;)* but whosoever shall swear by the gold of the temple, he is a debtor; (i. e. *he is obliged to perform his oath.*)

17. Ye fools and blind; for *(since ye swear by something sacred, let me ask,)* Whether is greater the gold, or the temple that sanctifieth the gold? (i. e. *makes it more sacred than any common gold.)*

18. And whosoever shall swear by the altar, *(you say)* it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty, *(if he do not perform his oath.)*

19. Ye fools and blind; for whether is greater the gift, or the altar that sanctifies the gift? *(which is therefore sacred, because offered on it.)*

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things *(all gifts laid)* thereon, *(and by him to whom they are offered.)*

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe to you scribes and Pharisees, hypocrites; for ye pay tythe of mint, and anise, and cummin, and have [i] omitted the more weighty matters of the law, judgment, mercy and faith; these ought ye to have done, *(because your own constitutions require them,)* and not to leave the other undone, *(which God especially requires.)*

24. Ye blind guides, which [k] strain at a gnat, (i. e. *who scruple things of the least moment,*) and swallow a camel, (i. e. *but venture freely on the grossest sins.)*

25. Woe to you scribes and Pharisees, hypocrites; for ye *(act as men intent to)* make clean the outside of the cup, and of the platter, *(to appear clean in the eye of men,)* but within they are full of extortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, *(the inward motions of thy heart,)* that the outside of them, (i. e. *thy actions,)* may be clean also.

27. Woe to you scribes and Pharisees, hypocrites; for [l] ye are like to whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness; *(and therefore have a white mark set upon them, that they may be avoided.)*

28. Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity.

29. Woe to you scribes and Pharisees, hypocrites; [m] because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them,

them, in *(ſhedding)* the blood of the Prophets.

31. Wherefore ye be witneſſes to *(againſt)* yourſelves, that ye are the children of them who killed the Prophets.

32. Fill ye up then, (Gr. *and ye will fill up*) the meaſure of your fathers (*ſins, and ſhew greater malice againſt the Prophets now ſent by God to you.*)

33. (*For*) Ye (*are*) ſerpents, ye (*are a*) generation of vipers, (i. e. *more venomous againſt me and my diſciples, than ever your forefathers were againſt the old Prophets:*) how (*then*) can ye eſcape the damnation of hell?

34. [n] Wherefore, behold, I ſend to you Prophets and wiſe men, and ſcribes, (i. e. *true interpreters of the law and the Prophets:*) and ſome of them ye ſhall kill, and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city:

35. [o] That upon you, (*thus out-doing the malice of your forefathers againſt the Prophets, ſent to you by God,*) may come, (*the puniſhment of*) all the righteous blood (*of God's Prophets*) ſhed upon earth, [p] from the blood of righteous Abel, to the blood of Zacharias, ſon of Barachias, whom ye ſlew, (i. e. *ſtoned,* 2 Chron. 24. 22.) between the temple and the altar.

36. Verily I ſay unto you, all theſe things ſhall come upon this generation.

37. Oh Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, [q] how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, (i. e. *have treated you with the moſt tender affection,*) but you would not (*embrace my kind offers.*)

38. Behold (*therefore now,*) your houſe is left unto you deſolate.

39. [r] For I ſay unto you, Ye ſhall not ſee me henceforth, (Gr. *after a while,*) till (*the time cometh that*) ye ſhall (*would gladly*) ſay, Bleſſed is he that cometh in the name of the Lord; (i. e. *it would be joyful news to you indeed, to hear of a Meſſiah coming to deliver you from the impendent vengeance, and then you ſhall ſee him coming, not as a Saviour, but a ſevere avenger.*)

ANNOTATIONS on Chap. XXIII.

Ver. 2. [a] Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ Φαρισαῖοι,——ver. 3. πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε, καὶ ποιεῖτε· *The ſcribes and Phariſees ſit in the ſeat of Moſes;*——ver. 3. *And therefore whatſoever they bid you obſerve, that obſerve and do;*] i. e. ſaith *Theophylact, all that they require,* ἐκ τῶν Μωσέως βίβλων, ἤτοι τοῦ Θεοῦ νόμου, *from the books of Moſes, or the law of God:* Which interpretation muſt be allowed of, (1.) Becauſe *Chriſt* elſewhere requires his diſciples to *beware of the leaven,* that is, *the doctrine of the ſcribes and Phariſees,* Matth. 16. 6, 12. and that becauſe *they taught for doctrines the commandments of men, and by their traditions made void the law of God,* Matth. 15. 6, 9. and were *blind leaders of the blind into the pit,* ver. 14. bidding them to underſtand, that *nothing from without a man defiled the man;* than which nothing could be more contrary to their doctrines and traditions. And elſewhere, refuting their doctrine touching *divorce,* Chap. 19. and touching *oaths,* ver. 16, &c. he therefore could not here ſay, without this reſtriction, that they ſhould do and obſerve all their commands, without a contradiction to his own frequent doctrine. (2.) He ſpeaks of thoſe things which theſe *doctors* ought to have done, but did not, *ver.* 3. whereas they would have deſerved no reprehenſion for not doing that which was not required of them by the law. Thus the word πάντα, *all things,* muſt be reſtrained, when the *Apoſtle* commands *ſervants to obey their maſters,* and *children* their parents, κατὰ πάντα, *in all things,* Coloſ. 3. 20, 22. and *wives to be ſubject to their huſbands,* ἐν παντὶ, *in every thing,* Epheſ. 5. 24. Thus (a) *Iſidore Peluſiota* teacheth us to interpret thoſe words. Note alſo, that *Chriſt* ſpeaks not here of the great *Sanhedrin,* or *the chief prieſts;* for when mention is made of them in the New Teſtament, this is ſtill under the name of *Prieſts, Elders, Rulers,* or *Princes of the people;* of whom here is no mention, but only of the *ſcribes* and *Phariſees,* who are ſaid to *ſit in the ſeat of Moſes,* becauſe they undertook to interpret the law of their great Prophet *Moſes,* either publickly to the people, or privately in the ſchools; and whilſt they determined things doubtful, and undetermined in the law, not contrary to the precepts of it, their deciſions were to be obſerved for order's ſake: Hence of the tything mint and cummin, not mentioned in the law of *Moſes,* but preſcribed by them, *Chriſt* ſaith, ταῦτα ἔδει ποιῆσαι, *theſe things ought to be done,* ver. 23.

Ver. 4. [b] Δεσμεύουσι γὰρ φορτία βαρέα, καὶ δυσβάστακτα· *For they bind heavy burdens, and grievous to be born,* &c.] Theſe heavy burdens, ſaith *Theophylact,* were, παραδόσεως ἐπίκεινα τοῦ νόμου, *their traditions added to the law,* and called by their own writers

(a) Jubet iis auſcultari, μὴ τοῖς καθ' ἰδίαν περιπατοῦσιν, εἰ μὴ τοῖς χρησμοῖς συνάδει ἐν τοῖς εὐαγγελίοις, ἀλλὰ τῇ διδασκαλίᾳ μόνῃ τῇ ὑπὸ τῆς ἐκκλησίας γινομένῃ, διὸ καὶ καθέδρας Μωσέως ἐμνημόνευσε τὰς τὸ νομοθέτου τότε γὰρ οὐ τὰ ἑαυτῶν, ἀλλὰ τὰ τοῦ γεγραφότος φέρουσι. Cat. p. 691.

writers מכות פרישים, *the strokes of the Pharisees*, as being such as made the service of God burdensome. But then, when I consider how punctual they pretended to be in the observance of them, what a reverence they had for them, even above the law of *Moses*, and how highly they were offended with *Christ*, and his *Apostles*, for not walking according to them; I am apt, with *Menochius* and *Maldonate*, to interpret those words, *They will not move them with one of their fingers*, not of their neglect to observe them themselves, but of their tenacious exacting of them without mercy, even from those whom they saw grieved, and oppressed with these burdens; and to refer those words, *they say, and do not*, to the things taught by them, according to the law, *mercy, judgment, and the love of God.* See *Examen Millii* here.

Ver. 5. c Πλαταύνουσι γὰρ τὰ φυλακτήρια αὐτῶν· *They also do make broad their phylacteries.*] What great holiness they placed in putting on these *phylacteries*, we learn from the *Targum* on *Cant.* 8. 3. which introduceth the *Jews*, speaking thus, *I am chosen above all people, because I bind my frontals to my head, and my left hand, and my parchment is fixed to the right side of my gate, or door, so that a third part of it comes up to my bed, that the evil spirits may not hurt me;* and yet very learned men think, these *phylacteries* are not commanded, *Exod.* 13. 9, 16. but that those words are only *metaphorically* to be understood, as a command to have God's laws perpetually before their eyes, and his deliverances always in remembrance; according to the like *metaphor* of *Solomon*, when he saith of the precepts of wisdom, *Bind them about thy neck, and write them on the tables of thy heart*, Prov. 3. 3. And that the like words, *Deut.* 6. 8, 9. are to be expounded by the foregoing words, *ver.* 6. *The word which I command thee this day, shall be in thy heart;* and Chap. 11. 18. *Ye shall put my words in your heart, and in your soul:* For, since these words, *Deut.* 6. refer to the whole law of *Moses*, it seems not reasonable to think, that God required them to write all the precepts of it, upon their *phylacteries*, or the posts of their doors.

See Additions N° 39.

Ver. 8. d Ὑμεῖς δὲ μὴ κληθῆτε ῥαββεί, εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, *Be not ye called Rabbi, fathers, guides.*] Here note,

1*st*, That *Christ* cannot reasonably be supposed, to forbid either *fathers* to be so called by their children; this appellation being frequent in the sacred writers; or aged and spiritual persons to admit that title in the vulgar acceptation of it: For thus St. *John* stiles the aged, *fathers*, 1 John 2. 13. and St. *Paul* stiles himself, a *father* to the *Corinthians*, 1 Cor. 4. 15. and to the *Galatians*, Chap. 4. 19. These titles therefore, which men inspired by the Holy Ghost, did use, after these words were spoken by our Lord, cannot be reasonably thought to be the thing forbidden by *Christ*.

2*dly*, Nor doth *Christ* here forbid these titles, only because they savoured of pride and affectation, but because they were a great entrenchment on God the *Father* and the Son, ascribing to those men who had usurped these names, what properly belonged to their heavenly *Father*; (so the reason here assigned shews, *viz. Call no man your father upon earth, for one is your Father which is in heaven*, i. e. to whom alone belongs that title;) and attributing to earthly *guides* and *masters*, what was due only to *Christ* our teacher and spiritual guide; *Be not ye called Rabbi, for one is your Master, even Christ*, ver. 8. *Neither be ye called Masters*, (guides or leaders;) *for one is* ὑμῶν ὁ καθηγητὴς, *your Leader, even Christ*, ver. 10. Note,

3*dly*, That the words, *Rabbi, Father, Guide, Master*, or *Teacher*, were the titles which were then usually by the *Jews* conferred on their wise men, the *Fathers* of tradition, or the men of the greatest understanding in the law of *Moses*; such persons they thought fit to salute, not in a common form of words, but by these pompous titles. Thus of *Jehosaphat*, they tell us, That *when he saw a disciple of the wise, he would rise from his throne, embrace him, kiss him, and say to him, Abbi, Abbi, Rabbi, Rabbi, Mori, Mori*; that is, *my Father, my Rabbi, my Guide*, or *Teacher*: These titles were esteemed so due to them, that they say, the *Sanhedrim* did twenty-four times excommunicate those, who gave not the honour of a Master to their *Rabbins*. Now, by the word *Rabbi*, they understood such a teacher, whom they stood bound to hearken to, depending on his words, and not disbelieving, swerving from, or doubting of the truth of what he taught. Hence doth *Gamaliel* advise the ignorant among the *Jews, to get themselves Rabbies, that they may no longer doubt of any thing.* And *R. Eliezer* saith, That *he who separates from the school of his Rabbi, or teacheth any thing which he hath not heard from his master, provokes the divine majesty to depart from Israel*: *Maimonides* saith, That men of the degree of *Rabbi*, were also called *Abba*, i. e. *Father*, and they took to themselves this title as well as that of *Rabbi*: Now, to these *fathers*, they ascribed the same high and incontestible authority. Hence *Maimonides* saith, That *he that will be holy, must perform the words of the fathers*; and they declare that the words of *cabala*, or the traditions of their *fathers, were equal to the words of the law*, and *more to be regarded than*

the words of the Prophets; that a *Prophet was not to be believed, except he could ſhew a ſign, or a miracle; but as for theſe elders, or fathers, they were to be believed without them; it being ſaid of them,* Deut. 17. 11. *According to the ſentence of the law, which they ſhall teach thee, and according to the judgment, which they ſhall tell thee, thou ſhalt do.* The word *Mar* καθηγητὴς, which they uſed in *Babylon*, to ſignify one, who in *Judea* was called *Rab*, with them ſignifies a *guide*, and *leader* in the way of happineſs: And of this, ſaith St. *Paul*, they are confident, that *they are guides to the blind, a light to them that ſit in darkneſs, inſtructers of the ſimple, and maſters of babes,* Rom. 2. 17, 18, 19. and that ſo certainly, that their deciſions were not to be doubted of, but were to be reputed of equal authority with the determinations of the *Prophets:* For, ſaith (b) *Maimonides, if a thouſand Prophets, who were equal to Elias and Eliſha, bring one interpretation, and a thouſand and one wiſe men produce one contrary to it, we muſt incline to the moſt, and be obliged rather to act according to the ſentence of theſe wiſe men, than that of the thouſand Prophets.* In this explication of the thirteenth treatiſe of the *Sanhedrim*, he diſtributes men, who interpret the ſayings of the wiſe men, into three ranks; (*1ſt,*) Thoſe who ſay their words are to be interpreted according to the letter, as thinking, (c) ſapientes in omnibus indubitatæ veritatis in dictis ſuis, *The wiſe men, in all their ſayings, of undoubted truth, meant only what they perceive by their words.* (*2dly,*) Thoſe who illude the words of the wiſe, judging themſelves more wiſe and perſpicacious, and ſaying, (d) *that they were deceived:* Theſe he pronounces fools, and accurſed, for ſaying theſe things againſt thoſe great men, of whoſe wiſdom they were well aſſured: The words of the *ſcribes*, according to their blaſphemous ſayings, being (e) *more amiable than the words of the Prophets, and more weighty;* and, *the words of the cabala equal to the words of the law.* And even (f) *Joſephus* ſaith, That they who were *of the ſect of the Phariſees, followed their guide, and thought it neceſſary to obſerve and contend for whatſoever he would command;* the *Sadducees* held it a virtue to doubt of, or contend againſt the teachers of the wiſdom which their traditions contained; *but they yielded ſuch honour to their anceſtors, that they durſt not be ſo bold as gainſay any thing that they had introduced as fit to be obſerved;* where we have the διδάσκαλοι in expreſs words, the καθηγηὴ in the word ἡγεμόνες, *guides*, and *fathers* in the τῇ ἡλικίᾳ πρεσβύτερες, or the *ancients;* and all of them repreſented as perſons of whoſe doctrines none ought to doubt, and whoſe ſayings no man ſhould gainſay. And again, the *Phariſees* deliverd, νόμιμα πολλὰ, *many things to be received as laws*, which were not in the law of *Moſes;* from which, though the *Sadducees* diſſented, yet when they came to be *magiſtrates*, they were forced to ſubſcribe to them, (g) διὰ τὸ μὴ ἄλλως ἐπιτρέπεσθαι τοῖς πλήθεσιν, *ſince otherwiſe they could not be endured by the multitude, among whom, ſo great was their authority, that though they ſpake againſt the King, or the High-Prieſt,* (h) ἐνθὺς πιστεύεσθαι, *they were preſently believed.* And even the *ſcripture* informs us, that they *taught for doctrines*, or for things neceſſary to be obſerved, *the commandments of men*, Matth. 15. 9. and pronounced them *accurſed* who held contrary to their ſentiments, *John* 7. 47, 48, 49. The import therefore of theſe words ſeems to be this:

1*ſt*, That no man was to be called *Father upon earth*, ſo as that we ſhould yield an abſolute ſubjection to his will and pleaſure, or be abſolutely ſwayed and governed by it.

2*dly*, That we ſhould call no man *Guide*, or *Maſter upon earth*, no *Fathers*, no *Church*, no *Councils*, ſo as abſolutely to ſubmit ourſelves in the concernment of our eternal intereſts, to the conduct of their judgments, or give them dominion over our faith and conſcience; *Chriſt* being the ſole *Guide* and Teacher of his *Church*, commiſſionated by his *Father* to reveal his will, and teach us what is needful to be known, believed, or done, in order to ſalvation; and even his *Apoſtles* being only to be looked upon as the *Miniſters* and *Ambaſſadors* of *Chriſt*, and only to be credited as by their gifts; and by the *miraculous* powers derived from him, they taught men thoſe things he had commanded, and by his Spirit had revealed to them.

Ver. 13. ᶜ Κλείετε γὰρ βασιλείαν τῶν οὐρανῶν, *Ye ſhut up the kingdom of heaven againſt men.*] The buſineſs of a key being to open, and give entrance into a place; they who obſtructed this entrance, are here ſaid to *ſhut the kingdom of heaven againſt men:* And this the *ſcribes* and *Phariſees* did, (*1ſt,*) By their example; for, pretending to be guides to others, they themſelves refuſed to go

(b) Præfat. in Seder Zeraim. Po. p. 32. (c) Ibid. p. 144. (d) P. 146, 147. (e) Lightf. in Mat. 15. 2.

(f) Ἔστον) τῇ αἱρέσει τῶν Φαρισαίων ἠγωνίσω ἢ φυλακὴν ὧν προσέθεντο αὐτοῖς, τιμῆς γὰρ ἡ ἡλικία πρεσβύτεροι, ἀπροσκρούσως οὐδὲν ἐπ' ἀντιλέξαι τοῖς ὑπ' ἐκείνων θεσπισθεῖσιν ταῦτα βάρος ἐπιφερόμενοι. Antiq. l. 18. c. 2. Σαδδουκαῖοι δὲ πρὸς τὴν διδασκάλου σοφίας ὧν μηδὲν ἀμφιλογῶν ἀξιοῦσιν ἀνθιστᾶσιν. Antiq. l. 13. c. 8. p. 453.

(g) L. 18. c. 2. p. 617. (h) P. 453. B. l. 13. c. 23. p. 463. B. C.

go into it, and so obstructed the entrance of others, by saying, *Have any of the scribes or Pharisees believed on him?* John 7. 48. they made good that of *Christ*, you enter not in yourselves. (2*dly*,) By their doctrine, they cavilling at all that he said, and endeavouring to render the truth of it suspected, rejecting him as not of God, *because he kept not the sabbath*, John 9. 16. and accusing him of *blasphemy*, and casting out of *devils by Beelzebub*, Matth. 12. 24. and by their vain traditions, which he deservedly rejected, putting a bar to the spiritual doctrine of his kingdom: Thus did they *shut up the kingdom of heaven against men.* (3*dly*,) By their authority, excommunicating and maliciously prosecuting them who owned his doctrine, and decreeing that *they should be cast out of the synagogue*, John 9. 22. And professing to have an authority to pass judgment on true and false *Prophets*.

See Additions, N° 40.

Ver. 14. [f] Καὶ κατεσθίετε οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι, *Ye devour widows houses, and for a pretence make long prayers.*] This *sect*, saith (i) *Josephus, pretended to a more exact knowledge of the law, ὡ χάριν ὡς τὸ θεῖον περιστειλάμων ὑπῆκτο ἡ γυναικωνῖτις, on which account the women were subject to them, as pretending to be dear to God.* And when (k) *Alexandra* obtained the government, they insinuated themselves into her, as being the exactest sect of the *Jews*, and the exactest interpreters of the *law*, and, abusing her simplicity, did as they listed, *remove and dispose, bind and loose, and even cut off men.* They were in such vogue for their *long prayers*, which they continued sometimes three hours, that perhaps they sold them as do the *Roman* priests their *masses*, or pretended others should be more acceptable to God for them; and so might spoil devout widows by the gifts or salaries they expected from them. Now this being only an *hypocrital* pretence of piety, must be hateful to God, and so deserve a greater condemnation. See *Examen Millii* here.

Ver. 15. [g] Περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον ὑμῶν, *You compass sea and land to make one proselyte,——and ye make him two-fold more the child of hell than yourselves.*] It was the complaint of the *Jewish* nation, that their *proselytes* were *the scabs of the Church*, and hindred the coming of the *Messiah*, as being ignorant of the law, and bringing in revenge. (l) *Justin Martyr* informs us of them, that these *proselytes did not only disbelieve Christ's doctrine*, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, *but were twice more blasphemous against him than the Jews themselves, endeavouring to torment and cut them* (*i. e.* the Christians) *off, whersoever they could, they being in this the instruments of the scribes and Pharisees.*

Ver. 16. [h] Οὐαὶ ὑμῖν οἱ τυφλοὶ οἱ λέγοντες, ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστι, *Wo to you which say, Whosoever shall swear by the temple, it is nothing*, &c.] Of this see the Notes on *Chap.* 5. 36. and observe, (1*st*,) That τὸ ὀφείλειν ὅρκον signifies to be *obliged to perform his oath*; so that they thought that other oaths might be violated without sin. (2*dly*,) That they so valued swearing by the gifts of the altar, *ver.* 18. because they brought in gain to them. (3*dly*,) Observe, that those words, *He that sweareth by the altar, sweareth by it, and by all things upon it*, are to be thus understood, that he sweareth by him whose altar it is, for the accessory follows the principal; and an oath must be supposed to be by something which can testify to the truth, and punish the falshood of it; and so he that thus swears, must in all reason be supposed to swear by that God also, to whom the altar doth belong.

Ver. 23. [i] Καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, *And omit the weightier matters of the law, judgment, mercy, and faith.*] This is indeed the bane of all religion and true piety, to prefer rituals and positive institutions before the precepts of natural religion, which are always good and necessary upon their own account, and not only because commanded; and human institutions before divine; and this is a certain sign of gross hypocrisy. Faith in, or the love of God, (as it is, *Luke* 11. 42) is the foundation of all piety; mercy, of all that charity we shew to our brother; and judgment, of all righteous dealing. Now that the *Pharisees* wanted this faith and love to God, was visible from their hypocrisy; that they were full of *rapine and injustice*, we learn from *ver* 25. that they were a crafty sort of men, prone to envy and hatred, from *Josephus, Antiq. lib.* 17. *cap.* 3.

Ver. 24. [k] Οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, *Who strain at a gnat, but swallow a camel.*] Vain here is the suspicion of *Cajetan*, that *camel* cannot be the true reading, because no man can swallow it; he might as well have suspected the *beam* mentioned *Chap.* 7. because no man's eye can contain it. This the *rulers* and the *Pharisees* did, in not admitting the thirty pieces into the treasury, because it was the price of blood, and yet with those very pieces hiring *Judas* to procure the shedding that blood; and, by scrupling to *enter the judgment-hall, lest they should be defiled*, but not scrupling to shed the blood of the innocent, *John* 18. 28.

(i) Antiq. l. 17. c. 3. p. 585. F. (k) De bello Jud. l. 1. c. 4. p. 716. (l) Dial. p. 350.

Ver. 27. [Παρομοιάζετε τάφοις κεκονιαμένοις, *Ye are like to whited ſepulchres*;] (Luke 11. 44. ὡς τὰ μνημεῖα τὰ ἀδηλα, *as graves that appear not.*) For explication and reconciliation of the words of the *Evangeliſts*, note, (1.) That they who touched any part of a ſepulchre, were by the law of *Moſes* polluted by it. *Num.* 19. 16. (2.) That therefore to avoid this pollution, the *Jews* were wont to put ſome ſign or mark upon it, by which it might be diſcerned to be a ſepulchre, and ſo might be avoided; for ſo their *Canon* runs, that *if any man finds a ſepulchre, he is bound to put a mark upon it, that it be not an offence to others*, ſince otherwiſe they might be in perpetual danger of contracting uncleanneſs; this mark they made with lime macerated with water, which made them appear *white*; and when theſe marks were worn out, and ſo the ſepulchres become ἀδηλα *indiſcernible*, the graſs being grown over them, and the herbs that grew upon them making them ὡραῖα *beautiful*, as to outward appearance, and like to other earth, ſo that men were in danger of being polluted by them, they were again marked and made white with lime; they are therefore ſaid *to appear beautiful to men*, by St. *Matthew*, for the ſame reaſon that they are ſtiled ἀδηλα *indiſcernible* by St. *Luke*, becauſe the white mark was worn out, or ſo covered over with graſs, and herbs, that it could not be diſcerned. Such, ſaith *Chriſt*, are *ye Phariſees*, appearing outwardly ſpecious, and fair to men, whilſt yet *your inward parts are full of hypocriſy and iniquity*. Vain then is the imaginary pretence of any contradiction in what Dr. *Hammond* here offers from Dr. *Pocock*, the *whited ſepulchres* being ſepulchres which at firſt had received this white mark, or *cippus*; but yet the ſight of it was loſt by the herbs growing up high enough to cover it, or by the rain waſhing it away.

Ver. 29, 30. [m] Ὅτι οἰκοδομεῖτε τοὺ τάφους τ προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τ δικαίων, *Wo unto you —— for ye build the tombs of the Prophets, and garniſh the ſepulchres of the righteous*;] *Wherefore ye be witneſſes to yourſelves*, (*i. e.* you yourſelves witneſs) *that ye are the children of them which killed the Prophets*, ver 31, 32. *fill ye up then*, καὶ πληρώσατε, *and ye will fill up the meaſure of your fathers cruelties in this kind*; being now fitly compared to ſerpents and vipers for the venomous hatred you bear to me, the *Prophet* promiſed by *Moſes*, and thoſe ſent among you in my name, and will thereby ſhew you are their children, as well by diſpoſition, as by natural deſcent. The words in St. *Luke*, Chap. 11. 47, 48. run thus, *Wo to you, for ye build up the ſepulchres of the Prophets, whom* (you acknowledge that) *your fathers killed* ἄρα μαρτυρεῖτε, *you therefore by this teſtify, that you are by nature the children of thoſe fathers, for they* (*i. e.* their fathers) *killed them, and you* (the children of them) *build their ſepulchres*, (καὶ συνδοκεῖτε τοῖς ἔργοις τ πατέρων ὑμῶν) and by your hatred againſt me and mine, you farther ſhew your likeneſs to them in diſpoſitions alſo; ſo that I foreſee, that of thoſe wiſe men which I ſend to you, *ſome of them you will perſecute, and ſome of them you will kill and crucify*, and ſo will ſo far fill up the meaſure of their ſins, *that upon you may* juſtly fall the puniſhment *of all the blood of the Prophets, and righteous men ſhed* by your fathers, and by you their children in iniquity. All that can be objected againſt this *paraphraſe*, which makes the words of *Luke* ſo plain, and ſo exactly to agree with the words here, is, that it puts theſe words, καὶ συνδοκεῖτε τοῖς ἔργοις τ πατέρων ὑμῶν, *and ye allow of the works of your fathers*, in a *parentheſis*; of which we have examples in the *New Teſtament* ſufficient to juſtify the doing this; ſo *Mark* 12. 12. *They ſought to lay hold upon him*, (ἔγνωσαν γὰρ ὅτι πρὸς αὐτὸν τ παραβολὴν εἶπε, *for they knew he ſpake this parable againſt them*,) *but they feared the people*. Chap. 16. 3, 4. *They ſaid, Who ſhall roll away the ſtone from the door of the ſepulchre?* (καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος, *and looking up they ſaw it was rolled away*,) *for it was very great*. See *Luke* 5. 15, 16, 17. *Mark* 14. 23, 24. *Rom.* 3. 5, 8. *Rev.* 20. 12, 13. See the like in the *Old Teſtament*, Gen. 13. 10. Exod. 12. 15. Cant. 1. 5.

Ver. 34. [n] *Wherefore I ſend among you Prophets and wiſe men, and ſome of them ye ſhall kill and crucify, and ſome of them ye ſhall ſcourge*, &c.] This they did, *ſtoning Stephen*, Acts 7. 59. cutting off *James* with the ſword, *Acts* 12. 2. ſcourging *Peter* and the *Apoſtles*, Acts 5. and perſecuting *Saul* and *Barnabas from city to city*. See Note on *Luke* 11. 49.

Ver. 35. [o] Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τ γῆς, *That upon you may come* (the national puniſhment of) *all the blood ſhed in the land*;] *i. e.* That it may come upon you, taking pleaſure in the works of your *fathers*, and by the ſame bloody actions filling up the meaſure of their ſins by killing your *Meſſiah*, the chiefeſt of all *Prophets*; and the wiſe men he ſent laſt of all to offer terms of pardon, and ſalvation to you: And this rendred their puniſhment not only equitable, but almoſt neceſſary; for it being the obſervation of their own *wiſe men*, from *Gen.* 15. 16. *That God taketh not vengeance of a nation till they have filled up the meaſure of their ſins*; the *Jews* of

of that generation doing this to the utmost, and by their εὐδοκία, i. e. *the pleasure* which they took in doing, not only the like, but even more bloody actions, they becoming *ex post facto*, partakers with their *fore-fathers* in their sins; and being not deterred from the like actions by all the punishments which they had suffered by them in the *captivity* of their whole nation, they made it both equitable and necessary this punishment should fall upon that generation.

Ibid. ἀπὸ τ αἵματος τ δικαίου Ἄβελ ἕως τ αἵματος Ζαχαείου τ Βαραχίου, *From the blood of righteous Abel* (the first Prophet and preacher of righteousness, *Heb.* 11. 4. 2 *Pet.* 2. 5.) *to the blood of Zacharia son of Barachias.*] Here two things need to be explained, *viz.* who was this son of *Barachias*, and why he is mentioned rather than any of those righteous persons who were afterwards destroyed by the *Jews*. To the first question, I answer, 1*st*, That he could not be *Zacharias*, υἱὸς Βαραχιου, *the son of Baruch*, mentioned by (m) *Josephus* as μισοπόνηρος *a hater of wicked things and persons*, and therefore slain by the *zealots* ἐν μέσῳ τῷ ἱερῷ, in the *middle of the temple*. For, (1.) The name seems not the same, for as *Baruch* in *Jeremiah* and the *Apocrypha* is always called by the *Septuagint*, Βαρὺχ, so ברכיה is still rendered by them Βαραχίας, *Isa.* 8. 2. *Zach.* 1. 1, 7. and *Neh.* 3. we find Βαραχίας, *ver.* 4. and Βαρὺχ, *ver.* 20. which shews they were not the same names. (2*dly*,) The blood of Βαραχίας was the blood of a *Prophet*. Luke 11. 50, 51. whereas the *Baruch* mentioned by *Josephus* was no *Prophet*, nor doth it appear that he was a righteous person, he being an unbeliever, and one of those who rebelled against *Cæsar*; and, (3*dly*,) *Christ* speaks here of the *Prophets* whom ἀπέκτειναν, *they had slain*, not of one who was only to be slain a little before the destruction of *Jerusalem*, for then none of the people could have understood his meaning. Nor, 2*dly*, could he be *Zacharias*, the father of *John* the *Baptist*, for as he was not owned by the *Jews* to be a *Prophet*, nor was he sent by God unto the *Jews* under that character; so (n) *Origen* confesseth that it cannot be proved from scripture, either *that he was the son of Barachias, or that he was slain between the temple and the altar.* And indeed that he was the son of *Barachias* is only said by *Nicephorus* out of *Hyppolytus*; that he was slain in the *temple*, is a tradition more current among the (o) *ancients*, but yet St. *Jerom* saith, it is only *taken* ex quibusdam apocryphorum somnis, *from some dreams of apocryphal writers.* And indeed the tradition is false in the foundation, that he was slain for placing the *Virgin Mary* in that apartment of the temple, which was proper to the virgins; whereas, tho' there was the court of women, yet there was no peculiar apartment for the virgins. Nor, (3*dly*,) Could it be *Zacharias* one of the *minor Prophets*, he living when the temple was in its ruins, and neither temple nor altar were set up again; nor do any of the *Jewish* historians say that he was slain at all, much less that he was slain *between the temple and the altar*: It remains therefore, (4*thly*,) That we here understand that *Zacharias* of whom we read, 2 *Chron.* 24. 20. that *he said to the people, Why transgress ye the commandments of God, that ye cannot prosper? because ye have forsaken the Lord, he hath forsaken you*, and that *the people stoned him in the court of the house of the Lord*, and *ver.* 22. that dying he said, *the Lord look upon it, and require it.* But against this it is objected,

Object. 1. That he was *Zachariah* son of *Jehoiada*, ver. 20. this here was the son of *Barachiah*.

Answ. St. *Jerom* testifies that the Gospel of the *Nazarenes* read *the son of Jehoiada*, and the word *Barachiah* signifying, *praise God*, as *Jehoiada* doth; why might not that be translated in *Greek* υἱὸς Βαραχίου, which was spoken in *Syriack*, *the son of Jehoiada?* Moreover, it is common among the *Jews* to change proper names, especially when they have any thing of the *Shem Hamphoraſh*, or *Jehova* in them, into words of like signification; so for *Judas* some used *Thaddeus*, of the same import, and from the same root חדיה and *Jehojakim* is the name given by the *King* of *Egypt* to *Eliakim*, 2 Kings 23. 34. 2 Chron. 36. 4. that is, he turned *El* into *Jah*; and why then may not here *Jehoiada* be turned into *Barachiah?*

Object. 2. But since *Christ* begins with *Abel*, the first *Prophet* and righteous person which was slain, why should he end with one slain before the destruction of the *temple*, and not in one near the time when he spake?

Answ. That *Christ*, speaking here of *Prophets* slain by the *Jews*, doth come to the lowest instance, no other *Prophet* being slain after by them; for if the *tradition* touching *Isaias* be true, he was slain, not by consent of the *Jews*, as was *the*

(m) De bello Jud. l. 4. c. 19. p. 883, 884.

(n) *Ostendere non possumus per scripturas canonicas, nec quod pater Johannis fuit filius Barachiæ, nec quod Scribæ & Pharisæi interfecerunt eum inter templum & altare.* In Matth. Hom. 20. f. 49 Niceph. Hist. Eccl. l. 2. c. 3.

(o) Origen. ibid. Basil. de Christ. Hum. Gen. Tom. 1. p. 509, & 510. *Vide* Ham. in locum.

the ſon of Jehoiada, but only by the cruelty of *Manaſſes*. 2*dly*, There could be no fitter inſtance than this was for our *Saviour*'s purpoſe, whether we conſider the occaſion of this *Prophet*'s death, the manner of it, or the judgments which enſued upon them for it. For,

1*ſt*, He died, as *Chriſt* and his *Apoſtles* were to do, for reproving the *Jews* for their tranſgreſſions and revolt from God, and was the ſon of one who had ſhewed great kindneſs to them.

2*dly*, He dying ſaid, *the Lord look upon it, and require it*, foretelling that God would, or deſiring that he would require his blood at their hands; which prayer God anſwered ſo fully, that in a year all the *Princes* of *Judah* and *Jeruſalem* were deſtroyed by the *Syrians*, and the ſpoil carried to *Damaſcus*, 2 Chron. 24. 23. And *Joaſh*, who commanded this murder, was ſlain by a conſpiracy of his own ſervants, *ver.* 25. And from this very time the ſtate of *Judah* and *Jeruſalem* grew worſe and worſe, till at laſt the city was broken up, and the temple burned, and the people captivated by *Nabuzaradan*; "who, ſay the *Jews*, "finding the blood of this *Prophet* bubling up in "the temple, enquired whoſe blood it was; and "when the *Jews* anſwered, it was the blood of a "*Prophet* ſlain by them, who had foretold all "they had ſuffered by *Nabuzaradan*, he ſlew "ninety four thouſand of the *Rabbins*, *prieſts*, "and members of the *Sanhedrim*, to appeaſe it. "Hence the *Jews* ſpeak of it as of blood pro-"voking God to anger, *he will call to remem-"brance their iniquity, that they may be taken*, "Ezek. 21. 23." This, ſaith *Midraſh Coheleth*, is the *the blood of Zachariah*. And when *Jeremiah* introduceth the *Jews* ſpeaking thus, *Lam.* 2. 20. *Behold, O Lord, and conſider, ſhall the Prieſt and the Prophet be ſlain in the ſanctuary of the Lord?* The *Targum* introduces the houſe of judgment, anſwering, *Was it fit for you, even in the day of propitiation, to kill a Prieſt, and a Prophet, as you did Zachariah, the ſon of Iddo, in the houſe of the ſanctuary of the Lord, becauſe he would have withdrawn you from your evil ways?*

Ver. 37, 38. ᾗ ποσάκις ἠθέλησα, *How oft would I have gathered your children,*——καὶ οὐκ ἠθελήσατε, *and ye would not.*] Here note,

That by *Jeruſalem* we are to underſtand, not only the inhabitants of the city, but of all *Judea*, as appears, (1.) Becauſe this is the import of the word elſewhere, when neither the city is mentioned, nor is it taken *metaphorically* for the *heavenly Jeruſalem*; as 2 *Kings* 19. 21. 2 *Chron.* 28. 10. *Iſa.* 37. 22. *Lam.* 2. 14, 15. *Ezek.* 9. 9. *Joel* 3. 6. *Luke* 2. 38.——23. 28. (2.) From the puniſhment denounced upon her, ſince that belongs to all whom *Chriſt* would have gathered, *ver.* 37. and to whom he *wiſhed that they had known in their day the things belonging to their peace.* Whence it follows,

1*ſt*, That *Chriſt* did very ſeriouſly deſire the converſion of thoſe *Jews* who continued in their impenitence and unbelief, as here he ſhews, by the ſimilitude of the affection of a hen to her chickens; and, *Luke* 19. 41, 42, 43. by his weeping over them.

2*dly*, That they whom he ſo ſeriouſly deſired to convert, would not be converted when they might have been ſo; for therefore were they not converted, becauſe they would not be gathered.

Ver. 39. ᾽ *I ſay unto you that,* Μὴ με ἴδητε ἀπάρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, *Ye ſhall not ſee me from henceforth,* (Gr. after a while) *till ye ſhall ſay, Bleſſed it he that cometh in the name of the Lord.*] Theſe words, by the connexion of them with the former, thus, *behold your houſe is left unto you deſolate,* λέγω γὰρ, *for I ſay,* &c. ſeem manifeſtly to relate to the time of the deſtruction of the *Jews*, and to bear this ſenſe: You who have now with ſo much indignation heard the children and people ſaluting me thus: *Bleſſed is he that cometh in the name of the Lord*, after a while ſhall lie under ſo great calamities for the puniſhment of your infidelity, that you would be glad of a deliverer, to whom you might ſay theſe words. This may be alſo gathered from the word ἀπάρτι, *after a while*; for after *Chriſt*'s aſcenſion they ſaw him not till he came to the deſtruction of *Jeruſalem*, which, in the following Chapter, is ſo often ſtiled *the time of the coming of the Son of man*; the time when, ἀπάρτι, *after a while they ſhould ſee the Son of man coming in the clouds*, Matth. 26. 64. And *Joſephus* informs us, that when the *Jews* were nigh to deſtruction, they earneſtly expected their *Meſſiah*, or one coming in the name of the Lord to deliver them; and readily followed thoſe (p) falſe *Prophets* and deceivers, who promiſed them deliverance, and bid them, προσδοκᾶν ἤδη τὴν παρὰ τοῦ Θεοῦ βοήθειαν, *expect help from God.* If this expoſition be not allowed, I would willingly refer this to the time mentioned by St. *Paul*, Rom. 11. 26. *When the deliverer ſhall come out of Sion, and turn away iniquity from Jacob, and ſo all Iſrael ſhall be ſaved*, by their converſion to the Lord; and ſaying, *Bleſſed is he that cometh in the name of the Lord*; till which time *their houſe ſhall be left to them deſolate*, Luke 21. 24. And thus it is a commination, that after a while the kingdom of God ſhould be taken from the *Jews* of that age, and this calamity ſhould continue long on their poſterity.

CHAP.

(p) De bello Jud. l. 7. c. 30. p. 660.

CHAP. XXIV.

1. AND Jesus went out, and departed from the temple, and his disciples came to him, to shew to him the buildings of the temple.

2. And Jesus said to them, See ye not all these things? [a] verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.

3. And as he sat upon the mount of Olives, the disciples came to him privately, saying, [b] Tell us when shall these things be, and what shall be the sign of thy coming (*to do these things,*) and of the end of the world? (*or* τῆς αἰῶνος, *of this age.*)

4. And Jesus answered, and said to them, Take heed that no man deceive you.

5. [c] For (*before this happeneth*) many shall come in my name, saying, I am Christ, and shall deceive many.

6. And (*when*) ye shall hear of wars, and rumours of wars, see that ye be not troubled; for all these things (*or this*) must come to pass, but the end (*of the Jewish age and polity*) is not yet.

7. For nation shall rise against nation, and kingdom against kingdom, [d] and there shall be famines and pestilences, and earthquakes, in divers places.

8. All these are the beginnings of (*their pangs of*) sorrows.

9. [e] Then shall they deliver you up to be afflicted, and shall kill (*some of*) you, and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended, (i. e. *fall off from the Gospel*) and shall betray one another, and shall hate one another.

11. And many false Prophets shall arise, and shall deceive many.

12. And because iniquity (*and persecution*) shall abound, the love of many (*to me and my doctrine*) shall wax cold.

13. But he that shall endure to the end, the same shall be saved, (i. e. *preserved from this destruction.*)

14. And [f] this Gospel of the kingdom (*of God*) shall be preached in all the world, for a witness to all nations (*that I am the Christ,*) and then shall the end come (*of that Church and polity.*)

15. [g] When ye therefore shall see the abomination of desolation, (i. e. *the Roman army,* Luke 21. 20.) spoken of by Daniel the Prophet, stand in the holy place, whoso readeth let him understand (*what the Prophet there intends.*)

16. [h] Then let them which be in Judea flee to the mountains, (*take this opportunity to flee thence with the greatest expedition.*)

17. Let him which sitteth on the house-top not come down to take any thing out of his house.

18. Neither let him who is in the field, return back to take (*up*) his cloaths.

19. And wo to them who are with child, and to them that give suck in those days, (*and so are not in condition to flee swiftly and speedily out of this danger.*)

20. [i] But (*and*) pray ye that your flight be not in the winter, nor on the sabbath-day, (*not in the winter, when long and hasty journeys are most difficult; not on the sabbath-day, when your flight will render you obnoxious to the displeasure of the Jews.*)

21. [k] For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be (*afterwards, and so your flight will be more hazardous.*)

22. [l] And except those days should be shortened, there should no flesh be saved (*or escape,*) but for the elects (i. e. *the Christians*) sake, those days shall be shortened. (*That this is the true import of the elect, see Note on* Mark 13. 20.)

23. Then if any man shall say to you, Lo here is Christ, or there (*he is,*) believe him not.

24. For there shall (*then*) arise [m] false Christs and false Prophets, and (*they*) shall shew great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect, (i. e. *do all that possibly they can to deceive even Christians by them.*)

25. Behold, I have told you before (v. 5, 12. *of these things.*)

26. Wherefore [n] if they shall say to you, Behold he (i. e. *Christ*) is in the desert, go not forth (*to seek him there, or if they shall say*) behold he is in the secret chambers (*of the temple*) believe it not.

27. For (*the coming of the Son of man will not be secret, or obscure, but*) [o] as the lightning (*which*) cometh out of the east and shineth even to the west, so shall also the coming of the Son of man be.

28. For wheresoever the carcase is, (i. e. *the Jews are,*) there will the eagles, (*the Roman armies, whose ensign is the eagle*) be gathered together.

29. (*And*) [p] immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken, (i. e. *all the government both in*

Church

Church and ſtate ſhall be overthrown, as it was by the zealots.)

30. And then ſhall appear the [q] ſign of the Son of man (*who is*) in heaven (i. e. *the Roman army coming to the deſtruction of the city, the temple, and people of Jeruſalem,*) and then ſhall all the tribes of the earth (*or land*) mourn, and (*then*) ſhall they ſee the Son of man coming in the clouds of heaven with power and great glory.

31. And [r] (*then*) he ſhall ſend his angels with a great ſound of a trumpet, (i. e. *his meſſengers with the trumpet of the goſpel*) and they ſhall gather together his elect (*among the Gentiles*) from the four winds, from one end of heaven to the other, (*Luke* 13. 28, 29.

32. Now learn a parable of (*from*) the fig-tree, (*for*) when her branch is yet tender, and putteth forth leaves, ye know that ſummer is nigh.

33. So likewiſe ye, when ye ſhall ſee all theſe things (*come to paſs,*) know that it (i. e. *the ruin foretold*) is nigh, even at the doors.

34. [s] Verily I ſay to you, this generation ſhall not paſs, till all theſe things be (*aſſuredly*) fulfilled; (*for,*)

35. Heaven and earth ſhall paſs away (*at the end of the world you enquire after,*) but my words ſhall not paſs away (*unperformed.*)

36. But [t] of that day and hour (*when they are thus to paſs away, you are not to enquire, for of that*) knoweth no man, no not the angels of heaven, (*nor the Son,* Mark 13. 32.) but my Father only.

37. But (*know in the general,*) as (*in*) the days of Noe, (*the flood, of which he propheſied, was unexpected*) ſo ſhall alſo the coming of the Son of man be (*at both theſe times.*)

38. For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entred into the ark,

39. And knew not till the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man (*then*) be.

40. [v] Then ſhall (*the providence of God be ſo remarkable in preſervation of his faithful people, that*) two (*ſhall*) be in the field, the one ſhall be taken (*by the Roman army,*) and the other left.

41. Two (*women ſhall be*) grinding at the mill, the one ſhall be taken, and the other left, (*and the like diſtinction will the angels make at the great day of judgment,* Chap. 25. 32.)

42. Watch therefore, for ye know not (*at*) what hour your Lord doth come.

43. But know this, (*this ye know,*) that if the good man of the houſe had known in what watch (*of the night*) the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

44. Therefore be ye alſo [x] ready, for in ſuch an hour as ye think not (*of*) the Son of man cometh.

45. Who then is [y] a faithful and wiſe ſervant, whom his Lord hath made (*a*) ruler over his houſhold, to give them meat in due ſeaſon, (*inſtructions ſuitable to their exigencies.*)

46. Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing, (i. e. *employed in preſerving them from apoſtacy in this hour of temptation.*)

47. Verily I ſay to you, that he ſhall make him ruler over all his goods; (i. e. *ſhall amply reward his fidelity.*)

48. But if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming, (*and ſo begin to doubt the truth of it.*)

49. And (*by reaſon of this backſliding heart*) ſhall begin to ſmite his fellow ſervants, (i. e. *Chriſtians,*) and to eat and drink with the drunken, (i. e. *indulge himſelf in ſenſual pleaſures on this account,* 1 Cor. 15. 32.)

50. The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of.

51. And (*for his perfidiouſneſs*) ſhall [z] cut him aſunder, and appoint (*him*) his portion with the hypocrites, there ſhall be weeping and gnaſhing of teeth.

ANNOTATIONS on Chap. XXIV.

Ver. 2. [a] *Verily I ſay unto you, ὃς οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθήσεται, there ſhall not be left here one ſtone upon another, which ſhall not be thrown down.*] The exact completion of the things foretold in this Chapter, touching the deſtruction of the *temple*, city, and people of *Jeruſalem*, being an eminent confirmation of the truth of *Chriſt*'s prophetick office, and of the *Chriſtian* faith, I ſhall, as they occur, take notice of them. And, (*1ſt,*) To compleat this prediction, (a) *Joſephus* doth inform us, that *Titus commanded the ſoldiers, τὴν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν, to dig up the foundations both of the temple and city.* (b) *Eleazar* in *Joſephus*, ſpeaking of

(a) De bello Jud. l. 7. c. 1. p. 970. B. (b) 16. p. 993. A.

of this house of God, saith, περιρίζω ἐκ βάθρων ἀνήρτασαι, *it has been rooted up from the very foundations.* The (c) *Jewish Talmud* and *Maimonides* add, that *Turnus*, (i. e. *Terentius*) *Rufus, Captain of the army of Titus, did with a plow-share tear up the foundations of the temple, and thereby signally fulfil those words*, Micah 3. 12. *Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps, and the mountains of the Lord as the high places of the forest.* And, saith (d) *Josephus, we may well admire the exactness of the time, for the burning of the temple,* τῷ μηνὶ καὶ ἡμέρᾳ ἐπολόρκησε ὑπ' αὐτῶν, *happened on the same month and day, on which it formerly was burned by the Babylonians.*

Ver. 3. [b] Εἰπὲ ἡμῖν πότε ταῦτα ἔσαι, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος, *Tell us when these things shall be, and what shall be the sign of thy coming, and of the end of the world.*] (Gr. αἰῶνος, *of the age.*) This in St. *Mark* runs thus, *tell us when these things shall be,* καὶ τί τὸ σημεῖον ὅταν μέλλη ταῦτα πάντα συντελεῖσθαι, *and what is the sign when these things shall be accomplished,* Mark 13. 4. In St. *Luke* thus, *when shall these things be, and what is the sign,* ὅταν μέλλη ταῦτα γίνεσθαι, *when these things are to be done,* Luke 21. 7. From which places, compared with this, it appears that the three things here mentioned relate to the same time, and are only an enquiry to this effect; When wilt thou come to destroy the temple, and to put an end to the *Jewish Church*, and age? For what is *the sign of thy coming* in St. *Matthew*, is *the sign when these things shall be done*, in St. *Luke*; what is in St. *Matthew* συντέλεια *the end of the age*, is in St. *Mark, the time when these things are about* συντελεῖσθαι *to be accomplished.* (2*dly*,) *Christ* so answers to the question touching the sign of his coming, as manifestly to shew it was contemporary with the desolation of the *temple*, and *polity* of *Jerusalem*, saying, *ver.* 27. *as the lightning cometh from the east, and shineth to the west, so shall be* ἡ παρουσία, *the coming of the Son of man*; for *ver.* 28. *where the carcase is, there shall the eagles be gathered together*, i. e. *the Roman army*, whose ensign was the *eagle*; so that the coming of this army to destroy them, and *the coming of the Son of man*, must be contemporary. And again, *ver.* 37, 39. *as it was in the days of Noe, so shall be* ἡ παρουσία, *the coming of the Son of man, for two shall be in the field*, ver. 40. *two grinding at the mill*, 41. *the one shall be taken, and the other left*; which words are followed in St. *Luke* with these, *where the carcase* (or body) *is, there shall the eagles be gathered together*, Luke 17. 34, 37. (3*dly*,) This will be farther evident by comparing other words of *Christ* with those contained in these three Chapters of St. *Matthew*, *Mark*, and *Luke*; for *Christ* saith, *Mark* 9. 1. *There are some standing here who shall not taste of death, till they see the Son of man coming in his kingdom*, or, according to some *copies, in his glory.* And *Chap.* 26. 62. *within a while ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven*; whence therefore it is said, *Matth.* 24. 30. *Mark* 13. 26. *Luke* 21. 27. *Ye shall see the Son of man coming in the clouds of heaven with great power and glory*: this advent must be while some were living that stood by *Christ*, and *within a while*, and so not at the end of the world. And in like manner that the συντέλεια τοῦ αἰῶνος, or *the end of the age*, is the same with the end of the *Jewish* state, appears from these words, *You shall hear of wars and rumours of wars,* ἀλλ' οὔπω ἐστὶ τὸ τέλος, *but the end* (*you enquire after*) *is not yet*, ver. 6. Mark 13. 7. Luke 21. 9. and *ver.* 13. *he that endureth* εἰς τέλος, *to the end, shall be saved*, and *ver.* 14. *the Gospel of the kingdom shall be preached through the world for a testimony to the Gentiles, and then* ἥξει τὸ τέλος, *the end shall come*; for what is in St. *Matthew* and St. *Mark, the end*, is *Luke* 21. 20. ἡ ἐρήμωσις αὐτῆς, *the desolation of Jerusalem by the Roman army* compassing her about. Nor is it to be wondered that the *Apostles*, who had learned that the coming of the *Messiah*, and the *end of the then present world*, should be together, should thus enquire of them together; or that this should be stiled the end of the (*Jewish*) age, *Christ* being stiled *the Father of the age to come*, Isa. 9. 6. and the age of *Christianity, the age to come*, Heb. 6. 5. and *the end of the ages*, 1 Cor. 10. 11.

Ver. 5. [c] Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι ὁ Χριστός, *Many shall come in my name, saying, I am Christ*; and *ver.* 11. *Many false Prophets shall arise, and deceive many*: So *Mark* 13. 6. *Luke* 21. 8.] A distinction is to be made betwixt *false Christs* and false *Prophets*: They properly are termed *false Christs* who took upon them to be the *Christ*, and came under that name, as the words here shew. Such was (e) *Dositheus*, who said, αὐτὸς ἦν ὁ προφητευόμενος ὑπὸ Μωσέως, Χριστός, *He was the Christ foretold by* Moses. And (f) *Simon M.* who said, *He appeared among the* Jews, ὡς υἱὸς, *as the Son of God.* And such perhaps were those many, whom, saith (g) *Josephus*,

(c) Taunith. c. 4. Hal. 6. Ma'm. Taunith. c. 5.
(d) L. 7. c. 26. p. 957. E. C. 27, p. 958. F.
(e) Orig. adv. Celf. l. 1. p. 44. in Joh. T. 14. Ed. Huet. p. 219.
(f) Id. adv. Celf. l. 6. p. 282.
(g) De bello Jud. l. 1. p. 705.

βασιλειᾶν ὁ καιρὸς ἀνέπεισθε, *the time of the advent of their King* Meſſias *prevailed with to ſet up for Kings.* From theſe, ſaith (h) *Hegeſippus, came falſe Chriſts and falſe Prophets: There aroſe,* ſaith (i) *Hippolytus, ſome, ſaying, I am Chriſt,* as *Simon M.* καὶ οἱ λοιποὶ, *and the reſt, whoſe names I have not time to reckon up.* The *falſe Prophets* were ſuch as promiſed or foretold falſe things; and ſuch were, ſaith (l) *Joſephus,* (*1ſt*) An *Egyptian falſe Prophet and magician, who gathered together about thirty thouſand* Jews, *whom he had deceived.* (*2dly,*) One (m) *Theudas, a magician,* προφήτης γὰρ ἔλεγεν εἶναι, *for he ſaid he was a Prophet, and deceived many.* (*3dly,*) Ψευδοπροφήτης τις, *a certain falſe Prophet, who bid them go into the temple, where God would ſhew them manifeſt ſigns of a deliverance.* He adds, that *there were then* (n) πολλοὶ προφῆται, *many Prophets, who taught them even to the laſt, to expect help from God.* See the Note on *ver.* 24, and 26.

Ver. 7, 8. [d] *There ſhall be,* λίμοι, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους, *famines, and peſtilences, and earthquakes in divers places;* λίμοι καὶ ταραχαὶ *famines and tumults,* Mark 13. 8, 9. φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται, *there ſhall be fearful ſights, and great ſigns from heaven,* Luke 21, 11.] To ſpeak particularly of the wars, rumours of wars, and tumults which then happened, would be to tranſcribe a great part of the hiſtory of *Joſephus.* But,

1ſt, There was a *famine* in the fourth of *Claudius,* according to *Euſebius,* which, ſaith he, *oppreſſed,* τὴν οἰκουμένην, *the* Roman Empire, *but more eſpecially* Paleſtine, *Acts* 11. 28. *by which,* ſaith (o) *Joſephus, many periſhed for lack of food.* And this we learn even from *profane hiſtorians* referred to by *Euſebius,* hiſt. eccl. l. 2. c. 8. from *Suetonius in Claud.* c. 18. where *Scaliger* ſaith, there were two famines in the reign of *Claudius;* from *Dio,* l. 60.

2dly, I find *Joſephus* ſaying, That when one *Niger* was ſlain by the *Jews, he imprecated,* λιμὸν τὲ καὶ λοιμὸν ἐπὶ πολίταις, *famine and peſtilence upon their cities,* ἃ δὴ πάντα καὶ τὰ ἀσεβῶν ἐκύρωσεν ὁ Θεὸς, *all which God brought upon them.* De bell. Jud. l. 4. c. 20. p. 885. D. E.

3dly, Grotius reckons up many earthquakes, which happened in the reigns of *Claudius* and *Nero,* at *Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis,* and *Coloſſe;* in all which places the *Jews* lived. There happened in *Judea,* ſaith *Joſephus, vehement winds, dreadful thundrings and lightnings,* καὶ μυρίμαλα σεισμοὺς τῆς γῆς ἔκαίσια, *and vaſt mowings of the ſhaken earth, which, in the judgment of all portended no ſmall evil.* De bello Jud. l. 4. c. 17.

4thly, Joſephus, in his preface to his hiſtory of the wars of the *Jews,* undertakes to record the miſeries, calamities, and deſolations which then befel them, καὶ τοὺς ταῦτης σημεῖα καὶ τέρατα, *and the ſigns and prodigies preceeding them.* In his (p) ſeventh Book, Chap. 31. he reckons up, ἐναργῆ καὶ προσημαίνοντα τῆς μελλούσης ἐρημίας τέρατα, *the prodigies which manifeſtly imported their future deſolation;* as, *v. g. That* ὑπὲρ τὴν πόλιν ἄστρον ἔστη ῥομφαία ἔοικὸς παλήσιον, καὶ κομήτας, ἐπ' ἐνιαυτὸν κομήτης, *a ſword ſeemed to hang over the city, or a comet pointing down upon it for a year, which plainly ſeemed to portend their ruin by the ſword:* And that, *before the ſun went down,* ὤφθη μετέωρα ἅρματα καὶ πᾶσαν τὴν χώραν ἐφέρετο στρατιὰ καὶ φάλαγγες ἐνόπλοι διαγούσαι τὰ νέφη, καὶ κυκλούμεναι τὰς πόλεις, *there were ſeen in the clouds armies in battle-aray, and chariots encompaſſing the country, and inveſting their cities, which there are,* ſaith he, *men ſtill living to atteſt:* That *the great gate of the temple, which twenty men could ſcarcely ſhut, and which was made faſt with bolts and bars, was* αὐτομάτως ἀνεῳγμένη, *ſeen to open of its own accord, to let in their enemies; for ſo,* ſaith he, *our wiſe men conſtrued that omen:* That, *at the ninth hour of the night, at the feaſt of unleavened bread,* τοσοῦτον φῶς περιέλαμψε τὸν βωμὸν καὶ τὸν ναὸν, *as great a light ſhone upon the temple and the altar, as if it had been noonday:* That *at the feaſt of Pentecoſt, when the Prieſts went at midnight into the temple, to attend their ſervice, they firſt heard a kind of a noiſe, as of a movement from the place, and then a voice ſaying,* Μεταβαίνωμεν ἐντεῦθεν, *Let us go hence.* And theſe things (q) *Tacitus,* a *Roman hiſtorian* of that age, doth thus epitomize: *Armies ſeemed to meet in the clouds; weapons were there ſeen glittering; the temple ſeemed to be on a flame with fire iſſuing from the clouds; and a divine voice was heard, That the Deity was quitting the place, and a great motion as of his departing. Joſephus* adds, *as,* τὸ τούτων φοβερώτερον, *a thing ſtill more terrible, that four years before the war, one Jeſus began at the Feaſt of Tabernacles, to cry,* φωνὴ ἐπὶ Ἱροσόλυμα, καὶ τὸν ναὸν, φωνὴ ἐπὶ

(h) Apud Euſeb. H. Eccl. l. 4. c. 22. (i) De Conſum. mundi.
(l) Antiq. l. 20. c. 6. (m) C. 2. p. 689. G. 690. A. (n) De bello Jud. l. 7. c. 30. p. 960. A. B.
(o) Λιμῷ τε Ἰουδαίων πόλιν σπιζομένης καὶ πολλῶν ὑπ' εὐθείας ἀναλεμάτων φθειρομένων. Antiq. l. 20. c. 2. p. 686. (p) P. 708. C.
(q) *Evenerunt prodigia——viſa per cœlum concurrere acies, rutilantia arma, & ſubito nubium igne collucere templum; expaſſa repente delubri fores, & audita major humana vox, Excedere deos; ſimul ingens motus excedentium.* Hiſt. l. 5. edit. Lipſ. p. 621.

ἐπὶ τ λαὸν πάντα, *a voice against Jerusalem and the temple, a voice against all the people, Woe, woe, to them;* and that *he continued crying thus about seven years.* So expreſs is the account of the τὰ φοβητρὰ, *frightful things, and ſigns from heaven, mentioned by our Lord;* and of the ſign of the Son of man coming in the clouds of heaven, μτ δυνάμεως, κ δόξης, *with a glorious hoſt, or with power and glory,* according to our Lord's prediction, *ver.* 30.

Ver. 9, 10, 11, 12. [c] Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν, κ ἀποκτενοῦσιν ὑμᾶς· *Then ſhall they deliver you up to affliction, and ſhall kill you,* &c. *ver.* 10. *Then many ſhall be offended, and betray others;* ver. 12. *And becauſe iniquity ſhall abound, the love of many ſhall wax cold.*] *Before all theſe things (are accompliſhed,) they ſhall lay their hands upon you, and ſhall perſecute you, delivering you up to the ſynagogues, and to priſons,* Luke 21. 12. *They ſhall deliver you up to the ſanhedrims, and you ſhall be beaten in the ſynagogues, and ſhall be brought before Kings and Governors, for my name's ſake,* Mark 13. 9.——14. *Chriſt* begins here to foretel what ſhould happen to his *Apoſtles,* and *diſciples,* and to others, before the deſtruction of *Jeruſalem;* the troubles and perſecutions which ſhould come upon them, both from their enemies and ſeeming friends, and what event thoſe perſecutions ſhould have on ſome unſound and temporizing *Chriſtians,* and what deliverance would be vouchſafed to thoſe who perſevered to the end: And that all theſe things exactly came to paſs, we learn from *Scripture* and *Church-hiſtory.* For,

1*ſt*, They ſuffered *a great fight of afflictions,* Heb. 10. 32, 33. being perſecuted by thoſe of their own nation, 1 *Theſſ.* 2. 14, 15. and ſuffering *fiery trials* from them, 1 *Pet.* 4. 12. *I perſecuted them,* ſaith St. *Paul, to ſtrange cities,* Acts 26. 11.

2*dly*, They were impriſoned; *Peter,* Acts 4. 3. *Paul and Silas,* Acts 16. 23. 2 Cor. 11. 23. *I delivered up to priſon men and women,* Acts 22. 4. *I ſhut up many of the ſaints in priſon,* ſaith St. *Paul,* Acts 26. 10.

3*dly*, They were *beaten in the ſynagogues: St. Paul and Silas,* Acts. 16. 23. 2 Cor. 11. 23, 24, 25. *Peter and John,* Acts 5. 18. See Note on *Mark* 13. 9.

4*thly*, They were *brought before councils and ſanhedrims; Peter and John,* Acts 4. 3, 6. the *diſciples,* Acts 8. 3. *before Kings; James* and *Peter* before *Herod,* Acts 12. 1, 2. *Paul and Peter* before *Nero;* before *Rulers; Paul* before *Gallio, Felix,* and *Feſtus,* Acts 18. 12.——23. 33.——25. 6.

5*thly*, They were *killed; Stephen* by the judgment of the *council,* Acts 7. 59. *James* the Greater, by *Herod,* Acts 12. 1. the Leſs, by *Ananus,* the *High-prieſt:* yea multitudes of *Chriſtians* were perſecuted to the death by *Saul,* Acts 22. 4. by *Nero,* Tacit. Annal. 15. p. 363. by the *Jews,* Juſtin. Mart. Dial. cum Tryph. p. 234, 235.

6*thly*, As we learn from the (r) *Jewiſh Talmud,* That in the days of the *Meſſiah, the ſon ſhould afflict the father, and a man's enemies ſhould be thoſe of his own houſe:* So do we alſo learn from *Tacitus,* in the place forecited, That *Chriſtians* were *delivered up by their parents, brethren, kinſfolk, friends:* From (s) *Joſephus,* that *contention ſprang up,* ἐν οἰκίαις, *in their very houſes;* and that the *Idumeans ſlew* πολλοὺς τ συγγενῶν, *many of their own kindred:* and from the ſcripture, that the *Jews perſecuted thoſe of their own country,* 1 Theſſ. 2. 14.

7*thly*, That upon occaſion of theſe perſecutions, *the love of many waxed cold,* and many *Jews* revolted from the *Chriſtian* faith: See the Preface to the ſecond Epiſtle to the *Theſſalonians,* Sect. 7. and on *Chap.* 2. ver. 3.

And, *laſtly*, Of the care of God in preſerving his faithful ſervants in this time of imminent danger; (t) *Euſebius* informs us, ſaying, That *before the war, all the faithful of the Church of Jeruſalem, were admoniſhed,* κατ' χρησμὸν τοῖς αὐτόθι δοκίμοις δ' ἀποκαλύψεως δοθέντα, *μεταναστῆναι τ πόλεως, by an oracle delivered by revelation to men approved there, to depart from the city, and to get over Jordan, and go to Pella.* And (u) *Epiphanius* declaring, That, μετεχρηματίσθησαν ὑπ' ἀγγέλε, *they were forewarned by an angel to depart from the city, as being now ready to periſh.* The occaſion of this departure was, ſaith Dr. *Hammond,* wonderful: For *Ceſtius Gallus* then beſieged the city; and if he would, ſaith (x) *Joſephus, he might eaſily have taken it, and put an end to the war: but he without cauſe, raiſing the ſiege, and going from it,* πολλοὶ τ ἐπιφανῶν Ἰουδαίων ὥσπερ βαπτιζομένης νεὼς ἀπενήχοντο τ πόλεως, *many eminent Jews fled from the city, as from a ſinking ſhip:* among whom doubtleſs were thoſe *Chriſtians,* who remained, ſaith (y) *Epiphanius,* after the deſtruction of *Jeruſalem.*

Ver. 14. [f] Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ——καὶ τότε ἥξει τὸ τέλος· *And this Goſpel of the kingdom ſhall be preached in the whole world,——and then ſhall the end come.*] That it was thus before the deſtruction of *Jeruſalem,* ſpread

(r) Chart. in Mat. 10. 34.
(s) De bello Jud. l. 4. c. 10. & c. 18.
(t) Hiſt. Eccl. l. 3. c. 5.
(u) De Menſ. & Pond. § 15.
(x) De bello Jud. l. 2. c. 39.
(y) C. 4. p. 821. F.

throughout the *Roman empire*, ſtiled ἡ οἰκουμένη, *the world*; St. *Paul* informs us, ſaying of the preachers of it, *their ſound had gone forth into all the earth, and their words* εἰς πέρατα τῆς οἰκουμένης, *to the ends of the world*, Rom. 10. 18. He alſo tells the Church of *Rome*, Chap. 1. 8. that *their faith was ſpoken of throughout the world*; and that of *Coloſſ.* Chap. 1. 6, 23. that *the truth of the Goſpel was come, not to them only, but to all the world, and preached to every creature.* And (z) *Clemens*, Biſhop of *Rome*, his contemporary ſaith, *The nations beyond the ocean,* τῇ ἐπιτάξει τοῦ δεσπότου διῳκοῦντο, *were governed by the precepts of the Lord.* Now this he only truly could foretel, who having *all power in heaven and earth*, was able to effect it. See Additions N° 41.

Ver. 15. [g] Ὅταν οὖν ἴδητε βδέλυγμα τῆς ἐρημώσεως *When then ye ſhall ſee the abomination of deſolation ſpoken of by the Prophet Daniel, ſtanding in the holy place; he that readeth, let him underſtand:* That is, ſaith St. *Luke*, Chap. 21. 20. *When ye ſee Jeruſalem compaſſed about with the Roman armies, then know and underſtand, that her deſolation draweth nigh.*] This army might be called an *abomination*, as being ſo to the (*) *Jews*, by reaſon of the *images* of *Cæſar*, and an *eagle* in the enſigns of it, *The abomination of deſolation*, becauſe it was to lay the country, city, and the *temple* deſolate; and to ſtand in the *holy place*, as ſtanding within the circuit of the *holy city Jeruſalem*, as it is ſtiled *Matth.* 4. 5. 1 *Maccab.* 10. 31. and was eſteemed by the *Jews*. See *Ainſw.* in *Numb.* 5. 3. How exactly this *army* fulfilled our Lord's prediction, by encompaſſing this city, ſee Note on *Luke* 19. 43. *Dan.* 9. 27.

Ver. 16. [h] Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· *Then let them who are in Judea, flee to the mountains.*] This reſpects the time, when *Ceſtius Gallus* came with his army even to the upper city: For when he withdrew it thence, (a) πολλοὶ διεδιδράσκον ἀπὸ τῆς πόλεως ἀλωσομένης αὐτίκα, *many fled from the city, as if it would be taken preſently*, ſaith *Joſephus*: And then the *Chriſtians* fled to *Pella* in *Peræa*, a mountainous country, and other places under the government of King *Agrippa*, where they found ſafety.

Ver. 20. [i] Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ· *And pray that your flight may not be in winter, nor on the ſabbath-day.*] Not in the winter, the ways being then ſcarce paſſable, not on the ſabbath-day, leſt you be expoſed to the indignation of the *Jews*, for travelling on that day, or hindered from doing it by your own ſuperſtition: For (b) *Joſephus*, in his life, informs us, their laws would not ſuffer them either to travel or to fight on that day; *having ſent*, ſaith he, *armed ſoldiers from* Tarichee, *I would not recal them, though I needed them much, becauſe they could not on the ſabbath* ὅπλα λαβεῖν, κωλύοντων ἡμᾶς τῶν νόμων, *take up arms, the laws forbidding us.* And (c) he informs us, that the *Romans* choſe that day to fight againſt *Jeruſalem*, becauſe *they found them more ſlow to fight upon that day*, διὰ τὴν θρησκείαν, *becauſe of their religion.* The *Nazarene Chriſtians* alſo obſerved the law, and moſt of thoſe who remained in *Judea* till the time of *Hadrian*, as we learn from *Sulpitius Severus*, l. 2. § 45. and *Euſebius*'s *Chronicon* and *Hiſt. Eccl.* l. 4. c. 6. *Chriſt* therefore doth not by this precept eſtabliſh the *Jewiſh ſabbath*, but ſpeaks this to prevent any miſchiefs believers might ſuffer from the hatred of the *Jews*, or their own ſuperſtition.

Ver. 21. [k] *There ſhall be then great tribulation,* οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται, *ſuch as never was from the beginning of the world, no, nor never ſhall be.*] Theſe words ſeem to be a familiar form of expreſſing a thing that is exceeding great, or perhaps the greateſt in its kind, rather than a prediction that no future calamity ſhould be like it. So *Exod.* 10. 14. *Before them there were no ſuch locuſts, neither after them ſhall there be ſuch.* And *Joel* 2. 2. *A day of darkneſs and gloomineſs, there hath not been ever the like, nor ſhall there be after it.* Now (d) *Joſephus*, ſpeaking of the ſame deſtruction, ſaith, μηδεμίαν ἄλλην τοιαῦτα πεπονθέναι, *no other city ever ſuffered ſuch things*; and again, τὰ γὰρ πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων οὐδὲ μοῖραν ἔχει συμφορῶν, (e) *all the calamities which have ever happened to any from the beginning, ſeem not comparable to thoſe which befel the Jews.*

Ver. 22. [l] *And if thoſe days had not been ſhortned, no fleſh could be ſaved; but* διὰ τοὺς ἐκλεκτούς, *for the elects ſake, thoſe days ſhall be ſhortned.*] That by the *elect* here, we are to underſtand not the *Jews* but the *Chriſtians*: See Note on *Mark* 13. 20. And ſo perilous were thoſe times, by reaſon of the *ſicarii*, and the *zealots*, as well as of the *Romans*, and ſo hard was it with the *Chriſtians* flying

(z) Ep. ad Cor. § 20.

(*) Ἅπαν τὸ ἔθνος καὶ πᾶν τύπωμα ἀνθρώπου ἦν βδέλυγμα τοῖς Ἰουδαίοις. Chryſoſt. Orat. 2. adv. Jud. Tom. 6. p. 333. (a) L. 2. c. 40. (b) P. 1011. B. (c) De bello Jud. l. 1. c. 5. p. 719. G. (d) De bello Jud. l. 6. c. 27. p. 933. (e) Præf. p. 706.

flying to the mountains, and being there without house, and without necessaries, that they could not have long subsisted; and therefore God in his providence shortned those days by their mutual slaughters, the burning their granaries, and the famine, and by enfeebling the *Jews*; so that *Titus* himself confessed, that (f) ὁ Θεὸς ὢν ὁ τ῀ς ἐρυμάτων Ἰουδαίοις καθελών, *it was God who deprived the Jews of those fortresses.*

Ver. 24. [m] *False Christs and false Prophets shall arise,* καὶ δώσουσι σημεῖα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς, *and shall shew signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.*] That the *false Christs*, and *Prophets*, mentioned, Note on *ver.* 5. did great wonders is certain, for the *Scripture* testifies of *Simon M.* that *he bewitched the Samaritans so with his sorceries, that they all gave heed to him*, Acts 8. 9, 10. And *Church history* is very large in the accounts they give how he prevailed by them to be worshipped in many places. And *Dositheus*, saith (g) *Origen*, did τερατεύεσθαι, *do prodigious things.* This is true also of the *false Prophets* mentioned by *Josephus*, they being still represented by him as μάγοι καὶ γόητες, *magicians* and *sorcerers.* See the Note on 2 *Thess.* 2. 9.

As for that phrase, *they shall deceive,* εἰ δυνατὸν, *if it were possible, the very elect*, that it doth not argue the perseverance of believers to the end, and that it is impossible they should fall away, will be apparent from these things;

1*st*, Because *Christ* so solemnly exhorts them to use the greatest caution that they be not seduced by these men, saying, *v.* 4, 5. *Let no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many*, v. 11. And again, *If they say here, and there is Christ, believe them not*, v. 23. *For many false Christs and false Prophets shall arise to deceive the elect, look ye therefore to it, behold I have foretold you all things*, Mark 13. 22, 23. Now is it suitable to the wisdom of our Lord to exhort *Christians* to use so great diligence and caution lest they should be deceived by these men, and at the same time to assure them it was utterly impossible they should be deceived? Moreover, I ask to whom doth he direct this exhortation? To the elect? Then must he do it to them who could not possibly be deceived, and so his words must bear this uncouth sense, *Be very careful, lest ye be deceived by these men, for I assure you, it is absolutely impossible they should deceive you:* Or was he thus concerned only for *Reprobates?* And why then did he from all eternity decree, that they should finally miscarry, and never should have grace effectual, or sufficient to preserve them from those deceits?

2*dly*, In the same Chapter our *Lord* exhorts them *to see to it, to watch and pray*, lest that day of affliction, that hour of temptation coming suddenly, should find them *sleeping*, and lest *their hearts should be overcharged with surfeiting and drunkenness, and that day should come upon them unawares; to watch and pray, that they may be accounted worthy to escape all these things, and stand before the Son of man*, Mark 13. 33, 35, 36. Luke 21. 34, 36. Now at these suppositions, which can agree to men who cannot possibly be found *sleeping* in this spiritual sense, on whom the day of *Christ* cannot come thus unprepared, who never can be *unworthy to stand before the Son of man*; can there be any need of such vehement exhortations to constant prayer and vigilance, heed and circumspection to prevent what could not possibly befal them? Or was our *Saviour thus concerned* only to exhort them who he well knew could never possibly avoid these things?

3*dly*, *Christ* here declares, that by reason of the extreme affliction of those times, many should be offended, *i. e.* should fall off from the faith; see Note on *Matth.* 18. 6. And adds, that *because iniquity shall abound, the love of many shall wax cold, but he that endures to the end shall be saved*, ver. 12, 13. where that *Christ* speaks not of an *hypocritical*, outward profession of affection to him, may be gathered from his stiling of it, not pretence, but *love*; his supposition that it was *fervent* love, for what was never hot, cannot wax cold; yea such love, in which, had they *endured*, they would have certainly been *saved*; and yet he doth not only intimate that some would not continue in this love to the end, but plainly doth foretel that it in many would *wax cold.* To answer therefore directly to the argument urged from this text; I say,

1*st*, That the phrase εἰ δυνατὸν, *if it be possible*, or if it may be, doth not denote an absolute impossibility, but only a great difficulty in the performance of an act possible. So *Acts* 20. 16. *Paul hastened* εἰ δυνατὸν αὐτῷ, *if it were possible for him to be at Jerusalem before Pentecost*, and yet sure he made not all this haste to do what was impossible. The *Apostle* commands, εἰ δυνατὸν, *if it be possible, as much as in you lieth, have peace with all men*, Rom. 12. 18. and yet doth not exhort us to use our utmost endeavours to do what was impossible, εἰ δυνατὸν, *if it be possible, let this cup pass from me*, saith *Christ.* Matth. 26. 39. and yet he adds, *all things are possible to thee,*

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(f) L. 7. c. 43. p. 967.

(g) Contr. Celsum, p. 289.

O Father, Mark 14. 35, 36. and hence the phraſe is changed by St. *Luke* into εἰ βέλει, *if thou wilt*. Now that the deceiving of *Chriſtians* in thoſe times of miraculous endowments was very difficult, is evident from that ſpeech of *Galen*, concerning a thing hardly feaſible, ῥᾷττον τὶς τὺς ἀπὸ Χειςῦ μεθαςήσεται, *ſooner may a Chriſtian be turned from Chriſt*.

2*dly*, This phraſe imports not what the event would be upon the elect, but the vehemence of the endeavours of *ſeducers*, that they would do the utmoſt they could poſſible to ſhock the *Chriſtian*, and ſeduce him from his ſtedfaſtneſs, as is evident from the words of St. *Mark*, Chap. 13. 22. *They will ſhew ſigns and wonders,* πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, *to deceive, if they are able, the elect*. Now to ſay, ſuch a one will do you miſchief, if he can, or if he be able, is ſurely no ſecurity that he can do you none. And,

3*dly*, Should this phraſe reſpect the event, it may do it not abſolutely, but only with relation to the means here mentioned, i. e. *they ſhall ſhew great ſigns and wonders*, which ſhall prevail to ſeduce *Jews*, *heathens*, and *Samaritans*, and even *Chriſtians*, were it poſſible for impoſtors, by lying ſigns and wonders, to deceive them who are inveſted with the power of working true, and greater ſigns and wonders, by the aſſiſtance of the *Holy Ghoſt*, and will attend to the things wrought among them, or by them.

Ver. 26. [n] *If then they ſhall ſay to you,* ἰδὲ, ἐν τῇ ἐρήμῳ ἐςὶ, μὴ ἐξέλθητε, *Behold he is in the wilderneſs, go not forth.*] Here *Chriſt* points to the very place where thoſe *falſe Prophets* ſhould appear, or whither they ſhould lead their followers. Accordingly *Joſephus* ſaith, *many impoſtors and magicians perſuaded the people,* ὡς ἐπὶ ἐρήμου ἕπεσθαι, *to follow them into the deſart, where they promiſed to ſhew them manifeſt ſigns and wonders done by God*. Antiq. l. 20. c. 6. p. 695. De bello Jud. l. 2. c. 23. p. 796. G.

Ver. 27, 28. [o] Ὥσπερ γὰρ ἡ ἀςραπὴ, &c. *For as the lightning goeth from the eaſt to the weſt, ſo ſhall the coming of the Son of man be:*] *i. e.* You will then need none to inſtruct you, where *Chriſt* is, or to ſay to you, he is *here*, or *there*; for by the *Roman army*, which ſhall paſs through the territories of the *Jews* like lightning, his coming to take vengeance on that nation, ſhall be manifeſt; and wherever the *Jews*, who, like dead carcaſes, ſhall be devoured by the *Roman eagles*, are, thither ſhall he flee with them, to tear, and to devour them.

Ver. 29. [p] Εὐθέως, *Immediately after the tribulation of thoſe days,* ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, *the ſun ſhall be darkned, and the moon ſhall not give her light*, &c.] It being here foretold, that this ſhould happen *immediately after the waſting of the Jews by Veſpaſian's army flying quickly through Galilee, Idumea, and Judea*; this cannot be taken literally, becauſe no ſuch thing then happened either to the *ſun*, *moon*, or *ſtars*. It muſt be therefore a metaphorical expreſſion, to ſignify, as it doth frequently in the *Old Teſtament*, and other writers, an utter deſolation, and terrible deſtruction brought upon a nation, and upon their *capital cities*, compared to the *ſun* and *moon*. For in this language the *Prophet Iſaiah* ſpeaks of the deſtruction of *Babylon*, ſaying, *Chap.* 13. 9. *The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land deſolate, and he ſhall deſtroy the ſinners thereof out of it: For the ſtars of heaven, and the conſtellations thereof ſhall not give their light, the ſun ſhall be darkned in his going forth, and the moon ſhall not cauſe her light to ſhine.* The indignation of God againſt the *Idumeans* is repreſented in like dreadful words, *Iſa.* 34. 3, 4. So is the deſtruction of *Sennacherib* and his people, *Iſa.* 51. 6. So is the deſtruction of *Egypt*, Ezek. 32. 7. And in theſe words this very deſtruction is foretold by *Joel, The ſun and the moon ſhall be darkned, and the ſtars ſhall not yield their light*, Joel 3. 15.—2. 31. This therefore, ſaith (h) *Maimonides, is a proverbial expreſſion, importing the deſtruction, and utter ruin of a nation.* (i) *Artemidorus* alſo ſaith, that *the ſun darkned, or turned into blood, and the ſtars falling, or diſappearing, import the deſtruction of many people.* And in this ſenſe it is almoſt incredible which *Joſephus* ſaith, *viz.* that *eleven hundred thouſand periſhed in that ſiege.* De bello Jud. l. 7. c. 45. p. 968. D.

Another expoſition of theſe words is this, That then there ſhall be a deſtruction of their *eccleſiaſtical* and *civil* ſtate, and of the *rulers* of them both; according to thoſe words of (k) *Maimonides, This metaphor imports, that men, who for their ſtate and dignity might be compared to the ſun, moon and ſtars, ſhall ſuddenly fall down as a leaf from the vine and from the fig-tree.* And this happened a conſiderable

(h) More Nev. l. 2. p. 265. R.

(i) Ἥλιος ἀμαυρὸς, ἢ ὑφαιμος, καλαπίπλοντες ἐπὶ γῆν οἱ ἀςέρες, ἢ ἀφανιζόμενοι, πολλῶν ὄλεθρον μαντεύονται. Oneirocrit. l. 2. c. 36.

(k) *Idem eſt ac ſi diceret, viri qui ſtatus & dignitatis ſuæ ratione, ſimiles fuerunt ſtellis, & extra omnem fortunæ mutationiſque aleam poſiti videbantur, ſubito deciderunt inſtar folii a vite vel ficus decidentis.* More Nev. p. 267.

derable time before the deſtruction of *Jeruſalem*, when the *thieves* and *zealots*, ſaith (l) *Joſephus*, *kept all the nobles, and* τὰς ἐν χώραις περιόχους δυνάστας, *rulers of the country in cloſe cuſtody*; (m) when the *zealots ſlew and conſumed*, τὸ γενναῖον, *the nobility*, and *made it their buſineſs*, τὸ μήδενα τῶν δυνατῶν καταλιπεῖν, *to leave none of the men of power alive*, and when *twelve thouſand of the nobility periſhed after this manner*, (n) when the *High-prieſts*, and among them *Ananus*, were deſtroyed by the *Idumeans*, which *Joſephus* reckons (o) as ἀρχὴ τῆς ἁλώσεως, *the beginning of their captivity*, (p) when they *aboliſhed the families of the High-prieſt by ſucceſſion*, καὶ καθίσασαν ἀσήμους, καὶ ἀγνῶτας, *and placed in their room men ignoble, and unknown, who neither belonged to the Prieſtood, nor knew what the office of High-prieſt meant.* This was to happen before *the great and terrible day of the Lord*, for at that time we learn from the *Prophet Joel*, ſaying, that *then the ſun ſhall be darkned*, &c. This therefore cannot be referred to any time after the deſtruction of *Jeruſalem*.

Ver. 30. ¶ Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· *And then ſhall appear the ſign of the Son of man in heaven, and they ſhall ſee the Son of man coming in the clouds with power and glory.*] Some think, that *the ſign of the Son of man in heaven*, and *in the clouds*, muſt note ſome viſible ſign of his appearance in the heavens; and they refer this to the fearful ſights, *the ſword and comet hanging over Jeruſalem*, and *the armies and chariots ſeen in the clouds*; but theſe things happened, according to (q) *Joſephus*, πρὸ τῆς ἀποστάσεως, καὶ τοῦ πρὸς τὸν πόλεμον κινήματος, *before their revolt from the Romans, and the beginning of the war*, and therefore cannot be the thing intended here. Our *Saviour*'s coming here ſeems therefore to import his coming by the *Roman army* to beſiege and to deſtroy *Jeruſalem*, and the unbelieving *Jews*; for ſo *Chriſt* ſeemeth plainly to interpret this *coming of the Son of man*, ver. 37. *the coming of the Son of man ſhall be as the lightning ſhining from the eaſt to the weſt*, ὅπου γάρ, *for whereſoever the Jews are, thither ſhall the Roman army be gathered*: his coming therefore muſt be with the *Roman army*. And this interpretation will not ſeem ſtrange, if we conſider, (1.) That God's coming to deſtroy, or execute his vengeance on a wicked generation, is repreſented as his coming *in the clouds of heaven*. So 2 *Sam.* 22. 8. *The earth trembled, and the foundations of heaven ſhook, becauſe he was wroth*; and v. 10. *he bowed the heavens, and came down, and thick darkneſs, or a dark cloud was under his feet*, Pſal. 97. 23. *Clouds and darkneſs are round about him, a fire goes before him, and devours his adverſaries round about*: And, *Nahum* 1. 4, 5. *The Lord hath his way in the whirlwind, and the ſtorm, and the clouds are the duſt under his feet. Baſhan languiſheth, and Carmel and the flower of Lebanon languiſheth; the mountains quake, and the hills melt, and the earth is burnt at his preſence, yea the world, and all that dwell therein.* And this great day of the Lord is thus deſcribed by *Joel*, Chap. 2. *as a day of darkneſs, and gloominеſs, of clouds and thick darkneſs,——a great people, and a ſtrong*, i. e. *the Chaldeans*, coming againſt *Jeruſalem*, to deſtroy the city and the *temple*, and after them the *Romans*, to do the ſame thing. And of this deſtruction by the *Chaldeans*, the author of the *Lamentations* ſaith, *Chap.* 1. 13. *He ſent a fre into my bones*, ממרום, *from on high, from heaven*, ſaith the *Targum*. And St. *John*, ſpeaking of things that were to be done, ἐν τάχει, *quickly*, v. 1. and of, καιρὸς ἐγγύς, *a time that was near*, v. 3. which is the expreſſion uſed of this deſtruction, *v.* 7. ſaith in theſe very words, *Behold he cometh with clouds, and every eye ſhall ſee him, and they who have pierced him, and then ſhall the tribes of that land mourn*; which words ſeem plainly to relate to this very time, and might be a viſion ſeen by *John* before the deſtruction of *Jeruſalem*, though the following prophecies were imparted to him afterwards. See Additions, N°42.

Ver. 31. ¶ Καὶ (τότε, Mark 13. 27.) ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· *And (then) will he ſend forth his angels with the trumpet of a great ſound, or voice; and they ſhall gather his elect from the four winds, from one end of the heaven to the other.*] Here the τότε, *then*, St. *Mark*, ſo plainly ſhews that this relates to the ſame time mentioned in the foregoing verſe, that no explication of theſe words, referring them to a long time after the deſtruction of *Jeruſalem*, ought to be admitted as the true ſenſe of them. Dr. *Lightfoot* gives the ſenſe of theſe words thus: *When Jeruſalem ſhall be reduced to aſhes, and that wicked nation cut off, then ſhall the Son of man ſend his miniſters (Chriſtians) of ſeveral nations from the four corners of the heaven; ſo that God ſhall not want a Church, although that ancient nation be rejected, and caſt off, the Churches of the Gentiles ſucceeding to her.* To ſtrengthen this interpretation, let it be conſidered,

1ſt, That God's *Prophets, meſſengers*, and *miniſters*, both in the *Old* and the *New Teſtament*, are ſtiled, οἱ ἄγγελοι αὐτοῦ, *his angels*. So 2 *Chron.* 36.

(l) De bell. Jud. l. 4. c. 11. M. (m) L. 5. c. 20. p. 885. (n) L. 4. c. 19. p. 883. G.
(o) C. 18. p. 882. G. (p) L. 4. c. 11, 12. p. 872. (q) De bell. Jud. l. 7. c. 31.

36. 15. *God ſent his Prophets,* but *v.* 16. *they mocked* τοὺς ἀγγέλους αὐτῶν, *his meſſengers.* So *Haggai* is ἄγγελος Κυρίου, *the meſſenger of the Lord,* Chap. 1. 13. So is the *Prieſt,* Mal. 2. 7. the *Baptiſt,* Mal. 3. 1. Matth. 11. 10. Mark 1. 2. Luke 7. 27.

2*dly*, That their preaching is repreſented as a *voice,* yea as the *voice of a trumpet.* As in theſe words, *lift up thy voice like a trumpet,* Iſa. 58. 1. See *Jer.* 6. 17. *Ezek.* 33. 3, 4, 5, 6. And the preaching of the *Apoſtles,* is φωνὴ, *a voice going through the earth,* Rom. 10. 18.

3*dly*, That the calling and coming in of the *Gentiles* at the caſting off the *Jews* is repreſented as their coming in *from the four winds,* or *the four corners of the earth. Many ſhall come from the eaſt and from the weſt,* Matth. 8. 11. *But the children of the kingdom ſhall be caſt out into utter darkneſs,* v. 12. *You ſhall be caſt out, and they ſhall come from the eaſt, and from the weſt, from the north and the ſouth, and ſhall ſit down in my kingdom,* Luke 13. 28, 29. And,

4*thly*, That the deſtruction of *Jeruſalem,* and the unbelieving *Jews* in this extraordinary manner, was ſo exact a completion of our Lord's prediction, ſo great a demonſtration of his indignation againſt unbelievers, of his protection of his faithful ſervants, and ſuch a juſtification of this *Prophet* againſt their accuſations, and ſuch an evidence of their ſin who crucified, and rejected him, that it might well prepare the *Gentiles* more freely to embrace the *Chriſtian* faith. See Additions N° 43.

Ver. 34. [s] *Verily I ſay to you,* ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. *This generation ſhall not paſs away till all theſe things be fulfilled.*] Theſe words ἡ γενεὰ αὕτη, *this age,* or *generation ſhall not paſs away,* afford a full demonſtration, that all which *Chriſt* had mentioned hitherto, was to be accompliſhed, not at the time of the converſion of the *Jews,* or at the final day of judgment, but in that very age, or whilſt ſome of that generation of men lived; for γενεὰ αὕτη, *this generation,* never bears any other ſenſe in the *New Teſtament,* than the men of this age. So Matth. 11. 16. *To whom ſhall I liken* γενεὰν ταύτην, *the men of this age,* Chap. 12. 42. *The Queen of the South ſhall riſe up in judgment* μετὰ τῆς γενεᾶς ταύτης, *with the men of this age,* and *v.* 45. *ſo ſhall it be* τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ. *with the wicked of this age.* Matth. 23. 36. *All theſe things ſhall come* ἐπὶ τὴν γενεὰν ταύτην, *upon the men of this age.* Mark 8. 12. τί ἡ γενεὰ αὕτη; *Why do the men of this age ſeek a ſign? no ſign ſhall be given* τῇ γενεᾷ ταύτῃ, *to the men of this age.* Luke 7. 31. *To whom ſhall I liken the men* τῆς γενεᾶς ταύτης, *of this age.* Luke 11. 29. *The Son of man ſhall be a ſign* τῇ γενεᾷ ταύτῃ, *to the men of this age.* So again, *v.* 30, 31, 32, 50, 51. and *Chap.* 16. 8. And *Acts* 2. 40. *Save yourſelves* ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, *from this froward generation.* (2.) This is farther evident, becauſe the kingdom of God was then, inſtant, and at the door, *Luke* 21. 29, 31. And having ſhewed, from *Joſephus,* how punctually theſe predictions were fulfilled, I may conclude with (r) *Euſebius,* συγκρίνας δέ τις τὰς τοῦ σωτῆρος ἡμῶν λέξεις τὰς λοιπὰς συγγράφως ἱστορίας περὶ παλαιᾶς τε πολέμου· *He that ſhall compare the words of our Saviour with thoſe of Joſephus concerning the war of the Jews, cannot but admire the wiſdom of Chriſt, and own his predictions to have been divine.*

Ver. 36. [t] *But of that day and hour knoweth no man,* &c.] See the Note on *Mark* 13. 22.

See Additions N° 44.

Ver. 40. [v] Τότε δύο ἔσονται ἐν τῷ ἀγρῷ. *Then two ſhall be in the field, the one ſhall be taken and the other left,* &c.] This, by Dr. *Hammond,* ſeems to be well referred to the eſpecial providence of God diſcernable in thoſe times, in reſcuing ſome, who ſeemed equally expoſed to danger, from the deſtruction which ſhall fall on others; for that it relates not to the final judgment, but to the time of the deſtruction of the *Jews* by the *Roman army,* is evident from the ſame words recorded by St. *Luke,* Chap. 17. 35, 36. For there the diſciples aſk their Lord, where this ſhall be? and *Chriſt* anſwers, *v.* 37. that *where the carcaſe,* (i. e. *the Jews*) are, *there will the eagles,* (*i. e.* the Roman army, whoſe enſign was the eagle,) *be gathered together.* And hence it is alſo evident, that the following words being connected to theſe by the copulative οὖν, thus, *watch therefore,* muſt refer to the ſame ſubject.

Ver. 42, 44. [x] Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, *Watch therefore,* v. 42. *Therefore be ye alſo ready.*] It is probably conjectured by Dr. *Lightfoot,* that the diſcourſe of *Chriſt* upon this ſubject, ended at *v.* 42, or 44, as in St. *Mark* and St. *Luke* it ſeems to do; and that the words following, were, as St. *Luke* places them, *Chap.* 12. 39. ſpoken at another time, and upon another occaſion; but, becauſe they well accord alſo with this place, and this occaſion, and do there, as well as here, follow the exhortation given, *ver.* 43. St. *Matthew* hath added them to this Chapter. Note,

2*dly*, That the metaphor of *Chriſt's* coming *as a thief,* i. e. unexpectedly, doth not prove, that theſe words muſt reſpect *Chriſt's* coming to the final judgment only, they being uſed touching his coming unexpectedly to execute any judgment on

(r) H. Eccl. l. 3. c. 7.

on a Church or nation; as when Christ saith to the Church of *Sardis*, Rev. 3. 3. *Watch, or I will come to thee as a thief, and thou shalt not know the hour when I will come upon thee;* and some probably conjecture, they are used by St. *Paul*, 1 Thess. 5. 2. with a particular relation to this judgment inflicted on the *Jews*, which being the most signal preludium to, and proof of that final judgment which shall be exercised on all the enemies of Christ's kingdom, may well be represented in a similitude used by St. *Peter*, 2 *Pet.* 3. 10. and by our *Lord*, *Luke* 12. 39, 40. with relation to it.

Ver. 45. ᵛ Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος· *Who therefore is that faithful and wise servant*, &c.] *i. e.* the servant who continues constant in the service of his Lord, under all the persecutions and abounding iniquities of those times, *he shall make him ruler over all his goods*, i. e. shall greatly reward his faithfulness, as this phrase signifies, *Chap.* 25. 21, 23. for that this phrase cannot import his advancement *to the highest dignities in the Church*, is evident from this, That then all that continued faithful to *Christ* in those times of trial, must have been made *bishops*. The evil servant, here mentioned, seems to be the *apostatizing Jew*, who having deserted the faith himself, was instrumental *to smite his fellow-servants*, and to betray them to the enemies of *Christianity*, as our Lord foretold it would be, *Matth.* 10. 21.——24.

10. And that which induced them thus to *apostatize*, was this very imagination, That *our Lord delayed his coming* to deliver them, and execute the judgments here foretold, 2 *Pet.* 3. 4. whence the *Apostles* encourage them to perseverance, by saying, *It is but yet a little while, and he that cometh will come, and will not tarry*, Heb. 10. 37. and that *the Judge stands at the door*, Jam. 5. 9. and the *coming of the Lord draweth nigh*, ver. 8.

Ver. 51. ᶻ Καὶ διχοτομήσει· *And shall cut him asunder.*] This was the punishment inflicted by *Samuel* on *Agag*, the enemy of God's people, 1 *Sam.* 15. 33. and by *David* on the *Ammonites*, 2 *Sam.* 12. 31. and by (s) *Trajan* the *Roman Emperor*, on the *rebellious Jews*; it was by *Nebuchadonosor* threatened to the blasphemers of the true God, *Dan.* 3. 29. and by young *Daniel*, to the false accusers of *Susanna*, ver. 55, 59. It was used of old, to those who were false to their *creditors*, saith (t) *Tertullian*, to *rebels*, and *betrayers* of their country, and that not only in the *east*, but among the *Romans*, as we learn from (u) *Suetonius* in the life of *Caius*; from (x) *Horace*, and from *Dio*; and by the *Greeks*, as we learn from (y) *Homer*, from *Sophocles*, and from *Aristophanes*; and in *Egypt*, as we learn from *Herodotus*, l. 2. c. 39. And therefore, this punishment, saith Christ, will I inflict on those who are perfidious in their covenant of baptism, and enemies to my government.

CHAP. XXV.

1. ᵃ THen shall the *(persons admitted into the)* kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and *(but)* took no oil with them, *(to replenish them, when the oil in them was spent.)*

4. But the wise took oil in their vessels with their lamps.

5. *(And)* While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry *(or proclamation)* made, Behold, the bridegroom cometh, go ye out to meet him.

7. Then all those virgins arose, and trimmed *(or to trim)* their lamps.

8. And the foolish said to the wise, Give us of your oil, for our lamps are gone out.

9. But the wise answered, saying, Not so, ᵇ lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves.

10. And whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage *(feast,)* and the door was shut.

11. Afterwards came also the other virgins, saying, Lord, Lord, open to us *(also.)*

12. But he answered, and said, Verily I say to you, I know you not; (i. e. *I own not such slothful and improvident persons as fit to be received to my feast.)*

13. Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

14. For

(s) Πολλοὺς δὲ καὶ μέσους ἀπὸ κορυφῆς διέπρισεν. Traj. 14. p. 255.
(t) Apol. c. 3.
(u) Cap. 27.
(x) Serm. 1. Sat. 1.
(y) Odyss. 5. v. 338.

14. For the kingdom of heaven (*or the coming of the Son of man*) is as a man travelling into a far country, (*as Chriſt might be ſaid to do, going to heaven to receive a kingdom,* Luke 19. 12. *and to return at the time of the reſtitution of all things,* Acts 3. 21.) who (*at his departure*) called his own ſervants, and delivered to them his goods.

15. [bb] And to one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability, and ſtraightway took his journey.

16. Then he that had received the five talents, went and traded with the ſame, and made (*the increaſe of them*) other five talents.

17. And likewiſe he that had received two, he alſo gained other two.

18. But he that had received one (*only,*) went and digged in the earth, and hid his lord's money.

19. After a long time the lord of thoſe ſervants cometh, and reckoneth with them; (i. e. *Chriſt comes from heaven to take an account of mens actions.*)

20. And ſo he that had received five talents, came, and brought other five talents, ſaying (*to his lord,*) Lord, thou deliveredſt to me five talents, behold, I have gained beſides them, five talents more.

21. His lord ſaid to him, Well done, thou good and faithful ſervant, thou haſt been faithful over (*in*) a few things, I will (*therefore*) make thee ruler over many things; (i. e. *will greatly reward and dignify thee,*) enter thou into the joy of thy lord; (i. e. *thou ſhalt rejoice with me in heaven.*)

22. He alſo that had received two talents, came, and ſaid, Lord, thou deliveredſt to me two talents, behold I have gained two other talents beſides them.

23. His lord ſaid to him (*alſo,*) Well done (*thou*) good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou (*alſo*) into the joy of thy lord.

24. Then he who had received the one talent, came, and ſaid, Lord, I knew that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed. (i. e. *requiring an increaſe far exceeding what thou gaveſt.*)

25. And I was afraid (*that I ſhould not be able to improve thy talent to ſuch advantage as thou mighteſt expect,*) and (*therefore*) I went and hid thy talent in the earth; (*whence now I bring it to thee,*) lo there thou haſt what is thine.

26. His lord anſwered and ſaid to him, Thou wicked and ſlothful ſervant; (*thou profeſſeſt, that*) thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrewed; (i. e. *that I expected ſome profit from the talents I committed to thee.*)

27. Thou oughteſt therefore, (*that thou mighteſt not be condemned by thine own mouth,*) to have put my money to the exchangers, and then, at my coming, I ſhould have received my own with uſury, (*or improvement: Then ſaith he to his other ſervants,*)

28. Take therefore the talent from him, and give it to him that hath ten talents; (*they ſay to him, Lord, he hath ten pounds already,* Luke 19. 25. *the lord anſwers, Therefore I give him more.*)

29. For to every one that hath (*ſo as to improve it,*) ſhall be given (*more,*) and he ſhall have abundance; but from him that hath not, (*ſo as to improve it,*) ſhall be taken away even that which he hath.

30. And caſt ye the unprofitable ſervant into outer darkneſs, (*where*) there ſhall be weeping and gnaſhing of teeth.

31. (*So likewiſe will it be at my coming, for*) [c] When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory (*as a righteous judge.*)

32. And before him ſhall be gathered all nations, and he ſhall ſeparate them, one from another, as a ſhepherd divideth his ſheep from the goats.

33. [d] And he ſhall ſet the ſheep (*who are to receive the ſentence of abſolution*) on his right hand, but the goats (*who are to receive the ſentence of condemnation,*) on the left (*hand.*)

34. Then ſhall the King ſay to them on his right hand, Come, ye bleſſed of my Father, [e] inherit the kingdom prepared for you from the foundation of the world, (*or from the creation of man.*)

35. For I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in;

36. (*I was*) Naked, and ye cloathed me; I was ſick, and ye viſited me; I was in priſon, and ye came to me (*ye exerciſed all offices of charity towards my members.*)

37. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee drink?

38. When ſaw we thee a ſtranger, and took thee in? or naked, and cloathed thee?

39. Or when ſaw we thee ſick, or in priſon, and came unto thee?

40. And the King ſhall anſwer, and ſay to them, Verily I ſay to you, inaſmuch as ye have done it (*or this*) to one of the leaſt of theſe (*whoſe faith*

faith in me has rendred them as dear, as, Matth. 12. 50. *and whom, by taking their nature upon me, and dying in it, to purge them from their sins, I have made and treated as,* Heb. 2. 11.) my brethren, ye have done it to me; (*these members of my body being one with their head.*)

41. Then shall he say also to them on the left hand, [f] Depart from me, ye cursed, into everlasting fire, prepared (*not originally for you, but*) for the Devil and his angels.

42. (*This being the just reward of your impiety, and unmercifulness, which hath made you like to them:*) For I was an hungred, and ye gave me no meat; I was thirsty and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye cloathed me not; sick, and in prison, and ye visited me not.

44. Then shall they (*also*) answer him, saying, Lord, when saw we thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45. Then shall he answer them, saying, Verily I say to you, [g] inasmuch as you did it not to one of the least of these (*my members,*) ye did it not to me; (*for had you born a kind affection to me, you would have thus ministred to my members, for my sake.*)

46. And these shall go away into everlasting punishment; but the righteous (*shall go*) into life eternal.

ANNOTATIONS on Chap. XXV.

Ver. 1. [a] Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, *Then shall the kingdom of heaven be likened to ten virgins.*] Here note,

1*st*, That the kingdom of heaven sometimes signifies the kingdom of the *Messiah*, or the Gospel dispensation; as when this kingdom is said to be come to the *Jews*, or they are bid to pray, that it may come; and when it is said to be at hand, and they are advised to enter into it, and pronounced fit, or unfit to do so. Sometimes it signifies the doctrine, or the preaching of the doctrine of that kingdom, or as it is, *Matth.* 13. 19. ὁ λόγος τῆς βασιλείας, *the word of the kingdom*; Matth. 24. 14. τὸ εὐαγγέλιον τῆς βασιλείας, *the Gospel of the kingdom*; as when *Christ* or his *Apostles* are said to speak, τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ *the things which concerned the kingdom of God*, Acts 1. 3.—8. 12.—19. 8. *to preach and testify the kingdom of God*, Acts 20. 25.—28. 23, 31. Rom. 14. 17. 1 Cor. 4. 20. εὐαγγελίζεσθαι, *to evangelize the kingdom of God*, Luke 4. 43. And when *Christ* threatneth to the *Jews*, that *the kingdom of God should be taken from them*, Matth. 21. 43. But when it is said, *the kingdom of heaven is like*, or may be likened to this, or that, the meaning seems to be chiefly, So will it be in reference to the preaching, the propagation, or reception of the Gospel, or doctrine of the kingdom; as in the *parable*, or the similitude and resemblance of the good seed propounded; *v. g.* when this good seed is sown, it will by some be trod under feet, in others choaked with worldly cares, in others withered by the cold blasts of persecution; but in some it will bring forth fruit to perfection; when it is sown, the enemy will come, and sow tares among it; when men are invited to it, some will make excuses, why they do not accept the invitation; some will persecute the messengers of it; some will come to it without a wedding garment, some without oil in their lamps; some improving the talents given, and some hiding them in a napkin, and the like. Note,

2*dly*, That this *parable*, or something very like it, is to be found in the *Jewish* records; so in *Reschith Cochma*, we read thus, Our wise men of blessed memory say, *Repent whilst thou hast strength to do it, whilst thy lamp burns, and the oil is not extinguished; for, if thy lamp be gone out, thy oil will profit thee nothing:* Our *doctors* add in (*) *Midrash*, That the holy blessed God said to *Israel*, *My sons, repent, whilst* שערי תשובה, *the gates of repentance stand open; for I receive a gift at present, but when I shall sit in judgment in the age to come, I receive none.* Another *parable* of theirs runs thus, (†) *This thing is like to a King, who invited his servants, but appointed no set time; those that were wise adorned themselves, and sat in the porch of the palace; those that were foolish, went about their own business:* (‖) *The King on a sudden called for his servants; the first went in adorned, the second undressed; the King was pleased with the wise, and angry with the foolish, and said, They who are prepared, shall eat of my banquet; they that are unprepared, shall not eat of it.* Note,

3*dly*, That (a) *Origen*, (b) St. *Chrysostom*, and St. *Jerom*, and others of the ancients say, That this parable is designed against late *repentance*, and

(*) *See* Campeg. Vitring. l. 3. c. 5. p. 679. (†) Kimchi in Is. 65. 13, 14. (‖) Midrash. Cohel. ad. c. 2 9.

(a) In ipso autem exitu vitæ suæ, dum disponunt discere, comprehenduntur à morte, & propterea non ingrediuntur cum verbo ad sponsam, ecclesiam. *In Matth. Hom.* 32.

(b) Πᾶσι γὰρ εἰσιν οἱ ἐπὶ πασὶ τοῖς ῥᾳθύμοις, Chrysost. in v. 10. μεταὶ καθὸ τότε ἐξῆν τὸ ἔλαιον ἔτι οὐκ ἦτι καιρὸς μεταμελείας. Theoph.

and declares, it will be invalid to them, who live under the Gospel; as will be evident, if we consider, that from this parable our Lord concludes for the necessity of constant vigilance, *ver.* 13. and for the necessity of assiduous prayer and vigilance against all the cares of this life, *Luke* 21. 34, 36. and of fidelity in doing the work of the Lord, *Matth.* 24. 45, 46. For what necessity can there be, of so great vigilance, such assiduous prayer, such fidelity in doing the Lord's work, if the neglect of all these duties, till God call us hence, will not prejudice our eternal interests? This also is evident from the design of the like *Jewish parables*; and note, that the door was shut, *ver.* 10. seems to be an allusion to the *Jewish phrase*, of shutting the *gates of repentance*; as when the *priests* offered their oblations, and they found no acceptance, because the Governor of the world had *shut the gate of repentance*; and the same we learn also from the *parable* of the talents. Good therefore is the advice of the son of *Sirach*, *Humble thyself before thou beest sick, and in the time of sins shew repentance, and defer not till death to be justified*, Ecclus 18. 21, 22.

Ver. 9. [b] Μήποτε ἐκ ἀρκέσει, *Perhaps it will not suffice for us and you.*] Here μήποτε is used for fortasse, *perhaps*, as I have shewed, Note on 2 *Tim.* 2. 26. See Additions N° 45.

Ver. 15. [bb] Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, *And to one he gave ten talents, to another two, and to another one.*] Of this *parable*, as it respects the *master* travelling into a far country, and the servants to whom the talents were delivered; see Note on *Luke* 19. 12. where it is also proved, that it relates to the *Jewish* nation, and therefore is here mentioned after *Christ*'s prediction of the dreadful judgments which should befal that nation, for murdering their *Messiah*, and not improving the day of their visitation. Here therefore I shall only add these few short notes:

1*st*, That the *master* here distributes his talents, κατ' ἰδίαν δύναμιν, *according to the several abilities* of his servants, which in some were greater, and so they were fitted to manage a greater sum; in some less, and so they were entrusted with a lesser, and accordingly he is satisfied with a less increase in them: So *v. g.* Christ gave to his disciples a clearer and a fuller knowledge of the mysteries of the Gospel, *Mark* 4. 11. but spake to other *Jews* in parables, καθὼς ἠδύναντο ἀκούειν, *as they were able to hear*, v. 33. See Additions N° 46.

2*dly*, That these talents were spiritual, and given for a spiritual end; that they who used them well, might have more, and might *enter into the joy of their Lord*, or rejoice with him at his banquet, or the marriage-feast prepared for them; and that they who did not improve them, might have their talents taken from them, and they be cast into utter darkness. And, because banqueting and nuptial feasts were still attended with great joy, insomuch that the *Hebrew* word משתה, which signifies a banquet, and a nuptial-feast, is by the seventy rendred sometimes δοχὴ, *a banquet*, *Gen.* 26. 30. *Esth.* 1. 3.——5. 4, 8, 12, 14. sometimes γάμος, *a marriage-feast*, *Gen.* 29. 22. *Esth.* 2. 18.——9. 22. and once χαρὰ, *joy*, *Esth.* 9. 17. therefore the entring into this marriage-feast, or supper, prepared for this Lord, is here stiled, *entring into the joy of his Lord*. Note,

3*dly*, That none, to whom these talents were imparted, wanted power to improve them for the advantage of their master, and so to receive the reward of their industry; for *Christ* saith to them all, *Negotiate till I come*, Luke 19. 13. All therefore could have done so.

Hence, he who did not improve his talent, is stiled not only a slothful, but a wicked servant, and is accordingly punished: Now there can be no iniquity in not doing what he could not do, nor any punishment due upon that account; this being to punish because he did not an impossibility.

4*thly*, That ἔχειν, *to have*, here is αὐξάνειν, *to improve*; and not to have, not to improve. See Note on *Matth.* 13. 12.

5*thly*, When it is said here, ἤδεις, *thou knewest*, or *knewest thou, that I was an austere man, reaping what I did not sow*; this is not a concession that the master was truly so, but an argument out of his own mouth to condemn him, for not acting suitably to his own hard conceptions of his Lord, *Luke* 19. 22. Nor do these words, *Thou oughtest to have put my money to the exchangers*, shew, that Christ approved of usury; but only, that he who thought so sordidly of his master, should have used his talent agreeably, that so he might have had his own with usury.

See Additions N° 47.

Ver. 31. [c] Ὅταν δὲ ἔλθῃ ὁ υἱὸς τ ἀνθρώπε ἐν τῇ δόξῃ αὐτ, *When therefore the Son of man shall come in his glory, and all the holy angels with him.*] It is to me a wonder, that men should imagine, this refers not to the general day of judgment, but either to the time of exercising judgments on the *Jewish* nation, or to the setting up a triumphant kingdom here on earth; seeing, (1.) Here is a more clear description of *Christ*'s coming to judgment, in words and circumstances elsewhere acknowledged to relate to the great and final judgment; for here he comes in majesty and glory, attended with *all the holy angels*, *and sits*

down

down upon the throne of his glory; and thus will he be attended, when he comes to *render to every one according to his works*, viz. *in the glory of his Father, with his holy angels*, Matth. 16. 27. *When he shall come in flaming fire to take vengeance on all that obey not his Gospel, and to be glorified in his saints*, 2 Thess. 1. 7, 8, 9. Jude 14, 15. (2.) He speaks here of the time when he shall *gather before him all nations*, ver. 32. all *sheep* and *goats*, ver. 33. all that shall receive a sentence of bliss or condemnation, *v.* 34, 41. and of the time, when they that are the blessed of the Father, shall *receive the kingdom prepared for them*, and when the wicked shall *go into everlasting punishment*, ver. 46. which are manifest indications of the final judgment.

Ver. 33. [d] Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων, *And he shall set the sheep on his right hand, but the goats on his left.*] Here seems to be an allusion to the received custom of the *Jews* in capital causes, to place them who were to receive the sentence of absolution on the right hand in the *Sanhedrim*, but those who were to receive the sentence of condemnation, on the left: As (e) *Maimonides* saith, They that stand on the right hand, are the just; they on the left, the guilty. *Kimchi* on 1 *Kings* 22. 19. *On his right hand is life, on his left death.* So *R. Eliezer.* cap. 4. sect. 4.

Ver. 34. [e] Κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, *Inherit the kingdom prepared for you from the beginning of the world.*] The *Jews* say, That God prepared *paradise* from the beginning, even before the earth was made; and this they gather from *Gen.* 2. 8. and the Lord God planted a garden, מקדם ἀπ' ἀρχῆς, *Aq.* ἐν πρώτης, *Sym.* from the beginning. See *Pirk Eleezar.* c. 3. § 3.

Ver. 41. [f] Πορεύεσθε εἰς τὸ πῦρ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ, *Depart from me into everlasting fire, prepared for the Devil and his angels.*] The *rabbins* often say, that *hell was created the second day*: See *Pirk Eleezar*, c. 4. § 1. The *fathers*, on the contrary, *viz. Origen, Chrysostom, Euthymius*, and *Theophylact*, observe, 1*st*, That *Christ* saith not of the punishment, as he doth of the blessing here pronounced, that *it was prepared from the beginning of the world*, lest it should be thought, that God designed mens punishments before they sinned. 2*dly*, That tho' *Christ* saith, *Come, ye blessed of my Father*; he said not, *Go, ye cursed of my Father*; because God is the author and procurer of mens happiness, but man only is the author of his own misery. And, 3*dly*, That he speaks of this eternal fire, as designed originally, not for man, but *for the Devil and his angels*; but man, by giving himself up to the thraldom of that evil one, and working himself up to his likeness, sinks himself down to the infernal regions, and becomes like to him in torments, whom in manners he hath so much resembled.

Ver. 40, 45. [g] Ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε, *In as much as ye have done it to one of the least of these my brethren, ye have done it to me.*] For so close is the union betwixt *Christ* and his members, that he looks upon the favours conferred on them, as done to himself, and promises accordingly a reward for them, *Matth.* 10. 42. and also threatens punishment to them who do neglect, and are injurious to them; as if they had been so to him, *ver.* 45. And therefore he speaks to a persecuting *Saul* thus, *Saul, Saul, why persecutest thou me?* Acts 9. 4. And, O! how highly ought we to esteem of him, who so esteemed us?

See Additions No 48.

CHAP. XXVI.

1. AND it came to pass, when Jesus had finished all these sayings, he said to his disciples;

2. Ye know that [a] after two days is the *(time of the Jews)* passover, and the Son of man is *(then to be)* betrayed (Gr. *delivered up*) to be crucified.

3. Then (i. e. *two days before the passover*) assembled together the chief priests and the scribes, and the elders of the people, to the palace of the High-priest, who was called Caiaphas.

4. And *(they)* consulted that they might take Jesus by subtilty, and kill him.

5. But they said *(let us)* not *(do this)* on the [b] feast-day, lest there be an uproar among the people, *(for they feared the people*, Luke 22. 2.)

6. Now when Jesus was in Bethany in the house of Simon the leper, *(whom Christ had healed of his leprosy.)*

7. There came to him a woman having an alabaster box of very precious ointment, and *(she taking it)* poured it on his head, as he sat at meat.

8. But when *(some of*, Mark 14. 4.) [c] his disciples saw it, they had indignation, *(and murmured against the woman*, Mark 14. 5.) saying,

To-

(e) Tract. de Synedr. c. 1.

To what purpoſe is this waſte (*of the ointment made?*)

9. For this ointment might have been ſold for much, and (*the money might have been*) given to the poor.

10. When Jeſus underſtood (*it*, i. e. *knew that they thus murmured,*) he ſaid to them, Why trouble ye the woman (*without cauſe*) for ſhe hath wrought a good (*and charitable*) work upon me.

11. For ye have the poor (*for whom you pretend ſuch kindneſs*) always with you, (*and when you will you may do them good,* Mark 14. 7.) but (*as for*) me, [d] ye have not always (*a like opportunity of ſhewing kindneſs to me, I being ſhortly to be taken from you.*)

12. (*She therefore hath piouſly choſen the preſent opportunity,*) for in that ſhe hath poured this ointment on my body, ſhe did it (*though unwittingly, as a preparation*) for my burial, (*nor ſhall her charity be loſt; for,*)

13. Verily I ſay to you, whereſoever this Goſpel ſhall be preached (*as it will be*) in the whole world, there ſhall alſo this, that this woman hath done, be told for a memorial of her (*to all future ages.*)

14. Then [e] one of the twelve, who was called Judas Iſcariot, (*Satan being entred into him,* Luke 22. 3.) went to the Chief-prieſts.

15. And ſaid to them, What will ye give me, and I will deliver him to you? (*and they were glad, and promiſed to give him money,* Mark 14. 11.) and they covenanted with him for [f] thirty pieces of ſilver.

16. And from that time he ſought (*an*) opportunity to betray him.

17. Now the [g] firſt day of the feaſt of unleavened bread (*being come, two of*) the diſciples came to Jeſus, ſaying to him, Where wilt thou that we prepare for thee to eat the paſſover.

18. And he ſaid, Go into the city to ſuch a man, (*who will meet you carrying a pitcher of water,* Mark 14. 13. *follow him,* Luke 22. 10.) and ſay to him, The Maſter ſaith, my time is at hand; I will keep the paſſover at thy houſe with my diſciples, (*where therefore is the room where I may eat it with them?* Luke 22. 11. *and when he hath ſhewed you the room, there make ready,* ver. 12.)

19. And the diſciples did as Jeſus had appointed them, and (*finding that it was as he had ſaid,* Mark 14. 16. *they*) made ready the paſſover.

20. Now when the evening was come, he ſat down with the twelve.

21. And as they did eat, he ſaid, Verily I ſay to you, that one of you ſhall betray me, (*for the hand of him that betrayeth me is with me in the diſh,* Mark 14. 18. Luke 22. 21.)

22. And they were exceeding ſorrowful, and began every one of them to ſay to him, Lord, is it I (*that ſhall do this thing?*)

23. And he anſwered, and ſaid, He that ([h] *now*) dippeth his hand with me in the diſh, the ſame ſhall betray me.

24. The [i] Son of man goeth (*to ſuffer death,*) as it is written of him, but (*ſeeing God's foreknowledge how wicked any man will be, if left to act according to thoſe evil diſpoſitions which he hath wilfully contracted, leſſens no man's guilt; notwithſtanding*) wo to that man by whom the Son of man is betrayed, it had been good for that man if he had not been born, (*it being better not to be, than to be miſerable.*)

25. Then Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I (*that ſhall betray thee?*) He ſaid unto him, (*it is as*) thou haſt ſaid.

26. And as they were eating, Jeſus took bread, and [k] bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat, [l] this (*broken bread*) is (*the memorial of*) my body (*given,* Luke 22. 19. *and broken for you,* 1 Cor. 11. 24.)

27. And he took the cup, (*after ſupper,* Luke 22. 20.) and gave thanks, and gave it to them, ſaying, Drink ye [m] all of this (*cup.*)

28. For this (*wine, given ſeparate from the bread*) is (*the memorial of*) my blood of the New Teſtament, which is ſhed for many for the remiſſion of (*their*) ſins.

29. But I ſay to you, [n] I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my Father's kingdom, (i. e. *till the kingdom of God come,* Luke 22. 18. *and you eat, and drink with me in my kingdom,* ver. 30.)

30. And when they had ſung an hymn, they went out to the mount of Olives.

31. Then ſaith Jeſus to them, All ye ſhall be [o] offended becauſe of me this night, for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad, (Zach. 13. 7. *and this will be fulfilled in you.*)

32. But after I am riſen again, I will go before you into Galilee.

33. Peter anſwered, and ſaid to him, Though all men ſhall be offended becauſe of thee, yet will I never be offended (*on that account.*)

34. Jeſus ſaid to him, Verily I ſay to thee, that this night, before the [p] cock crow (*in the morning,*) thou ſhalt deny me thrice.

35. Peter ſaid to him (*again*) Though I ſhould die with thee, yet will I not deny thee, (*and*) likewiſe alſo ſaid all the diſciples.

36. Then cometh Jeſus with them to a place called Gethſemane, (*ſituate between the river Kedron,*

dron, mentioned John 18. 1. *and the mount of Olives,* ver. 30.) and saith to the disciples, Sit ye here, while I go and pray yonder.

37. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy, (*and afraid,* Mark 14. 33.)

38. Then saith he to them, My soul is [q] exceeding sorrowful even to death, tarry ye here, and watch with me (*against temptation.*)

39. And he went a little farther (*about a stone's cast from them*) and [r] fell upon his face, and prayed, saying, O my Father, if it be possible (*that thy glory, and the salvation of men may equally be promoted otherwise,*) let this cup pass from me, nevertheless (*be it*) not as I will, but as thou wilt, (*then an angel appeared to him from heaven to strengthen him,* Luke 22. 43, 44.)

40. And (*then*) he cometh to the (*three*) disciples, and findeth them asleep, and saith to Peter (*why sleep you*) what could ye not watch with me one hour?

41. Watch and pray that ye enter not into temptation (*so as to be foiled by it,*) the [s] spirit indeed is willing (*to make good resolutions,* ver. 35.) but the flesh is weak, (*and so unable to perform them without divine assistance to be obtained by prayer, and improved by vigilance.*)

42. He went away again the second time, and (*being heard in what he feared,* Heb. 5. 7. *he*) prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came (*back to the disciples*) and found them asleep again, for their eyes were heavy, (*and they knew not what to answer him,* Mark 14. 40.)

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith to them, [t] Sleep on now, and take your rest, (*for by your watching ye can shew no farther kindness to, or concern for me,*) behold the hour (*of my apprehension*) is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going, behold he is at hand that doth betray me.

47. And while he yet spake, lo Judas, one of the twelve came, and with him a great multitude with swords and staves, from the Chief-priests, and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, the same is he, [v] hold him fast; (*and lead him away securely;* Mark 14. 44. *See* John 18. 8, 12.)

49. And forthwith he came to Jesus, and said, Hail Master, and kissed him.

50. And Jesus said to him, Friend, wherefore art thou come? (*is it to betray the Son of man with a kiss?* Luke 22. 48.) then came they, and laid hands on Jesus, and took him.

51. And behold one of them which were with Jesus, (*to wit, Simon Peter, seeing what was done, said, Master, shall I smite with the sword?* Luke 22. 49. *and straightway he*) stretched out his hand, and drew his sword, and struck a servant of the High-priest's, and smote off his (*right*) ear, (*and the name of that servant was Malchus,* John 18. 10.)

52. Then said Jesus to him, Put up again thy sword into its place, [x] for all they that take the sword, shall perish with the sword. (*See the note here.*)

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels (*for my defence?*)

54. But (*should I do this*) how then shall the Scripture be fulfilled, that thus it must be, (*or how can I refuse the cup which my Father hath given me to drink?* John 18. 11.)

55. In that same hour Jesus said to the multitudes (*sent to apprehend him,*) are ye come (*now*) out as against a thief with swords and staves for to take me? (*whereas*) I sat daily with you teaching in the temple, and ye laid no hold on me (*but this is your hour, and the power of darkness,* Luke 22. 53.)

56. But all this was done, that the Scriptures of the Prophets might be fulfilled; then all the disciples forsook him and fled.

57. And they that had laid hold on Jesus led him away to (*Annas first,* John 18. 13, 14. *and thence to*) [y] Caiaphas the High-priest, where the scribes and the elders were assembled.

58. But Peter followed him afar off to the High-priest's palace, and (*being introduced by another disciple,* John 18. 15, 16.) went in, and sat with the servants to see the end (*of this matter.*)

59. Now the Chief-priests and elders and all the council [z] sought false witness against Jesus to put him to death,

60. But found none, yea though many false witnesses came, yet found they none (*that could testify any thing against him, which deserved death,*) at the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And (*then*) the High-priest arose, and said to him, Answerest thou nothing? [aa] What is it which these witness against thee? (Gr. *why do these witness* (*thus*) *against thee if it were not true?*)

63. But

63. But Jeſus held his peace, and the High-prieſt anſwered and ſaid to him, [bb] I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God, *(or not.)*

64. Jeſus ſaith to him *(it is as)* thou haſt ſaid, Nevertheleſs I ſay to you, [cc] Hereafter ſhall ye ſee the Son of man, ſitting on the right hand of power, and coming in the clouds of heaven; (i. e. *you aſk me, Whether I am the Chriſt, and will not believe that I am ſo, but ye ſhall ſhortly be convinced of it by the miſſion of the Holy Ghoſt from heaven, and by my coming in the clouds of heaven to take vengeance on you for your unbelief.)*

65. Then the High-prieſt [dd] rent his clothes, ſaying, He hath ſpoken blaſphemy, what farther need have we of witneſſes? behold now ye have heard his blaſphemy.

66. What think ye *(of it?)* They anſwered and ſaid, He is guilty of death.

67. Then did they *(who were officers of the court)* ſpit in his face, and *(they)* buffeted him, and others *(of them)* ſmote him with the palms of their hands, *(ſpeaking many blaſphemous words againſt him,* Luke 22. 65. *And)*

68. Saying, Propheſy to us, thou Chriſt, who is he that ſmote thee?

69. Now Peter ſat without in the palace, and [ee] a damſel came to him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70. But he denied *(it)* before them all, ſaying, I know not *(any thing of)* what thou ſayeſt.

71. And when he was gone out into the porch, another maid ſaw him, and ſaid to them that were there, This fellow was alſo with Jeſus of Nazareth.

72. And again he denied *(it)* with an oath, *(ſaying,)* I do not [ff] know the man.

73. And after a while came to him they that ſtood by, and ſaid to Peter, Surely thou alſo art one of them, for thy ſpeech bewrayeth thee.

64. Then began he to curſe and to ſwear, ſaying, I know not the man; and immediately *(after he had ſaid this)* the cock crew.

75. And Peter remembered the words of Jeſus, who ſaid to him, Before the cock crow, thou ſhalt deny me thrice, and he went out and wept bitterly.

ANNOTATIONS on Chap. XXVI.

Ver. 2. [a] *After two days is the paſſover, and the Son of man ſhall be delivered up to be crucified.*] Here *Grotius* notes, that it is a tradition of the *Jews*, which appears yet in the books of their *cabaliſts*, that in the days of the *Meſſiah* they ſhould be redeemed on the very day that they came out of *Egypt*; which is true, if it reſpect the day of their coming out of *Egypt*, that being the fifteenth day of *Niſan*, but is not true of the fourteenth day on which the *paſchal* lamb was offered, Chriſt being not crucified on *Thurſday*, but on *Friday*.

Ver. 5. [b] Ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, *And they ſaid, Not on the feaſt-day, leſt there be an uproar among the people.*] (a) *Maimonides* ſaith, it was the cuſtom among the *Jews*, to puniſh thoſe who rebelled againſt the ſentence of the judge, or the *High-prieſt*, or were notoriouſly criminal, *at one of the three feaſts*, becauſe then only, by reaſon of the publick congreſs of people, all might *hear* and *fear*, according to the law, *Deut.* 17. 12, 13. from this received cuſtom the *fathers* of the *ſanhedrim* ſeem willing to recede, for fear of the multitude; but having ſo fair an offer made by *Judas*, they embrace that ſeaſon.

Ver. 8. [c] Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, *But when his diſciples ſaw it, they had indignation, ſaying, To what purpoſe is this waſte?*] This was only ſaid by *Judas*, and that out of covetouſneſs, *John* 12. 3, 6. Some of the *diſciples* ſeemed to like the motion by reaſon of the ſpecious pretext of charity, under which it was covered, *Mark* 14. 5. and the reſt did not contradict it, but ſeemed rather by their ſilence to approve it, and therefore are here mentioned without exception, as co-partners with him; but *Chriſt* calls this a good work, *ver.* 10. as being in itſelf lawful, and done out of a good end and intention, and juſtifies this from an argument *a pari*, that had ſhe laid out this expence on his dead body, they who did cuſtomarily uſe ſuch ointments, and ſweet odours at their funerals, could not have reaſonably found fault with it, and therefore had no ground to do it now, his body being ſhortly to be buried. To the pretence of *Judas* he anſwers, That by reaſon of his approaching death, this muſt be ſhortly done to him, or not at all; whereas they having the poor always with them, could never want objects of their charity; and that good work which was to be done now, or never, was then preferable to that for which they had perpetual occaſions.

Ver. 11. [d] Ἐμὲ δὲ οὐ πάντοτε ἔχετε. *But me ye have not always.*] Theſe words deſtroy the doctrine of *tranſubſtantiation*; for if *Chriſt* were, as to

(a) De Rebel. c. 3. § 8.

to soul, body, and divinity truly in the *host*, that being always with them of *Rome*, they would have *Christ* always with them, and might at any time spend their money in adorning the *host*, or upon the oblation of it, and so *Christ*'s reason for doing that then, would be invalid. Note also from the words following, *ver.* 13. that this good deed should be mentioned, *wherever the Gospel was preached, for a memorial of her*, that we may laudably prosecute that which will procure us a good name, and spread our reputation to future ages.

Ver. 14. [e] Τότε πορευθεὶς εἷς τῶν δώδεκα, *Then one of the twelve went to the chief priests.*] He is noted to be one of *Christ's disciples* to aggravate the foulness of the crime, and to denote the completion of the prophecy, *He that eateth bread with me, hath lift up his heel against me*, Psal. 41. 9. The time when *Judas* thus betrayed him, is hinted in the particle τότε *then*, viz. according to the tradition of the *Church*, the consultation of the *sanhedrim* with him, and his agreement to betray *Christ* to them was on *Wednesday*, this being assigned as one reason why they fasted on *Wednesday* and *Friday*, (b) *because Christ was betrayed on Wednesday, and he suffered on Friday.*

Ver. 15. [f] *For thirty pieces of silver ;*] *i. e.* for thirty shekels, that is, 3 *l.* 15 *s.* of our money, saith Dr. *Hammond*. This, as Mr. *Ainsworth* and *Maimonides* observe, on *Exod.* 21. 32. was the price paid *for a man, or a maid-servant*, when being smitten by an ox, they died, so vilely was he esteemed by them, who shed his precious blood for them. Of *Satan*'s entring into *Judas*, see Note on *Luke* 22. 3, 4.

Ver. 17. [g] Τῇ δὲ πρώτῃ τῶν ἀζύμων, &c. *Now the first day of unleavened bread, came his disciples to him, saying, Where wilt thou that we prepare the passover?* &c.] Of the time when our Saviour kept the passover, see the *appendix* to the 14th Chapter of St. *Mark*. Here note, *1st*, from the word ἀνέκειτο, *he lay down*, ver. 20. that *Christ* observed not the *paschal* supper in that manner or gesture in which it was instituted at first, *viz. that they should eat it standing*, &c. *Exod.* 12. 11. but did eat it lying down or inclining on the left side, as it was the manner of the *Jews* then to do; and tho' the *Jewish doctors* required, and imposed this rite as a significative ceremony of their rest in *Canaan*, to which they were but going, or travelling, when they celebrated the passover in *Egypt*, and of their redemption; and upon that account would (c) permit none to eat it otherwise than in this posture; yet *Christ* used it: Whence we may learn, that our *blessed Lord* was not so scrupulous as some men are, who dare not use a significant ceremony, or receive the *eucharist* kneeling, because that was not the posture used at the first institution of it, tho' they do receive it sitting, and therefore not in the posture used by *Christ* and his *Apostles*, when it was first instituted. *2dly*, Upon these words, *Where wilt thou that we keep the passover?* Dr. *Lightfoot* observes, that the houses of *Jerusalem* were not then to be let, but were of common right for any that would eat the *passover* in them.

Ver. 23. [h] Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, *He that dips his hand with me in the dish, the same shall betray me.*] Hence it appears, that *Judas* was present with them at the celebration of the *paschal* supper; and that he continued with them at the celebration of the other sacrament, is evident from the words following the institution and distribution of it. *But behold the hand of him that betrayeth me is with me on the table*, Luke 22. 21.

Ver. 24. [i] *The Son of man goeth as it is written of him, but woe to that man by whom he is betrayed, it were good for that man that he had not been born.*] Hence two things clearly follow, (1.) That the prediction of this event, that *Jesus* should thus suffer, and that by the treachery of *Judas*, did lay on *Judas* no antecedent necessity of doing this action, because it did not lessen the woe due to him for it, but only doth suppose in God a knowledge how the will of man, left to his own freedom, will determine, or incline itself. Of this see Note on *Luke* 22. 22. (2.) That Christ, by saying, *It is good for that man that he had not been born*, sufficiently shews this cannot be the portion of all men, except some few elect, as some men think, and as it follows from the supposal of an immutable decree, that such persons only should be saved, and all others left under such a preterition as will infallibly render it better for them never to have been born; and would have made this the condition of *Judas*, tho' he had not done this, provided he was none of God's elect.

Ver. 26. [k] *Jesus took bread,* καὶ εὐλογήσας ἔκλασε, *and blessed it, and brake it.*] That εὐλογεῖν, *to bless*, here and in St. *Mark* is the same as εὐχαριστεῖν, *to give thanks* in St. *Luke*, and St. *Paul*, and that the bread was only blessed by giving

(b) Τὸν τεσσαρα καὶ ἑξηκοστὸν ψαλμὸν τοῦ Δαυιδ ὑπὲρ τοῦ Ἰούδα, διὰ τὴν προδοσίαν, τὴν ἐν δευτέρᾳ καὶ ἕκτῃ. Const. Apost. l. 5. c. 15. l. 7. c. 23. Epiph. Expos. fidei. p. 1104. Augustin. ad Casulanum, Ep. 86. p. 392.

(c) *Azyma comedimus recumbentes quia recordatio est redemptionis, & rursus tenemur ad accubitum dum comedimus, ut comedamus more Regum & Magnatum.*

thanks over it, ſee proved on *Matth.* 14. 19. And that the breaking of the bread to be diſtributed is a neceſſary part of this rite is evident. For, (1.) the continual mention of it by St. *Paul* and all the *Evangeliſts*, when they ſpeak of the inſtitution of this ſacrament, ſhews it to be a neceſſary part of it, according to that obſervation of the (d) *Council* of *Toledo*, That *Chriſt, by breaking the bread, and diſtributing it broken to his diſciples*, id ſine dubio egit quod nos in poſterum facturos edocuit, *did doubtleſs teach us hereafter to do as he did.* (2.) *Chriſt* ſaid, *Take, this is my body broken for you*, 1 Cor. 11. 24. whereas, where the elements are not broken, it can be no more ſaid, *this is my body broken for you*, than where the elements are not given, *this is my body given for you.* (3.) Our Lord ſaith, *Do this in remembrance of me*, i. e. eat this bread broken in remembrance of my body broken on the croſs; now where no body broken is diſtributed, there nothing can be eaten in memorial of his broken body. Laſtly, the *Apoſtle*, by ſaying, *The bread which we break, is it not the communication of the body of Chriſt?* ſufficiently informs us, that the eating of his broken body is neceſſary to that end, 1 *Cor.* 10. 16. Hence was it that this rite of diſtributing bread broken continued for a thouſand years, and was, as (e) *Humbertus* teſtifies, obſerved in the *Roman Church* in the *eleventh century.*

Ibid. Τοῦτό ἐστι τὸ σῶμά μου, *This is my body.*] Here let it be obſerved, (1*ſt*,) That theſe words contain not all that our Lord ſaid, for our Lord ſpake theſe words but once, and therefore they who ſay, as do St. *Luke* and the *Apoſtle Paul*, his words were theſe, *This is my body given, or my body broken for you*, can ſay no more than our Lord ſaid at the firſt inſtitution of this ſacrament; for otherwiſe they muſt aver, that *Chriſt* then ſaid, what really he never ſaid. When then St. *Matthew* and St. *Mark* inform us, that he ſaid, *This is my body*, they muſt ſay the truth, but not the whole truth, that being as St. *Luke* and *Paul* inform us, *this is my body given, or broken for you.* Moreover it is to be obſerved, that neither the *Evangeliſt*, nor the *Apoſtle* uſe the future, but both the preſent tenſe, ſaying, *this is my body*, τὸ διδόμενον, *given* τὸ κλώμενον, *broken*, this is my blood, τὸ ἐκχυνόμενον, *ſhed:* Now from theſe obſervations it is manifeſt, that theſe words cannot ſignify, this is *ſubſtantially*, and really *my body broken*, and *my blood ſhed for you*; for this being ſpoken before *Chriſt*'s body was broken on the croſs, and before his blood was ſhed, *Chriſt* could not ſay in the literal and proper ſenſe, this is my body broken, or my blood ſhed for you; but he might ſay, this bread is broken to repreſent to you my body which ſhall be broken, and my blood which ſhall be ſhed for you; for ſo the *Scripture* uſually ſpeaks in ſacramental matters, ſaying of *circumciſion*, even before *Abraham* was circumciſed, *This is my covenant betwixt me and thee*, Gen. 17. 4, 10, 23, 26. and of the *paſchal* lamb, *This is the Lord's paſſover*, before God, paſſing over the *Iſraelites*, had ſmitten the *Egyptians*, Exod. 12. 11. and this was therefore thus affirmed of theſe two ſacraments, before the celebration of them, becauſe they were then inſtituted as rites to be obſerved by his people when they did celebrate theſe ſacraments: And in like manner the bread in the firſt inſtitution of this ſacrament is called *Chriſt's broken body*, as being inſtituted then to repreſent to all future ages, his body which was to be broken for them; and the wine is ſtiled *his blood ſhed*, as being inſtituted then as the perpetual repreſentation and memorial of his blood ſhed, and ſeparated from his body on the croſs; ſo that there is no need of the criticiſm of *Grotius* and others here, that the preſent tenſe is put for the future, *broken*, for that which *ſhall be broken*, and *ſhed*, for *ſhall be ſhed.* Nor could this way of ſpeaking either ſeem harſh to, or otherwiſe be underſtood by *Chriſt*'s *diſciples*, who had even then been eating of that *paſchal* lamb which they who laid before them, were ſaid, apponere corpus paſchatis, *to place before them the body of the paſſover*, or *paſchal lamb*, called alſo by them, corpus paſchatis, *the body of the paſſover*; and they who ate of it were ſaid, comedere de corpore paſchatis, *to eat of the body of the paſſover*, or of the lamb eaten in memorial of it; and when they ate of the unleavened bread, they ſaid, hic eſt panis afflictionis quem comederunt patres noſtri in terra Ægypti, *this is the bread of affliction*, (*i. e.* the repreſentation and memorial of that bread) *which our fathers did eat in the land of Egypt:* What therefore could men accuſtomed to ſuch ſacramental phraſes think of the like words of Chriſt, *This* (bread) *is my body*, but that it was to be the repreſentation, or memorial of it? Moreover, how could the *Apoſtles* think that they had eaten Chriſt's broken body, or drank his blood ſhed for them, when they yet ſaw his body whole before them, and knew his blood was in his veins? how could they have been perſuaded to drink blood againſt the expreſs letter of the law, or to have eaten human fleſh, or ſwallow their Lord and Maſter down their throats? this being ſo abſurd in the opinion of all mankind, not excepting *Lanfrank*, *Algerus*, *Guitmund*, and others, who firſt ſtickled for an abſurdity

(d) A. D. 693. Can. 6. (e) Baron. Tom. 11. p. 1008. Humb. contr. Græc. ibid. p. 971.

surdity beyond all example, that they ingenuously confess, *That did their senses perceive, what their faith doth oblige them to believe, the horror of it would be so great, that* (f) rarus esset qui ab hoc sacramento non abhorreret, *almost all persons would abhor the receiving this sacrament:* Hence they give these two notable reasons why, though they do substantially eat the flesh, and drink that very blood which our Lord shed upon the cross, yet they do this *under the covert of the accidents of bread and wine*, viz.

1*st*, *That human piety might not abhor the sacrament*, (g) *as they then would do; for, say they, should they see the colour of human flesh, and the colour of human blood, and taste the savour of them, the horror of it would hinder the receiving of the sacrament, or the profit of so doing.*

2*dly*, That this was, digna causa, *a just reason* why our Lord's body and blood should lie thus concealed under the species of bread and wine, (h) *lest it should be known to the infidels, and lie open to their blasphemies; lest the action should be ridiculous to them, scandalous, inhuman and execrable.* And indeed this being not only ἀνθρωποφαγία, *the eating of man's flesh*, and drinking human blood, but also θεοφαγία, *the eating of their God*, who knows not that on both these accounts the *Christian* faith was, and is still execrable both to *Jew* and *Gentile*, to *Pagan* and *Mahometan?* For,

1*st*, The *Apologies* of the *primitive Christians* tell us, this was one of the great accusations which the *heathens* made against the *Christians*, *That they did eat human flesh.* This *Trypho* owns to be a common imputation upon *Christians*, tho' he judged it incredible. (i) *Justin Mart. Irenæus, Tertullian, Minutius*, and others take notice of it, and refute it, and constantly reject it, as the vilest calumny, and an abominable thing, saying, (k) *We Christians* ἀνθρωπίνων σαρκῶν βρῶσιν οὐ γινώσκομεν, *do not own eating of human flesh, it is an infamous thing, and falsly is reported of us, This is,* saith (l) *Theophilus, the most wicked and inhuman of all crimes objected to us,* σαρκῶν ἀνθρωπίνων ἡμᾶς ἐγκαλοῦσι, *that we partake of human flesh, it is not possible that we should be guilty of so vile a thing. Amongst us there is no eating human flesh,* saith (m) *Tatian, you are false witnesses who thus accuse us. No man,* saith (n) *Athenagoras, who is not mad, can charge us with this thing,* οὐ γὰρ ἔξεστι πάσαις χρεῶν ἀνθρωπίνων, *for we may not eat human flesh. It is the calumny of the Devil,* saith *Minutius; you may be ashamed to object it to us,* saith (o) *Tertullian.* Whereas, had they received this as an article of faith, that they did daily eat the flesh of the Man *Christ*, and thought his word obliged them to do this, with what sincerity could they, without all limitation or distinction, not only have denied, but even detested the doing so? But that which makes it certain, and beyond all doubt, that they conceived, that *Christ* had never taught them properly and substantially to eat his flesh, and drink his blood in the sacrament, is the memorable history of *Sanctus* and *Blandina*, two *Christian martyrs*, written by (p) *Irenæus*, and preserved to us by *Oecumenius, viz.* that *the heathens having apprehended the servants of Christians catechised, and using force with them, that from them they might learn something secret; the servants having nothing else to say, that might be pleasing to their tormentors, having heard from their masters, that the sacrament was the body and blood of Christ, told this to the inquisitors, who apprehending, that the Christians had done this very thing, gave notice of it to other heathens, who endeavoured to force the martyrs,* Sanctus *and* Blandina, *to confess it; to whom* Blandina *readily and boldly answered, How should they endure those things, who so*

(f) Hugo ling.

(g) *Impediretur perceptionis hujus commoditas pro humani corporis comedendi horrore*, Alg. l. 1. c. 7. F. 19. *Si carnis & sanguinis humani colorem videret, & saporem sentiret fidelis, humana pietas abhorreret*, l. 2. c. 3. p. 73, 75. *Ne percipientes cruda & cruenta horrerent*, Lantr. F. 133. B. *Si cruor in calice fieret manifestus, & si, ut in macello, Christi ruberet caro, rarus in terris esset qui hac non abhorreret*, Hugo ling. Ed. Erasm. p.

(h) *Ne scilicet infidelibus pateat, & eorum blasphemiis vilescat, neve nos judicent inhumanos & crudeles, utpote humani corporis comestores & sanguinis bibitores*, Alger. l. 2. c. 3. p. 75. *Ut veritas non desit in sacramento, & ridiculum nullum fiat Paganis, quod cruorem occisi hominis bibamus*, Pasch. cap. 36. *Ne per hoc fieret execrabile quod per fidem debemus credere esse desiderabile,*——ibid. *Vel fidem laederet vel ad scandalum quorumlibet corda posset movere*, Petr. Clun. Ed. Erasm. p. 215. B.

(i) *Objecerunt Christianis* ἀνθρωπίνων σαρκῶν βρῶσιν, Just. M. Apol. 1. p. 50. *Creditis vos, inquit,* ὅτι δὴ ἐσθίομεν ἀνθρώπους. *Respondet Trypho,* ἀεὶ γὰρ ὧν οἱ πολλοὶ λέγουσιν ἢ πιστεύσαι ἄξιον πάρεστι τοῦ κεχωρισμένου ἀνθρωπίνης φύσεως. Dial. p. 227. *Nobis objiciunt, Sues etiam dicunt*, Athenag. p. 4. Theophilus l. 3. p. 119, 126. Tatian p. 162. Tertul. Apol. c. 9. ad Nationes, l. 1. c. 15. Minutius p. 32. Euseb. Eccl. Hist. l. 5. c. 1.

(k) Just. M. Ap. p. 50. 2. p. 70. (l) Ad Autol. l. 3. p. 119, 126. (m) Contr. Gent. p 162.

(n) Legat. p. 32. (o) Ap. cap. 9.

(p) Αὐτοὶ νομίζοντες τὸ ὄντως αἷμα καὶ σάρκα εἶναι τοῦτο ὡς αὐτόχρημα τροφὰς ταῖς Χριστιανοῖς. Iren. apud Oecum. in 1 Pet. 2. 12.

faſt as not to enjoy lawful fleſh? Now had the *ancient Chriſtians* believed this doctrine, that they did truly eat *Chriſt*'s fleſh and blood in the ſacrament, how could *Irenæus* have repreſented it as a plain miſtake, both in thoſe *ſervants* and the *heathens*, to think the ſacrament was *really Chriſt's fleſh and blood?* or have introduced *Blandina* refuting this imagination, had it been the ſentiment of the *Church* of *Chriſt* then, ſince by ſo doing ſhe muſt have rejected one article of *Chriſtian* faith? or, how could *Oecumenius* have put theſe words into his *commentary*, without endeavouring to explain, or reconcile them to the doctrine of *oral manducation*, had it then obtained? Let us then again conſider, whether that ought to be received as an article of faith, owned by all *Chriſtians* from the beginning, which from the beginning was ſo expreſly denied to be ὄντως καὶ αὐτόχρημα, *in deed, reality, or in the thing itſelf, the fleſh and blood of Chriſt*; which made all the *apologiſts* for, and firſt defenders of the *Chriſtians*, deniers of the truth; and to repreſent that as a falſe report, an infamous thing, a *calumny of the Devil*, which was the plain and evident reſult of their own faith, and of the words of their great *maſter*, as they are now interpreted by the *Church* of *Rome*.

But then, when we advance to the conſideration of this doctrine, not only as it makes the *Chriſtian* to eat human fleſh, and drink of human blood, but as it is the eating of that *very God we worſhip*, as the (q) *Trent council* hath defined; this renders it abſurd, ridiculous and blaſphemous. For,

1*ſt*, The very *heathens* owned this as the abſurdeſt and moſt abominable thing, to be abhorred more than death. *When we call wine Bacchus*, ſaith (r) *Cicero*, *and our fruits, Ceres*, we uſe the common mode of ſpeaking, ſed ecquem tam amentem eſſe putas qui illud quo veſcatur deum credat eſſe? *but can you think any perſon ſo mad, as to imagine, that which he eats to be a God?* The *Egyptians*, ſaith (s) *Origen*, *think a brute creature to be God*; and therefore they do μέχει παντὸς συλλήβδην τοῦ τῶν ἀλόγων γεύσασθαι, *abſtain from eating of his fleſh, more than from death.* We read, *Gen.* 43. 32. that it was *an abomination to the Egyptians, to eat bread with the Hebrews, becauſe*, ſay *Onkelos* and *Jonathan*, *the* Hebrews *did eat thoſe cattle which the* Egyptians *worſhipped:* And *Moſes* would depart from *Egypt* before he ſacrificed to the God of *Iſrael*; leſt he ſhould ſacrifice to him *the abomination of the Egyptians before their eyes*, Exod. 8. 26. *i. e.* the beaſts, which the *Egyptians* worſhipped, and therefore did abhor to kill, or to ſee killed before their eyes. See *Bochart. Hieroz.* part 1. l. 2. c. 34, 53. part 2. l. 4. c. 16. (t) *Averroes* was a learned *heathen*, who flouriſhed in the 11th century; when this portentous doctrine firſt obtained, and it forced him thus to blaſpheme the *Chriſtian* faith; *I have enquired into all religions, and have found none more fooliſh than the Chriſtians, becauſe that very God they worſhip, they with their teeth devour*; and thus he concludes, quandoquidem Chriſtiani id comedunt quod adorant, *becauſe the Chriſtians eat what they do worſhip, let my ſoul go to the philoſophers.* And (u) *Bellarmin* himſelf confeſſeth, that this, among the *heathens*, was always judged ſtultiſſimum paradoxum, *the moſt fooliſh paradox, as*, ſaith he, *from the words of* Averroes *doth appear.* Hence, as the higheſt infamy which the *Mahometans* can caſt upon us, we are by them reproached as *the devourers of our God*, as (x) *M. la Boulay* informs us; and they affirm, that by thus eating of *Chriſt*'s fleſh, the *Chriſtians* uſe him worſe than did the *Jews*, becauſe, ſay they, (y) it is more ſavage to eat his fleſh, and drink his blood, than only to procure his death.

2*dly*, That the *Jewiſh* ſentiments as to this matter, were the ſame, we learn from the epiſtle of the Prophet *Jeremy* to the captive *Jews*? for he informs them, that what the *Babylonians* worſhipped, ſhould afterwards be eaten; and, *by this*, ſaith he, *ye may know they are no Gods*, Baruch 6. 72. Nor can we doubt of this, if we believe what is ſo oft declared by the *Chriſtian fathers*, that this was God's deſign in making the diſtinction betwixt clean and unclean beaſts, to ſecure his people from *idolatry*; *becauſe*, *in* Egypt, *all beaſts were deified*, ſaith *Pſeudo Juſtin*, *except ſwine*; *God therefore calls ſome of them unclean, ſome clean, and did permit them to ſacrifice the clean beaſt, and forbid them to eat of the unclean*; (z) δεικνύων αὐτὰ ἀπάξια ὄντα τοῦ θείου μεγαλείου, τιμῆς καὶ τιμῆς, καὶ διὰ τοῦτο θύεσθαι καὶ ἐσθίεσθαι, *by both theſe things, ſhewing, they were unworthy the name and honour of a Deity, becauſe they were ſacrificed and eaten, and becauſe they were called unclean.*

(q) *Nullus itaque dubitandi locus relinquitur, quin omnes Chriſti fideles, pro more in Catholica Eccleſia ſemper recepto, Latria cultum qui vero debetur Deo, huic ſanctiſſimo ſacramento in veneratione exhibeant, neque enim ideo minus adorandum eſt, quod fuerit a Chriſto ut ſumatur inſtitutum.* Concil. Trid. Seſſ. 13. c. 5.

(r) De Nat. Deor. l. 3. n. 28.

(s) Contr. Celſ. l. 1. p. 40.

(t) Apud Perroon de Euch. l. 3. c. 29. p. 973.

(u) L. 2. de Euch. c. 12. 2.

(x) Voyage, part 1. c. 10. p. 21.

(y) Achmed. B. Edris apud Hottinger. H. Eccl. § 16. part 2. p. 160.

(z) Qu. 35. p. 412, 413.

unclean. God, saith (a) *Theodoret, pronouncing some beasts clean, and others unclean, persuades us not to think, that any of them could be Gods; for how,* saith he, *can any man of sense think, that to be a God, which he abominates as unclean, or which is offered to the true God, and eaten by himself;* and this he frequently repeats. (b) St. *Jerom* informs us, That *Moses* did beat the *golden calf* to *powder,* and then made the *Jews* drink of it; ut discant contemnere quod in secessum projici viderant, *that the people might learn to contemn what they saw went down into the draught.* Now, could the same God, who had taken such care under the *Old Testament* to teach the people, that that could not be their God which they did eat and sacrifice, appoint under the *New Testament,* that the *Christian*'s God should be continually sacrificed and eaten? But,

3*dly,* Nothing is more certain, than that the *Christian apologists,* or *fathers,* continually ridiculed the *heathen,* for worshipping such *Deities* as might be eaten and sacrificed, and pronounced it the highest absurdity to do so. And,

(1.) They declaim against the thing itself as infinitely absurd and foolish, declaring, *that it was* (c) ἀξηλείας ἔσχατης τὸ ἐσθιόμενον προσκυνεῖν, *the extremity of madness, to worship what we eat;* that *no man of sense can think, that a God which is* παρ' ἑαυτὸ ἐσθιόμενον, *eaten by himself;* (d) that *the great lawgiver of the Jews commanded them to eat what other nations worshipped as Gods,* ἵνα ἐυκαταφρόνητα φαίνηται ὡς παρ' αὐτῆ ἐσθιόμενα, *that they might appear despicable in their eyes, as being eaten by themselves;* (e) that *these things must be unworthy the name and honour of a God,* διὰ τὸ ἐσθίεσθαι, *because they were eaten.*

(2.) They upon this account, deride the ignorance and folly of the *heathens,* and look upon this as a sure indication of it, that they did worship what was eaten. *The* Greeks, *through ignorance,* saith (f) *Clemens* of *Alexandria,* οἴεσθαι καὶ ἃ δέδωκεν αὐτοῖς εἰς βρῶσιν ὁ Θεὸς, *worship even those things which God hath given them to eat, and so become ungrateful to him.* Nonne & Apim bovem cum Ægyptiis adoratis & pascitis? *Do not you,* saith (g) *Minutius, with the* Egyptians, *worship, and also feed upon an ox, which you call* Apis? *And is not this as great a folly as the worship of an ass's head, which without reason you object to us?* This (h) *Athanasius* looks upon as *an instance of the abominable worship of the* Egyptians, *that the same fish, which some of them did consecrate as a God, was made the food of others. The* Egyptians *adore a calf, the* Lybians *worship sheep, both which, in other nations, are sacrificed and fed upon; this,* saith he, *is a certain indication of the folly of the heathen worship.* The *heathens,* saith (i) *Theodoret, should have considered,* ὡς τούτων τὰ μὲν ἐσθίονται, *that some of these things they eat,* ἀλλ' ἐξ ἀξηλείας καὶ ἀβελτερίας ἐσχάτης καὶ ὧν ἔδιον τὰς εἰκόνας ἐθεοποίησαν, *but through extremity of folly and stupidity, they consecrate the images of those things themselves did eat.* See *Tatian,* p. 149. *Orig. contr. Celsum,* l. 5. p. 249. Now can it possibly be conceived, that all these *fathers* should ridicule and expose the religion of the *heathens,* for that very thing which made so great a part of their own religion? That they should look on it as *an abominable and repugnant thing in heathens,* only to worship that which others did eat, if it had been a constant custom of all *Christians* to worship as God what themselves did eat? Could they brand that as *the extremity of madness, stupidity and folly,* when done by *heathens,* which their faith taught them, was the highest act of religious worship, when performed by themselves? Surely, these things give us sufficient reason with (k) *Scotus,* to admire, *why such an interpretation should be put upon this one article, as makes our faith contemptible to all who are guided by reason?* Nor can we abstain from thinking with (l) *Petrus Cluniacensis*'s *carnal man,* That *it is against humanity,*

(a) Πῶς γὰρ ἄν τις σωφρονῶν ἢ τὸ ἀκάθαρτον ὀνομάσοι Θεὸν ὃ μυσαττόμενος ὑπερίσῃ, ἢ τὸ τῷ ἀληθινῷ Θεῷ προσφερόμενον, καὶ παρ' ἑαυτῷ ἐσθιόμενον. Qu. 11. in Levit. p. 124. D. Qu. 55. in Gen. p. 44. Serm. 7. contr. Græc. ed. Sylb. p. 150.

(b) Ep. ad Fab. Ol. Ep. To. 3. F. 20. A.

(c) Theodoret in Gen. 9. 55.

(d) Qu. 11. in Leviticum.

(e) Serm. 7. de Sacr. To. 4. p. 585.

(f) Strom. 6. p. 635. C. D.

(g) P. 32.

(h) Τῶν παρ' ἄλλοις λεγομένων Θεῶν γίνονται θυσίαι καὶ σπονδαὶ, καὶ ἄλλων αἱ θυσίαι ἄλλων ἐμπλήσουσι Θεούς. Orat. contra Gent. § 24.

(i) Rom. 1. ver. 23.

(k) *Quare in hoc articulo qui non est principalis articulus fidei, debeat talis intellectus asseri, propter quem fides pateat contemptui omnium sequentium rationem?* In 4 Sent. distinct. 11. q. 3. lit. B.

(l) *Est contra humanum morem, contra pietatem, carnem Christi vel sanguinem, immo Deum & hominem ab hominibus, magistrum a discipulis, dominum a servis, Christum a Christianis, manibus frangi, dentibus atteri, & escarum more communium devorari.* Ed. Erasm. F. 215.

humanity, againſt piety, to break with our hands, to tear with our teeth, and to devour, as we do common meat, the fleſh and blood of Chriſt, or that God and Man ſhould be devoured by men, the Maſter by his diſciples, the Lord by his ſervants, and Chriſt by Chriſtians.

Ver. 27. [m] Πίετε ἐξ αὐτοῦ πάντες. *Drink ye all of this.*] From theſe words it is evident, That all who come to the holy communion, are by *Chriſt*'s precepts, obliged as well to drink of the cup, as to eat of the bread: For, whereas moſt *Romaniſts* pretend, that *Chriſt* ſaid only, *Drink ye all of this*, to them, to whom he ſaid, when ſpeaking of the bread, *Do this*; and that thoſe words were only ſpoken to his *Apoſtles*, whom he then made *Prieſts*. To this I anſwer, That we have clear and convincing evidence, that theſe words, *Drink ye all of this*, are to be applied to others beſides the *Apoſtles*; as, *v. gr.* (1.) From *Chriſt*'s inſtitution; whence I argue thus, *Chriſt* inſtituted no other ſupper, than that which he adminiſtred to his *diſciples*: If then he did not inſtitute that for all believers capable, they have no right to any part of it, by virtue of *Chriſt*'s inſtitution; it can be to them no ſacrament for whom it was not inſtituted by *Chriſt*, ſince, by the definition of the (m) *Trent council*, the ſacraments of the *New Teſtament* were all inſtituted by him; they can expect no bleſſing from it, ſince that depends upon *Chriſt*'s ordinance; nay, they muſt be eſteemed *ſacrilegious* uſurpers, as laying claim to that *ſacrament* which never by *Chriſt*'s inſtitution did belong to them. If *Chriſt* did inſtitute that ſacrament for all believers capable, that is, to be a ſtanding ordinance, by which, as his *diſciples* then did, ſo all believers capable, ſhould afterwards eat of what he called his body, and drink of what he called his blood; then did he inſtitute it to be received of all that were fitted for, and capable to receive it, and in it ſaid unto them, *Drink ye all of this.*

This appears farther, from the reaſon annexed to the receiving of the ſacrament by *Chriſt*'s *Apoſtles*; for, ſince that reaſon equally concerns all believers capable, and fitted to receive it, the inſtitution muſt concern them all. Now the reaſon why *Chriſt* ſaid to his *Apoſtles*, *Take and eat* what I have broken, is by himſelf declared to be this; *becauſe it was his body broken*, or, *his body given for them*: *Take it*, ſaith Chriſt, *this is my body given for you*: This therefore being the reaſon, why they were to take, and eat; and this reaſon concerning all believers capable, and fitted to receive it, as much as the *Apoſtles* and ſucceeding *prieſts*, the inſtitution or command, to take and eat, muſt equally concern them. This argument transferred upon the cup, runs thus: the reaſon of the participating of the cup, *viz.* becauſe *it is the blood of the New Teſtament, which is ſhed for the remiſſion of ſins*, doth concern *laicks* as well as *prieſts*, his blood being equally ſhed for both; therefore the command, *Drink ye all of this*, to which the reaſon is annexed, concerns them alſo. Again, another reaſon why *Chriſt* ſaid to his *Apoſtles*, *Eat this bread, and drink this cup*, was, that by ſo doing, they might remember his death, his body broken, and his blood ſhed for them, ſaith St. *Luke*, *and ſhew it forth till his ſecond coming*, ſaith St. *Paul*. Now this, as St. *Paul* clearly ſhews in his diſcourſe to the *Corinthians*, and all the world believes, as well concerneth all believers as it doth *prieſts*; and therefore the drinking of the cup, by which, as well as eating of the bread, this commemoration is by our Lord's inſtitution to be made, muſt equally concern them.

Ver. 29. [n] *I will not henceforth drink of the fruit of the vine*, &c.] Of this and the following verſe, ſee Note on *Mark* 14. 25, 26.

Ver. 31. [o] Πάντες ὑμεῖς σκανδαλισθήσεσθε. *All ye ſhall be offended, — for it is written, I will ſmite the ſhepherd*, &c.] It is certain, that theſe words, *All you ſhall be offended becauſe of me*, muſt ſignify a great ſin in his *diſciples*, viz. that of deſerting their Lord, and ceaſing to own themſelves his *diſciples*, which was a virtual renouncing their *maſter*; for σκανδαλίζεσθαι ἐν ἐμοὶ, *to be ſcandalized becauſe of me*, never bears any other ſenſe in the *New Teſtament*. See the Note on *Matth.* 11. 6. — 18. 6. The words of *Zachary*, Chap. 13. 7. ſeem primarily to be underſtood of an *evil ſhepherd*, or of ſuch evil teachers to whom God threatneth the ſword. *Chriſt* therefore ſeemeth here to mention them, not as a prediction concerning him, and his *Apoſtles*, but only as a *proverbial expreſſion*, or rather an argument *à majori*; that if this would happen on the account of ſmiting an evil ſhepherd, much more at the ſmiting the good and great ſhepherd of the ſheep.

Ver. 34. [p] Πρὶν ἀλέκτορα φωνῆσαι, *before the cock crow*, πρὶν ἢ δὶς φωνῆσαι, *before he crow twice*, Mark 14. 30.] Here note, that there is a double crowing of the cock mentioned by *heathen* authors, (n) *Ammianus*, (o) *Ariſtophanes*, and (p) *Juvenal*; the firſt was about midnight, the ſecond at the fourth watch of the night, or the breaking in of the day, and this latter, as being the louder and more obſervable, in the enumeration of the times of the night, is that which is properly called ἀλεκτοροφωνία, or *cock-crowing*; ſo *Mark*

(m) Seſſ. 7. c. 1. (n) L. 22. (o) Ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγξατο ἐκκλησ'. p. 735.
(p) *Quid tamen ad cantum Galli facit ille ſecundi.* Sat. 9. v. 106.

Mark 13. 35. *Ye know not when the Son of man comes, in the evening, or at midnight, ἢ ἀλεκτοροφωνίας, or at cock-crowing, or in the morning.* So (q) *Censorinus* and (r) *Macrobius* reckon *from midnight to cock-crowing, and from thence to the morning*; and (s) *Julius Pollux* says the same. Of this crowing of the cock, is St. *Matthew*, and the other *Evangelists* to be understood, when they relate *Christ*'s words thus, *before the cock crow*, (*i. e* before that time of the night which bears that name, and that crowing of the cock which is emphatically so called) thou shalt deny me thrice, as appears from St. *Mark*, saying, that *the cock crew* after his first denial of *Christ*, Chap. 14. 68. and *crew the second time* after his third denial, *v.* 72.

Ver. 38. Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου, *My soul is exceeding sorrowful even to death.*] There be many circumstances in our Saviour's passion which seem to shew his sorrow was exceeding great, and much surpassing the common sorrow of many who have been condemned to die. As *v. g.*

1*st*, The emphatical expressions by which the *Scripture* represents these sorrows, for to express the greatness of them, they are here stiled *deadly sorrows*; it was sorrow which reached to, and surrounded his whole soul, it filled him with grief of heart, for ἤρξατο λυπεῖσθαι, *he began to be grieved*, saith St. *Matthew*, v. 37. ἐκθαμβεῖσθαι *to be filled with fear and anguish*, saith St. *Mark*, Chap. 14. 33. ἀδημονεῖν, *to be faint and restless in his spirit*, say they both.

2*dly*, The greatness of the sorrows he endured, may be concluded from his importunate petitions to be delivered from what he feared, for he pathetically cries out, *Oh my Father, if it be possible, let this cup pass from me*; this prayer he thrice repeats upon his knees, and falling flat upon his face, to shew the strength, and vehemence of this desire, and yet St. *Luke* adds, that being in an agony he prayed ἐκτενέστερον, *with greater vehemency* than before, *Luke* 22. 44. He put up prayers and supplications, with strong cries and tears, *Heb.* 5. 7. and sure that cup must be exceeding bitter which he so highly dreaded, and with such cries and tears, and humble importunities desired to be delivered from.

3*dly*, This will appear, if we consider the agonies he suffered in the garden upon the apprehension of this bitter cup, for such was then his sorrow, that it forced open all his pores, and made even clods of blood to issue from them; now if a sudden watery sweat shews an extremity of fear and consternation of the mind, who can sufficiently conceive the greatness of that horror which produced these clods of blood.

4*thly*, This will be farther evident from the consideration of that *angel* which, by God's commission, came from heaven to strengthen and support him under the apprehension of his sufferings; for sure that burden must be very weighty, which our Lord seemed thus unable to sustain, and under which his *Father* seemed so concerned to support him. And,

5*thly*, This may be probably concluded from that pathetical expression with which his soul expired, *viz. My God, my God, why hast thou forsaken me.* See the Note on *Chap.* 27. 46.

I add, That this excess of sorrow could not arise merely from the apprehension that he was to die, that his soul was for a season to be separated from his body, or that he was to suffer a death full of pain and ignominy. For, (1.) the *Apostle* doth inform us, that *he was heard*, i. e. delivered from his *fear*, Heb. 5. 7. See the Note there. And yet we know he was not delivered from the pain and ignominy of the cross, but suffered death upon it. (2) If this excess of sorrow and consternation of his soul proceeded only from the fear of such a death as any mortal man might suffer, for which he knew he should be gloriously rewarded, and from which he knew he should in three days be delivered; we must confess he was more troubled at the apprehension of it, than *Socrates*, and many other *philosophers* of old, who had learned μὴ εἶναι ἢ συμφοραῖς σφόδρα ὑπάρχειν, *not to be much afflicted with calamities*; who suffered death with an undaunted courage, and waxed not pale at the divulsion or breaking of their limbs, though they had no such encouragements to suffer as he had; and that he was far more timorous than were those *martyrs*, who, with undaunted courage, suffered for his sake the greatest cruelties. And yet it is very difficult to assign any other cause of this excess of sorrow which then seized him, it being certain,

1*st*, That he could not lie under the sense of any anger or indignation God had conceived against him; for sure he could not think God was then angry with him, when he was doing an act of most profound obedience to him, for which he had declared his *Father* loved him, and for which he knew he would reward him; nor is this well consistent with his commending his soul

(q) *Apud Macrobium occurrit media noctis inclinatio, deinde Gallicinium, deinde Diluculum,* Saturnalium, l. 1. c. 3.

(r) *Incipio à media nocte; quod tempus postremum est diei Romani, tempus quod huic proximum est vocatur de media nocte, sequitur Gallicinium, cum Galli canere incipiunt.* Censor. cap. 19. *Inter partes noctis enumerat.*

(s) Pollux, μέσον νύκτα καὶ ἀλεκτρυόνων ᾠδὰς καὶ τὸ ὄρθριον. l. 1. cap. 7. § 8.

ſoul into the hands of his affectionate *Father*, his aſſurance he ſhould go to *paradiſe*, or his conſtant faith that he was ſtill *the Son of God, in whom his ſoul delighted:* And hence it follows,

2*dly*, That he could not lie under any doubtings of his *Father*'s love, or any deſpondings upon that account; for he ſtill addreſſes to him as his God and *Father*, and commends his ſpirit into his *Father*'s hands; he declares his *Father therefore loved him, becauſe he laid down his life for his ſheep*, John 10. 17. And he thus ſuffered in *proſpect of the joy*, or the reward of theſe his ſufferings from God *ſet before him*. And this demonſtratively follows from this conſideration, that had he then doubted of God's love and favour to him, he could not at the ſame time have believed, that he was *the Son of God, in whom he delighted*; and ſo, tho' *Satan* did not prevail upon him at the firſt, he muſt have in this laſt temptation induced him to doubt of this particular. Nor,

3*dly*, Can I believe that God laid any grief or puniſhment upon the ſoul of *Chriſt* by his immediate hand. I have declared my opinion, that it is not neceſſary to ſay, the future evils, which the ſouls of wicked men ſhall ſuffer, come from God's immediate hand, and endeavoured to ſhew, that they may be accounted for, by conſidering their perpetual excluſion from a ſtate of happineſs, their eternal duration, and from the natural workings of their conſciences in ſuch a ſtate; and what God doth not do to the wicked, doubtleſs he did not to his own beloved Son, when he became obedient to the death at his command. And, 2*dly*, I am not able to conceive what he could ſuffer from the immediate hand of God; could God withdraw from him the ſenſe of his favour, and yet not only highly love him at the ſame time for this very action, but *ſet before him the joy*, and the reward he would confer upon him for thus ſuffering? If there were any ſeeming diminution of the ſenſe of the divine love, and of that ſenſe of joy and conſolation which deriveth from it, that may be better attributed to his exceſs of ſorrow, which ſo poſſeſſed him, as that his human nature could not as formerly attend to the conſideration of it; and this being innocent in itſelf, and ſometimes incident to the moſt pious men, might then befal our *Saviour*, when he was *in all things, ſin only excepted*, to be made *like to us, that he might ſuccour us when tempted*, Heb. 2. 17, 18.——4. 15, 16. Or did he raiſe within him any ſenſe of what might juſtly be inflicted on him for the ſin of man, when he thus undertook to ſuffer in his ſtead? This ſurely muſt be needleſs, in reſpect to him who had the cleareſt view of the deſert, and heinouſneſs of ſin, and the moſt perfect knowledge of what God's law had threatned to it. This apprehenſion I conceive moſt likely to have been the ground of this our *Saviour*'s bitter agony, but then this was the product not of God's immediate hand, but of his perfect knowledge, purity, and hatred of ſin. 3*dly*, Add to this, that the *ſcripture* ſeems to be wholly ſilent in this matter; it ſaith indeed, *The Lord laid on him the iniquity of us all*, or *made our ſins to meet upon him*, Iſa. 53. 6. But ſurely they then only were thus laid on him when he *bare* them. Now St. *Peter* doth aſſure us, that *he bare our ſins in his own body on the tree*, and that by the *ſtripes*, with which he was there ſmitten, *we are healed*, 1 Pet. 2. 24, 25. Again it is ſaid, *he gave his ſoul an offering for ſin*, Iſa. 53. 10. But then it is evident to a demonſtration, that his ſoul there only ſignifies *his life*, for ſo it follows, *v.* 12. *he poured forth his ſoul unto death*; in which ſenſe *Chriſt* himſelf declares, that he did δοῦναι τὴν ψυχὴν αὐτοῦ, *give his life a ranſom for many*, Matth. 20. 28. It is farther ſaid, that *he was made a curſe for us*. Gal. 3. 13. but then it is declared expreſly, that he was only ſo by being *hanged on a tree*, or by ſuffering that death which all that ſuffered were by the law pronounced accurſed. See the Note there. Laſtly, it is often ſaid, *He ſuffered for our ſins, the juſt for the unjuſt:* But then it well deſerves to be obſerved, that the *ſcripture* repreſents him as doing the great work of redemption, rather by what he ſuffered for us in the body, than by what he ſuffered in his ſoul; for it informs us, that *he bare our ſins in his own body on the tree, that we are ſanctified through the offering of the body of Chriſt once*; that *he died, and ſuffered for our ſins*, 1 Pet. 2. 24. Heb. 10. 10. and yet it was not his ſoul but his body only which was ſubject to death; that *he ſhed, he poured out his blood for the remiſſion of our ſins*, that *he waſhed us from our ſins in his blood*, that *he made our peace through the blood of the croſs*, that *he obtained eternal redemption for us by his own blood*, that *he ſanctified us by his own blood*, and by it *cleanſeth us from all ſin*, that *we have redemption through his blood, even the remiſſion of ſins*, and that *he is our propitiation through faith in his blood*. The *ſacrament* we are to celebrate in thankful remembrance of what he ſuffered for us, doth only call us to remember, that *his body was given, or broken for us, and his blood ſhed for the remiſſion of our ſins*; ſo that if we would ſpeak according to the conſtant language of the *Holy Ghoſt* in *ſcripture*, we muſt aſcribe the work of our redemption to our Lord's ſufferings

sufferings in the body for us; in which it is certain that he could suffer nothing answerable unto the punishment of damned spirits, but only *gave his life a ransom for many.*

Ver. 39. [r] Ἔπεσεν ἐπὶ πρόσωπον· *He fell upon his face,* &c.] At first he fell upon his knees, and afterwards upon his face, saying, *Father,* εἰ δυνατόν, *if it be possible,* (*i. e.* if it be so, not in the nature of the thing, for thus he declared, *all things were possible* to his Father, *Mark* 14. 35, 36. but according to his decree, and the divine wisdom, if that saw any other way, by which his glory, and the salvation of men might equally be consulted) let this cup pass from me; and when he saith, *ver.* 42. *If this cup cannot pass from me, except I drink it, thy will be done;* as this prayer is in effect the same with the former, it being said that he prayed thrice, *saying the same words,* so the import of it seems to be to this effect; though the condition of human nature prompts me to desire freedom from this bitter cup, yet seeing, *for this end came I to this hour,* John 12. 27. and had a body prepared for me, that being obedient in it to the death, I might *do thy will, O God,* Heb. 10. 5, 7. I submit my natural to thy divine will.

See Additions, N° 49.

Ver. 41. [s] Τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενὴς, *Watch and pray,* &c. *the spirit is willing, but the flesh is weak.*] What it is to enter into temptation, see Note on *Matth.* 6. 13. *Christ* therefore here bids them to pray, not that they might not be tempted, for that this should befal them, our Lord assured them, when he said, *Satan had desired to sift them as wheat,* Luke 22. 31. but that they might not give place to it, or fall by it into sin. The following words, *the spirit is willing, but the flesh is weak,* are not intended as an excuse or mitigation of their sin, but as a motive to this prayer and vigilance; as if he should have said, you have all made large promises, that if *you should die with me you would not forsake me,* and this you said readily, and with a purpose so to do; yet let me tell you, that when the temptation actually assaults, when fear, shame, pain, the danger of punishment, and death, are within view, and present to your sense, the weakness of the flesh will certainly prevail over these resolutions, if you use not the greatest vigilance, and do not pray with fervency for the divine assistance.

Ver. 45. [t] *Sleep on now,* &c.] For by your watching you can shew no farther kindness and concern for me, who am now to be delivered into the hands of them who are emphatically stiled sinners of the *Gentiles,* Gal. 2. 15. See Additions, N° 50. or καθεύδετε τὸ λοιπὸν, *sleep hereafter,* and take your rest; behold, now is no time of sleeping, for the hour of your and my temptation is at hand; *arise therefore, let us be going.* So *Phavorinus* saith, τὸ λοιπὸν ἀντὶ τοῦ ἀκολούθως. *Stephanus,* deinceps, postea, *i. e.* the word λοιπὸν signifies *hereafter.* So τὸ λοιπὸν, may be well rendered, *Acts* 27. 20. 1 *Cor.* 1. 16. 2 *Cor.* 13. 11. 2 *Tim.* 4. 8. *Heb.* 10. 13. And this interpretation seems to be confirmed by the word ἀπέχει, added by St. *Mark,* Chap. 14. i. e. *it is enough* that you have slept already: Or if with the *Vulgar,* the *Glossaries,* and our *Bois,* we here interpret τὸ λοιπὸν, jam, *now,* as our translation doth; these words being rendered interrogatively, give the sense thus, *Do you sleep now,* and *take your rest,* when the hour of temptation and the traitor is at hand? Ἀπέχει, it is enough that you have slept so long, *arise now, and let us go hence.*

Ver. 48. [v] *Hold him fast.*] See Note on *Mark* 14. 44.

Ver. 52. [x] *Put up thy sword into its place,* πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται, *for all that take the sword shall perish by the sword.*] St. *Austin* here tells us, Gladium accipit quisquis, magistratu legitimo non concedente, eo utitur ad sanguinem proximi fundendum, *He takes the sword, who uses it to shed his neighbour's blood without licence from the magistrate;* which certainly is true of private persons in all cases, seeing self-defence against the assault of another private person is permitted by the magistrate: For if it be once granted, that private persons, when they conceive they are injured by him, may take up the sword against the magistrate, and repel force by force, tumults will be endless, and the authority of laws, and the decision of judges will be precarious, it being ordinary for private persons, and for all sects and parties, who are restrained by the laws, to think that they are injured: But yet it is not certain that this is the true import of these words, which *Grotius* and others thus interpret: *Put up thy sword,* thou needest not to use it in my cause against the injuries of the *Jews*; for by God's sentence and decree, they that take the sword to shed the blood of the innocent, shall perish by the sword; and this the *Jews* will find, by that tremendous vengeance the sword of the *Romans* shall execute upon them for this fact. And this interpretation is confirmed from the like words used, *Rev.* 13. 10. viz. *He that killeth* (you) *with the sword, shall be killed with the sword* (of Christ;) *here is* (the ground of) *the faith and patience of the saints,* viz. that that God, *to whom vengeance belongeth,* will plead their cause, and recompense vengeance to their enemies, *Rom.* 12. 19.

Ver. 57. [y] *To Caiaphas.*] See Note on *Mark* 14. 53.

Ver. 59, 60. [z] *They ſought falſe witneſſes, and found none.*] See Note on *Mark* 14. 55, 56.

Ver. 62. [aa] Τί οὗτοί σου καταμαρτυροῦσιν; *What is it that theſe witneſs againſt thee?*] Note here, that τί is very frequently put for διὰ τί, *why*; ſo, *Matth.* 8. 26. τί δειλοί ἐστε; *why are ye fearful?* Luke 2. 48. τί ἐποίησας; *why haſt thou dealt thus with us?* John 1. 25. τί οὖν βαπτίζεις; *why then baptizeſt thou?* Mark 2. 16. τί ὅτι; *why is it that he eats with publicans.* See more examples in the Note there. So that theſe words ſeem to be better rendred, either as in the paraphraſe, or *to what end do men witneſs againſt thee, if thou wilt anſwer nothing?*

Ver. 63. [bb] Ἐξορκίζω σε κατὰ τοῦ Θεοῦ· *I adjure thee by the living God, that thou tell me, whether thou art the Chriſt, the Son of God?*] That this adjuration was equivalent to an oath is proved, Note on *Matth.* 5. 34. and on 1 *Theſſ.* 5. 27. This queſtion in St. *Luke* runs thus, *art thou the Chriſt*, Chap. 22. 67. Whence it is highly probable, that in the *Jewiſh* ſenſe to be the *Chriſt*, or the *Meſſiah*, and to be the Son of God, was the ſame thing.

Ver. 64. [cc] Ἀπαρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ· *From henceforth ye ſhall ſee the Son of man ſitting at the right hand of power, and coming in the clouds of heaven.*] Here note, (1.) That the right hand of power or greatneſs, as it is, *Heb.* 1. 3.——8. 1. is the right hand of God, who by the *Jews* is called Power. So *Buxtorf* in the word גבורא ſaith, the word is uſed by the *rabbins* and the *cabaliſts* as an epithet of God, it being uſual with them to ſay, this comes מפי הגבורה, *i. e.* from the mouth of God. So *Kimchi* on *Joſh.* 7. what was ſaid to *Moſes Lepani Hagebora*, before God; and *Ainſworth* on *Numb.* 7. informs us, that *Solomon Jarchi* ſaith, *Moſes* received not the offerings of the princes at the dedication of the tabernacle, *till he was commanded by the mouth of the power*, that is, of God, *Chap.* 22. 69. Note, 2*dly*, That to come in, or with the clouds of heaven, was by the *Jews* looked on as a certain indication of their *Meſſiah*: So the *Targum* on 1 *Chron.* 3. 24. and the ſons of *Elioenai* are, *Hodajah* ועני and *Hanani*, he is the *King Meſſiah*; who is to be revealed. So *Tanchum*, he is the *King Meſſiah*, for it is ſaid, *Dan.* 7. 13. *I ſaw in a viſion of the night, and behold* עם ענני *he comes with the clouds*, or *as the Son of man*; and in the *Talmud*, in the treatiſe of the *ſanhedrim* the *Meſſias* is called *Bar Nepheli*, *the ſon of the clouds*, which, ſaith *R. David Cohan de lara*, is the *Greek* word νεφέλαι, *clouds*, anſwering to *Hananim*, and that the *Meſſiah* is ſo called, becauſe it is written in *Daniel*, Behold, *one like the Son of man came with the clouds of heaven.* Now hence we learn how appoſite *Chriſt*'s anſwer is to the queſtion of the *High-prieſt*, viz. you aſk me whether I am the *Chriſt*, and will not believe that I am ſo, but you ſhall ſhortly be convinced of it to your great ſorrow, when you ſee me coming with the *clouds of heaven* to take vengeance of you for your unbelief. Note alſo, that theſe words cannot relate to the final day of judgment, becauſe it is ſaid, ἀπαρτι, *within a little while*, and by St. *Luke* ἀπὸ τοῦ νῦν, *from this time* ſhall ye ſee the Son of man coming, &c. Moreover, as his ſitting at the right hand of power was viſible to them by the effuſion of the *Holy Ghoſt*, ſo was his coming to the deſtruction of *Jeruſalem*. See Note on *Chap.* 24. 30.

Ver. 65. [dd] *Then the High-prieſt rent his cloaths:*] This is expreſly forbidden the *High-prieſt*, not only as to his ſacerdotal veſtments, but alſo as to his other garments, *Levit.* 21. 10. becauſe he was not to appear before God in the habit of a mourner; but they by their traditions had ſo qualified that precept, as to allow the *High-prieſt* to rend his cloaths at the bottom, but allowed him not to do it from the top to the breaſt. So *Cunæus de Rep. Heb. l.* 2. *c.* 3. tho' others ſay, he only was forbidden ſo to do in the time of his miniſtry. For *Jonathan* the *High-prieſt* rends his cloaths, 1 *Mac.* 11. 71. and in (t) *Joſephus* we read twice in one Chapter, that the *High-prieſts* τὰς ἐσθῆτας διερρήξαντο, *rent their cloaths.*

Ver. 69. [ee] *Peter ſat without in the hall,* καὶ προσῆλθεν αὐτῷ μία παιδίσκη, *and a damſel came to him.* &c.] To reconcile the ſeeming contrarieties in the *Evangeliſts*, obſerve,

1*ſt*, That whereas St. *Matthew* ſays, *Peter* ſat, St. *John* that he ſtood, he might do both, being ſometimes ſitting and ſometimes ſtanding.

2*dly*, Whereas it is ſaid here, he ſat without, and yet *v.* 58. that he followed *Chriſt into the High-prieſt's palace*; both are true, he being without that place where *Chriſt* was examined by the *council*, but not without the door of the houſe of *Caiaphas*; for afterward he went out of it, *v.* 75.

3*dly*, Whereas the *damſel* here ſaith to *Peter*, *Thou waſt with Jeſus*; but the perſon in St. *John* 18. 25. *Art not thou one of his diſciples?* It may be anſwered, that the queſtion in St. *John*, according to the *Hebrew* way of ſpeaking, is equivalent to an affirmation; and his diſciples being all with him when he was apprehended; to be then with him, and to be one of his *diſciples*, muſt be the ſame.

4*thly*, Whereas here in *Matthew* and St. *Mark*, the ſecond perſon who ſaid, *this man was with Jeſus*, was ἄλλη, *another woman*, v. 71. παιδίσκη, *a damſel*, Mark 14. 69. in St. *Luke*, ἕτερος, another perſon ſaid, *Thou art one of them*, Luke 22. 58.

(p) De bell. Jud. l. 2. c. 26, 27.

58. I think not fit, in anſwer to this, to ſay, ἕτερος may ſignify *another, whether man or woman*, as ſome do; for *Peter*'s anſwer is, *man I am not*. The text affords us a better anſwer, *viz.* that the damſel ſaid the ſecond time, *This man was with Jeſus*; but then ſhe ſaid this, not to *Peter*, but τοῖς ἐκεῖ, *ver.* 71. τοῖς παρεσηκόσιν, *to the ſtanders by*, Mark 14. 69. and ſaid only ἔτος, *this man* was one of them; upon this, a man of the company accoſts him perſonally, ſaying, Σὺ, *Thou art one of them.*

Ver. 72. ff Οὐκ οἶδα τὸν ἄνθρωπον, *I know not the man.*] Very frivolous is the excuſe of (*) *Hilary* here, and (u) St. *Ambroſe* on *Luke* 22. which they make for *Peter*, ſaying, *He lied not, in ſaying, I know not the man, becauſe he knew him to be God:* For this is, ſaith St. (x) *Jerom, ſo to defend the ſervant, as to accuſe his maſter of a lie:* For if St. *Peter* did not deny him, *Chriſt* muſt have falſly ſaid, *Thou ſhalt deny me thrice. Cornelius a Lapide* ingenuouſly confeſſeth, That he ſinned mortally, by denying *Chriſt* with his mouth, and by that denial *fell from grace*; and it is certain, that by confirming this denial *with an oath*, and adding horrid execrations to it, his ſin was highly aggravated. I therefore would not willingly ſay, as our beſt divines do, that his ſin was *a ſin of infirmity*; it being hard to conceive, he could do all this without great checks of conſcience; but rather, that his *bitter weeping*, and his quick repentance, after *Chriſt* looked upon him, made atonement for it.

CHAP. XXVII.

1. WHen the morning *(of the ſecond day of the paſchal feaſt)* was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death.

2. And *(accordingly)* when they had bound him, they led him away *(from the houſe of Caiaphas to the judgment-hall,* John 18. 28.) and delivered him to Pontius Pilate, the governor, *(as one who by their law was to die as a blaſphemer,* John 19. 7. *and by the Roman laws, as one who forbad the people to pay tribute to Cæſar, and made himſelf a King in prejudice to Cæſar,* Luke 23. 2. John 19. 12.)

3. Then Judas which had betrayed him *(to them,)* when he ſaw that he was condemned *(by them, and reſcued not himſelf out of their hands,)* repented himſelf, and (Gr. *repenting,)* [a] brought again the thirty pieces of ſilver to the chief prieſts and elders, *(which he had received from them, that he might betray him to them.)*

4. Saying *(to them,)* I have ſinned in that I have betrayed the innocent blood; and they ſaid *(to him,)* What is that to us? ſee thou to that.

5. And he caſt down the pieces of ſilver in the temple, and departed, and went and [b] hanged himſelf, *(executing upon himſelf that judgment which he had deſerved for that fact.)*

6. And the chief prieſts took *(up)* the ſilver pieces, and ſaid, It is not lawful to put them *(again)* into the treaſury, *(among the oblations conſecrated to the ſervice of God,)* becauſe it is *(the ſum given as)* the price of blood.

7. And they took counſel *(together,)* and bought with them the *(field, called the)* potter's field, to bury ſtrangers in; (i. e. *which they allotted for ſtrangers to bury their dead in.*)

8. Wherefore that field *(being bought with that money which was the price of blood,)* was called the field of blood until this day.

9. Then was fulfilled that which was ſpoken by [c] Jeremy the Prophet, ſaying, *(in the words recorded,* Zach. 11. 12.) And they took the thirty pieces of ſilver, *(which was)* the price of him that was *(ſo)* valued, whom they of the children of Iſrael did value, *(as a ſlave, or ſervant, ſee Note on* Chap. 26. 15.)

10. And gave them for the potter's field, as the Lord appointed me.

And Jeſus ſtood before the governor, and the governor aſked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid to him, *(It is as)* thou ſayeſt.

12. And when he was accuſed of the chief prieſts and elders, he anſwered nothing, *(as knowing, it was to no purpoſe to ſpeak to them,* Luke 22. 68.)

13. Then ſaid Pilate to him, Heareſt thou not how many things they witneſs againſt thee *(yet thou anſwereſt nothing?)*

14. And he anſwered him to never a word; inſomuch that the governor marvelled greatly.

15. Now at that [d] feaſt *(of the paſſover,* John 18. 39. *kept in memory of their redemption from Egyptian thraldom,)* the governor was wont to releaſe to the people, a priſoner whom they would *(deſire.)*

16. And they had then a notable priſoner, called Barabbas, *(guilty of robbery,* John 18. 40. *ſedition and murder,* Luke 23. 19.)

17. Therefore when they were gathered together, Pilate *(hoping they would be aſhamed to releaſe ſuch a villain,)* ſaid to them, Whom will you that I *(ſhould)* releaſe to you? Barabbas, or

(*) *Nec enim mentiebatur, qui eum hominem ſe noſſe negabat, quem Deum cognoſcebat.* In Matth. Con. 31.

(u) In Lucam, p. 155.

(x) *Hoc autem eſt ita defendere Apoſtolum, ut Deum mendacii reum faciant; ſi enim iſte non negavit, mentitus eſt Dominus, qui dixerat ei, Ter me negabis.*

Jeſus, who is called Chriſt, *(the King of the Jews?* Mark 15. 9.)

18. *(And this notorious malefactor he propoſed to them, to preſerve Jeſus;)* for he knew, that for envy they had delivered him, (i. e. *Jeſus into his hands.)*

19. When he was ſet down on the judgment-ſeat, his wife ſent to him *(a meſſenger,)* ſaying, Have thou nothing to do with *(the condemnation of)* that juſt man; for I have ſuffered many things this day in a dream, becauſe of him; *(which convince me it will be dangerous for thee to condemn him.)*

20. But the chief prieſts and elders perſuaded the multitude, that they ſhould aſk Barabbas, and *(deſire the governor to)* deſtroy Jeſus.

21. *(Then)* the governor *(being willing to releaſe Jeſus,* Luke 23. 20.*)* anſwered, and (ἀποκριθεὶς, *ſpeaking again,*) ſaid to them, Whether of the twain *(mentioned,)* will ye that I releaſe to you? They ſaid, *(let it be)* Barabbas.

22. Pilate ſaid to them, What ſhall I do then with Jeſus, who is called Chriſt? They all *(in compliance with the chief prieſts and elders,* ver. 20.) ſaid to him, Let him be crucified.

23. And the governor ſaid, Why, *(I find no cauſe of death in him,* Luke 23. 22.) what evil hath he done *(to deſerve it?)* But they cried out the more, ſaying, Let him be crucified.

24. When Pilate ſaw that he could prevail nothing *(in the behalf of Chriſt,)* but that rather a tumult was made, [e] he took water, and waſhed his hands before the multitude, ſaying, *(I by this ceremony declare that)* I am innocent of *(from)* the blood of this juſt perſon; ſee ye to it, *(that it lie not heavy upon you.)*

25. Then anſwered all the people, and ſaid, *(Whatſoever guilt there is in ſhedding)* his blood, *(may it)* be on us, and on our children.

26. [f] Then *(to gratify the multitude,* Mark 15. 15.) releaſed he Barabbas to them; and when he had ſcourged (Gr. *ſcourging,*) Jeſus, he delivered him *(up to them)* to be crucified.

27. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered to him the whole band of ſoldiers.

28. And they ſtripped him *(of his own garments,)* and [g] put on him a ſcarlet robe, *(ſuch as was worn by Kings.)*

29. And when they had platted a crown of thorns, they put it upon his head; and *(inſtead of a ſcepter, they put)* a reed in his right hand; and they bowed the knee before him, and mocked him, ſaying, Hail, King of the Jews.

30. And they ſpit upon him, and took the reed *(out of his hand,)* and ſmote him on the head *(with it.)*

31. And after that they had *(thus vilified and)* mocked him, they took the robe off from him, *(dethroning him from his pretended kingdom,)* and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name, *(coming from the field,* Mark 15. 21.) [h] him they compelled to bear his croſs *(with him, who through weakneſs, was not ſufficient to bear it to the place of execution.)*

33. And when they were come to a place called [i] Golgotha, that is to ſay, a place of a *(the)* ſkull, *(where, ſaith tradition, the firſt Adam was buried.)*

34. [k] They gave him vinegar to drink, mingled with gall, *(to intoxicate him, and take off the ſenſe of his pain;)* and when he had taſted *(thereof, or, what it was,)* he would not drink of it.

35. And *(when)* they *(had)* crucified him, they parted his garments, *(except his woven coat, into four parts,* John 19. 23, 24.) caſting lots *(for his coat,)* that it might be fulfilled which was ſpoken by the Prophet, *(Pſal.* 22. 19.) They parted my garments among them, and upon my veſture did they caſt lots.

36. And then ſitting down, they watched him there.

37. And *(Pilate)* ſet up over his head his accuſation, written *(in Hebrew, Greek, and Latin,* Luke 23. 38.) THIS IS JESUS, THE KING OF THE JEWS.

38. [l] Then were there two thieves crucified with him, one on the right hand, and another on the left; *(and ſo that ſcripture was fulfilled which ſaid, He was numbred with the tranſgreſſors,* Mark 15. 28.)

39. And they that paſſed by reviled him, wagging their heads,

40. And ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, if thou be the Son of God, *(and)* come down from the croſs.

41. Likewiſe alſo, the chief prieſts mocking him, with the ſcribes and elders, ſaid,

42. He ſaved others, *(but)* himſelf he cannot ſave; if he be *(indeed)* the King of Iſrael, let him now come down from the croſs, and we will believe *(in)* him.

43. He truſted in God, let him deliver him now, if he will have him, *(or delighteth in him,* Pſal. 22. 9.) for he ſaid, I am the Son of God.

44. *(One of)* the thieves alſo, which were crucified with him, caſt the ſame in his teeth, *(ſaying, If thou be the Chriſt, ſave thyſelf, and us; but the other rebuked him,* &c. Luke 23. 39, 40.

45. Now from the ſixth hour, there was darkneſs over all the land *(of Judea,)* until the ninth

ninth hour, (*the sun being darkned,* Luke 23. 45.)

46. And about the ninth hour, Jesus cried with a loud voice, saying, [m] Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou (*so*) forsaken me, (*as to give me into the hands of my enemies.*)

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway [n] one of them ran, and took a spunge, and filled it with vinegar (*which the soldiers drank,*) and put it on a reed, and gave (*it*) him to drink, (*to recreate his spirits.*)

49. The rest said, Let be, (Gr. *let him alone,*) let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, (*said, Father, into thy hands I commend my spirit; and having said this,* John 19. 28, 29, 30. *he*) yielded up the ghost.

51. And behold, [o] the veil of the temple (*which parted the holy place from the most holy*) was rent in twain from the top to the bottom; (*Christ having by his death procured for us an entrance into the holy of holies,* Heb. 10. 20.) and the earth did quake, and the rocks rent,

52. And the graves were opened, and [p] many bodies of saints, which slept, arose,

53. And came out of the (*ir*) graves, after his resurrection, (*who was the First-born from the dead,* Colos. 1. 18.) and went into the holy city, and appeared to many.

54. Now when the centurion, and they that were with him, watching Jesus, (*viz. the soldiers,* ver. 36.) saw the earthquake, and those things that were done; they feared greatly, saying, (*some of them*) [q] Truly this was the Son of God; (*and others, this was a just man,* Luke 23. 47. *and all that were present, smiting their breasts, departed,* ver. 48.)

55. And many women were there, beholding afar off, which followed Jesus from Galilee (*to Jerusalem,*) ministring to him (*of their substance.*)

56. Among which was Mary Magdalene, and Mary the mother of James (*the less,*) and Joses, and the mother of Zebedee's children.

57. When the even was come, there came [r] a rich man of Arimathea, (*an honourable counsellor,* Mark 15. 43. *a good and just man, who expected the kingdom of God, and consented not to the counsel or deeds of them that condemned him,* Luke 23. 50, 51.) named Joseph, who also himself was Jesus his disciple.

58. He went to Pilate, and begged the body of Jesus (*that it might not be buried with the malefactors;*) then Pilate (*enquiring of the centurion, and being certified by him, that Jesus was dead indeed,* Mark 15. 44, 45.) commanded the body to be delivered (*to him.*)

59. And when Joseph had taken the body, he wrapped it in a clean (*fine*) linen cloth; (*and Nicodemus bringing a mixture of myrrh and aloes, of about* 100 *lb. weight, they wrap up the body in the linen cloths, with the spices, as the Jews use to bury,* John 19. 39, 40.)

60. [s] And laid it in his own new tomb, which he had hewn out of the (*a*) rock; (*and wherein was never yet man laid,* John 19. 41.) and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre; (*who beheld where he was laid,* Mark 15. 47. *and prepared spices and ointments for his body,* Luke 23. 56.)

62. Now the next day that followed the day of the preparation, (viz. *the sabbath-day in the morning,*) the chief priests and Pharisees came together to Pilate,

63. Saying, Sir, we remember, that that deceiver said, whilst he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say to the people, He is risen from the dead; so the last error shall be worse than the first.

65. Pilate said to them, Ye have a watch; go your way, and make it as sure as you can.

66. So they went, and made the sepulchre sure; sealing the stone, (*as* Dan. 6. 17.) and setting a watch, (i. e. *a guard of sixty Roman soldiers.*)

ANNOTATIONS on Chap. XXVII.

See Additions, N° 51.

Ver. 3. [a] Ἀπέστρεψε τὰ τριάκοντα ἀργύρια· *Judas, when he saw that he was condemned, repenting, returned the thirty pieces of silver to the chief priests.*] It seems to me not improbable, that *Judas*, when he betrayed *Christ*, might have imagined, as the *disciples* did, and as the *Jews* thought of their *Messias*, that he would not have died, but either would have conveyed himself out of the soldiers hands, as he did from the multitude, when they sought to stone him, or cast him down a precipice; or by some other miraculous way, would have preserved himself; and of this opinion, saith *Theophylact*, on *v.* 5. were some of the fathers. And when he saw it was otherwise, he is not only sorry for what he had done, but confesses his sin, throws back the money as unlawfully got, and therefore not to be retained but

but renounced together with the ſin; *quod enim ſcelere partum eſt non debet retineri, ſed cum ipſo ſcelere abjici;* and proclaims the innocency of his Lord: Yet that his ſorrow was not *that godly ſorrow that works true repentance,* is evident from our Lord's declaration, *Chap.* 26. 24. That *it had been better for him he had not been born;* and from his *going to his own place,* Acts 1. 25. Moreover, it alſo ſeems to me a wonderful ſign of the ſtupidity of the *chief prieſts* and *elders,* that they could anſwer, *What is that to us?* For, could they think it no ſin to hire a man to betray innocent blood? Do they not confeſs, this very money was the price of blood? *ver.* 6. And, was it not the very money they gave to purchaſe that blood? And, was not the field they bought with it, ſtiled upon this account, *the field of blood?* And, was not this a laſting teſtimony of their guilt, whoſe money purchaſed this blood? And therefore, *Stephen* roundly tells them, that they had been οἱ προδόται, *the betrayers and murderers of that juſt one,* Acts 7. 52. And they themſelves, when the miracles done in *Chriſt*'s name, had awakened them, begin to be troubled, that the *Apoſtles* ſhould *bring this man's blood upon them,* Acts 5. 28.

Ver. 5. [b] Καὶ ἀπελθὼν ἀπήγξατο· *And going away he hanged himſelf.*] That this is the proper import of theſe words, we learn from a parallel place in *Arrian,* upon (a) *Epictetus,* viz. *That it is no intolerable thing to be hanged; for when any man judges it reaſonable ſo to do, he goes and hangs himſelf.* It bears no other ſenſe in *Tobit,* when *Sarah,* the daughter of *Raguel,* is ſaid to be ſorry, ὅτι ἀπάγξασθαι, as to think of hanging herſelf, *Chap.* 3. 10. or in the words of *Job, Chap.* 7. 15. *My ſoul chuſeth ſtrangling,* that violent kind of death, *rather than life.* This is evident, (1.) From the provocation which cauſed this grief, *viz.* That her maids reproached her as ἀποπνίσασα, *having ſtrangled her ſeven husbands;* and, ſeeing they were thus dead, *bid her go after them,* ver. 8, 9. by theſe words, putting this very thought into her head; whence it follows, that hearing theſe things, ſhe was ſo troubled, ὅτι ἀπάγξασθαι, as to think of ſtrangling herſelf. (2.) This is ſtill farther evident, from the conſideration that reſtrained her, not from her grief, but from doing as they bade her, *ver.* 9. *If I ſhall do this, I ſhall be a reproach to my father;* not ſurely by being grieved and melancholy, but by cutting off myſelf by ſuch a kind of death, as is the puniſhment of great malefactors, *ver.* 10. And, (3.) That her grief and melancholy, and her deſire of death, continued ſtill as long as ever, appeareth from her following prayer to God, ἄπαγε, ἀπολῦσαί μέ, which is not to be rendred as Mr. *Cl.* doth, *I ſaid, take me away;* for the words preceeding, καὶ νῦν Κύριε, will not admit of that tranſlation. And, *Now, O Lord, I ſaid,* &c. but they are to be rendred in the imperative thus, *And now, O Lord, command, or ſpeak, that I may be taken away, and may not hear any more theſe reproaches,* ver. 13. and, *if it pleaſes thee not to kill me,* ἐπίταξον ἀπολυθῆναι, *command that I may be delivered,* ver. 6. So again is the phraſe uſed of *Ahithophel,* 2 Sam. 17. 23. ἀπῆλθεν καὶ ἀπήγξατο, *He went away and hanged himſelf;* not dying with exceſs of grief and melancholy, as ſome think; ſince that, in all likelihood, would have hindred him from ſetting *his houſe in order,* or giving ſuch a ſolemn charge concerning it: As for the *Hebrew* חנק, that it very properly ſignifies ſuch a violent ſuffocation, is apparent, in that this *Chenek* or *Chinnuck,* is one of their four kinds of death, inflicted upon *malefactors,* and that they uſed proverbially to ſay, (b) *If you would be ſtrangled, hang yourſelf upon a great tree.* Nor is it neceſſary, that the word ſhould bear any other ſenſe in (c) *Ælian,* when he ſays, σκώμμαλα ἀ μέγαν ἐλύπησε, ἀλλὰ καὶ ἀπέκτεινε, *Scoffs have not only made men ſad, but killed them:* For tho' *Socrates* being ſcoffed at, laughed; yet *Poliager* ἀπήγξατο, *hanged himſelf:* For theſe ſcoffs might be ſaid to kill him, which cauſed him thus to ſlay himſelf. But then it will be aſked, how this hanging himſelf can be reconciled with St. *Peter*'s account of the death of *Judas,* that πρηνὴς γενόμενος, falling down headlong, or, as ſome copies have it, ἀπορραγεὶς, *thus hanging, he burſt aſunder, and all his bowels guſhed out;* ſuſpenſus crepuit medius, ſaith the *vulgar;* that is, *leaping down, or precipitating himſelf from the tree on which he hanged himſelf,* he had a rupture, by reaſon of the great jerk of that fall, which broke his *peritonæum,* and made his bowels fall into his *ſcrotum;* which frequently happens upon leaping, or other violent motions of the lower parts. And, if this reading of the *Latin* and ſome *Greek* copies be allowed, St. *Peter*'s account will be only an improvement of what St. *Matthew* ſaid, and a declaration of what followed upon hanging himſelf: Or, if we retain πρηνὴς γενόμενος, that is, ſaith *Stephanus,* in caput ſe dejiciens ex alto, ſeu πρηνιχθείς, and may be rendred præcipitatus, or ſemet præcipitans crepuit medius, *and precipitating himſelf, he burſt in the middle;* and then the halter which made him πρηνὴς, or in caput propendens, will be ſtill hinted at by St. *Peter.* Or, if the falling of his bowels into the *ſcrotum,* be not thought ſufficient to anſwer thoſe words, *his bowels guſhed out,*

(a) Τὸ δ' ἀπάγξασθαι, οὐκ ἔστιν ἀφόρητον ὅταν γὰρ μάθῃ τις ὅτι δίκαιον, ἀπελθὼν, ἀπήγξατο. l. 1. c. 2.
(b) Buxt. in voce Chanak. (c) L. 5. c. 8.

out, the rim of his belly being burst, I know not why, in this extraordinary instance, we may not admit of a more than ordinary providence to render the death of this *traytor* the more remarkable. Thus of *Herod Agrippa*, (d) St. *Chrysostom* saith, That because he gave not glory to God, διερράγη καὶ ἐξεχύθη τὰ σπλάγχνα αὐτοῦ, *he burst asunder, and his bowels gushed out.* See Additions No 52.

Ver. 9. [c] *Then was fulfilled that which was spoken, διὰ Ἱερεμίου τοῦ προφήτου, by Jeremiah the Prophet.*] Against the truth of this the *Jews* object, That the words cited here, are not to be found in *Jeremy*, but only in the Prophet *Zachary*: To which the learned answer,

1*st*, That it is not certain that the word *Jeremy* was in the *original copies*; for the *Syriack* and *Persick* versions have it not: So when this objection was made in (e) St. *Augustine*'s time, he answers, *Let this objector know, that all copies read not by* Jeremy *the Prophet, but some only by the Prophet, we may say therefore, those copies are most to be relied on which have not the name of* Jeremy: But then he ingenuously confesses, That he durst not depend upon this answer, because most of the *Latin*, and most *Greek* copies, had the word *Jeremy*; and it is not to be thought, they would have put in a word to make the *scripture* faulty.

2*dly*, Dr. *Lightfoot* says, the prophecy of *Jeremiah* was placed first in the volume of the *Prophets*, and so became the running title of that whole volume; so that what was writ in any of them, might be said to be written by *Jeremy* the *Prophet*; but, tho' *Jeremy* might be placed first, I can hardly think, that *Jeremy* the *Prophet* should signify the *Prophet Isaiah*; and finding no other words of other *Prophets* cited thus in the whole *New Testament*, I can hardly believe these words were cited after this manner. And therefore,

3*dly*, Observe, that (f) St. *Jerom* expressly affirms, that these very words *were writ*, and read by him *in an apocryphal book of the Prophet* Jeremy. And seeing we find, 2 *Maccab.* 2. from *v.* 1. to 9. many words spoken by the Prophet *Jeremy*, which are not in the book of his *prophecy*, why might not these words also have been spoken by him, and kept in memory, or in some writing, till the time of *Zachary*? Of whom, it is observable, that he loved to use the words of *Jeremy*, as will appear by comparing *Zach.* 1. 4. with *Jer.* 18. 11. and *Zach.* 3. 8. with *Jer.* 23. 5. Hence the *Jews* used to say, *the spirit of* Jeremy *was in* Zachary, and so both made but one *Prophet*; and the Bishop of *Bath* and *Wells*, and Mr. *Mede*, think it highly probable, that *Jeremiah* wrote the 9th, 10th, and the 11th Chapters of *Zachariah*, in which last *Chapter* these words are.

See Additions, No 53.

Ver. 15. [d] Κατὰ δὲ ἑορτὴν εἰώθει ἕνα δέσμιον ἀπολύειν, *At the feast he was wont to release.*] There being no such release made by the governor, at the other *festivals* of the *Jews*, but at this only; and because a release was then κατ' ἑορτὴν, *according to the nature of the paschal feast*, kept in memory of their release from *Egyptian* bondage; see Note on *Mark* 15. 6. It is not here so proper to observe, that it was the custom among other *nations*, to release their prisoners on *festival* days, especially if we consider, that at least at other festivals, it was the custom of the *Jews* to punish criminals. See Note on *Chap.* 26. 5.

Ver. 24. [e] Λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας, *He took water, and washed his hands before the multitude, saying, I am clean from the blood of this just man.*] He did this, saith (*) *Origen*, according to the custom of the *Jews*, or, ex consuetudine Judaica, volens eos de Christi innocentia non solum verbis, sed facto instruere, *being willing to assert Christ's innocency to them, not in words only, but by deed.* Thus, in the instance of unknown murder, the elders of the city were to *wash their hands, and say, Our hands have not shed this blood*, Deut. 21. 6, 7. and the *Psalmist* having renounced all confederacy with wicked and mischievous men, saith, *I will wash my hands* (in testimony of my) *innocency*, Psal. 26. 6. And (g) *Wagenseil* upon *Sota* thinks, that *Pilate* had respect to this rite; but others think, he rather did it according to the custom of the *Gentiles*, who thought to purge themselves from blood shed by them by washing. So the (h) *scholiast* upon *Sophocles*, *in Ajace*, 3. 1. saith, *It was the custom among the ancients, when they had killed a man, or shed blood, to wash their hands in water, to purify them from their defilement.* And (i) *Æneas* in *Virgil* speaketh

(d) In Hebr. Hom. 26. p. 564. l. 38.

(e) *Primo noverint, non omnes codices Evangeliorum habere, quod per Jeremiam dictum sit, sed tantummodo per Prophetam: possumus ergo dicere, his potius codicibus esse credendum, qui Jeremiæ nomen non habent.* De consens. Evang. l. 3. c. 7. to. 4. p. 485.

(f) *Legi nuper in quodam Hebraico volumine, quod Nazarena Secta Hebræus mihi obtulit, Hieremiæ Apocryphum, in quo hæc ad verbum scripta reperi.* Hieron. in Locum.

(*) Hom. 35. in Matth. F. 861.

(g) P. 910.

(h) Ἔθος ἦν τοῖς παλαιοῖς, ὅταν ἢ φόνον ἀνθρώπου, ἢ ἄλλας σφαγὰς ποιῶσιν, ὕδατι νίπτεσθαι τὰς χεῖρας, εἰς κάθαρσιν τοῦ μιάσματος, p. 20.

(i) *Sacra manu, patriosque penates—— Me bello e tanto digressum & cæde recenti——Attrectare nefas, donec me flumine vivo——abluero.* Æn. 2. v. 715.

ſpeaketh to the ſame purpoſe. See *Examen Millii* here.

Ver. 26. [f] Τότε ἀπέλυσεν αὐτοῖς Βαραββᾶν, *Then he releaſed to them Barabbas.*] This *Barabbas* was impriſoned for *ſedition* and *murder*, Luke 23. 25. So that if this were cuſtomary at this feaſt to releaſe ſuch criminals, then the law concerning the ſhedding of the blood of the wilful murderer, *Numb.* 35. 31, 32. muſt admit of ſome diſpenſation.

Ver. 28. [g] Περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, *They put on him a purple robe.*] Some think the ſoldiers did this by advice of the *Jews*, intending by this *purple* to deride *Chriſt*'s pretence of being their *Meſſiah*; it being a tradition with them, that, when their *Meſſiah* comes, he ſhall *be cloathed with fine purple.* Moſes Haddarſ. in Bereſchith Rabba, cap. 49. 11. But this conſultation of the *Jews* with them, being mentioned by none of the *Evangeliſts*, I think the ſoldiers rather did it in deriſion of his title to be *King* of the *Jews.* The χλανδα ἁλικόρυφα, and χιτῶνα πορφυροῦν μεσόλευκον, *the ſea-purple coat, and purple mixt with white, being proper to the Kings of Perſia.* See *Briſſon. de reg. Perſ. l.* 1. *p.* 37, 38.

Ver. 32. [h] Τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, *They found a man of Cyrene——him they compelled to bear his croſs.*] It was the cuſtom that he that was to be crucified ſhould bear his own croſs, as (k) *Lipſius* proves from *Artemidorus*, and *Plutarch*; and ſo our Saviour for ſome time did, *for he went forth,* βαστάζων τὸν σταυρὸν αὐτοῦ, *bearing his croſs*, John 19. 17. Heb. 12. 2. but then, ἐξερχόμενοι, *going out* with him, and finding it too burdenous for him, they compel this *Simon* to bear it either with, or for him.

Ver. 33. [i] *And when they were come to a place called Golgotha,* ὅς ἐστι λεγόμενος κρανίου τόπος, *that is to ſay, the place of a ſkull.*] *It is,* ſaith (l) *Theophylact, a tradition, come down to us from the fathers, that Adam was buried here, and therefore,* ſaith he, *Chriſt, who was to heal the fall and death of Adam, was here crucified, that where the beginning of death was, there might be the diſſolution of it*; his witneſſes of this *tradition* are, *Origen, Tertullian, Epiphanius, Athanaſius*, and St. *Auguſtin*; St. *Jerom* only on this place ſaying, *This is a favourable interpretation, and pleaſing to the ears of the people*, nec tamen vera, *but not true.*

Ver. 34. [k] Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, *They gave him vinegar to drink mingled with gall.*] *They gave him,* Mark 15. 23. οἶνον ἐσμυρνισμένον, *wine mixed with wormwood*, which differs not from this account, for לענה, which ſignifies *wormwood*, is by the *ſeventy* rendered χολή, *Prov.* 5. 4. *Lam.* 3. 15. And ſo *merura*, which hath its name from *bitterneſs*, is rendred, *Job* 16. 13.——20. 14. This kind of wine was given to intoxicate the condemned, and ſo to take away the ſenſe of pain, whence it is called οἶνος καταν[ύ]ξεως, *the ſtupifying wine*, Pſal. 60. 3. on which account our *Saviour*, who needed none of theſe arts to diminiſh his ſenſe of pain, that he might ſhew his patience and readineſs to ſuffer, refuſed to drink it. See Note on *Luke* 23. 36.

Ver. 38. [l] *Then were crucified with him,* δύο λῃσταὶ, *two thieves*, and *ver.* 44. οἱ λῃσταὶ, *the thieves upbraided him.*] And yet one of them only did upbraid him. See Note on *Luke* 23. 40. So the ſoldiers brought him vinegar, *Luke* 23. 36. *John* 19. 29. *one of them did it*, Matth. 27. 48. Mark 15. 36. *the diſciples* had indignation, *Matth.* 26. 8. *ſome of them*, Mark 14. 4. *one of them*, John 12. 4. So *Mark* 16. 5. *Matth* 28. 2. there is mention of one *Angel* only, but *Luke* 24. 4. *John* 20. 12. there is mention of *two.*

Ver. 46. [m] Θεέ μου, ἱνατί με ἐγκατέλιπες; *My God, my God, why haſt thou forſaken me?*] Wonderful are the *tragedies* ſome make, and the ſcruples they have raiſed upon theſe plain words, when yet,

1*ſt*, It is certain that, in the *Hebrew* way of ſpeaking, God is ſaid *to leave*, or *forſake any perſon*, when he ſuffers him to fall into great calamities, and lie under great miſeries, and doth not help him out of them. And therefore *Zion* being long afflicted, is brought in by the *Prophet Iſaiah* thus complaining, ἐγκατέλιπέ με Κύριος, *the Lord hath forſaken me*, Κύριος ἐπελάθετό μου, *the Lord hath forgotten me*, Chap. 49. 14. And the *Pſalmiſt*, as he is frequent in the ſame complaint, *viz. Pſal.* 10. 11.——42. 10.——43. 2. ſo doth he manifeſtly thus explain himſelf in the following words, *Why art thou far from my prayer*, ſo that though *I cry in the day-time, thou heareſt not?* Pſal. 22. 2, 3, 4. Nor could *David* have any other meaning, when he calls God, ſo fiducially *his God*, as *Chriſt* alſo here doth, and even breathes his laſt in theſe words, *Father, into thy hands I commit my ſpirit*; and ſaith of his ſuffering

(k) L. 2. de Cruce, c. 5. p. 39, 40.

(l) Παράδοσις ἔστιν εἰς ἡμᾶς ἐλθοῦσα ἀπὸ τῶν ἁγίων πατέρων, ὅτι ὁ Ἀδὰμ ἐκεῖ ἐτάφη. *Venit ad me traditio talis*, Orig. Hom. 35. in Matth. F. 87. F. Epiphanius, Hær. 46. § 5. p. 394. Athanaſ. de Cruce & Paſſ. Domini, tom. 1. p. 1003. Baſilius Seleuc. Orat. 38. p. 199. Baſil. M. Hom. 5. in Iſa. Ambroſ. l. 5. Ep. 19. Auguſtin. tom. 10. Hom. 71. de tempore, p. 738.

fering condition, *it is finiſhed*, and doubted not but his ſoul ſhould that day be in *paradiſe*; ſo impoſſible is it that in theſe words he ſhould intimate any failure of his truſt in God, or any perturbation of ſpirit ariſing from the ſenſe of divine wrath; this being certain and allowed, let men ſay if they pleaſe, that now *Satan* was let looſe upon him, becauſe, after his firſt temptation, he receded only from him *for a ſeaſon*, Luke 4. 13. And this was the hour of the *Prince* of *darkneſs*, provided they ſtill own, that the *Prince* of *darkneſs coming, found nothing in him*, for his temptations to work upon, *John* 14. 30. Let them add, if they pleaſe, that the divine glory parted from him, provided that they underſtand this κενωτικῶς in a ſenſe becoming our Lord; either as Dr. *Hammond* hath it on *Pſal.* 22. 2. that *the Divinity ſuſpended its influence ſo far as to deliver up his body to death*; or that the ſenſe of what he ſuffered was ſo great, as that he could not then attend, as formerly, to that ſenſe of divine favour, or receive the joy and conſolation from it, which he did before; the experience of the higheſt ſorrows and the ſublimeſt joys at the ſame time being not well compatible even with the innocent infirmities of human nature; theſe things are, perhaps, *gratis dicta*, but not diſhonourable to our bleſſed Lord.

Ver. 48. [n] *One —— taking a ſponge, filled it with vinegar,* καὶ σπόγγον λαβών ἐπότιζεν αὐτόν, *and putting it on a reed gave him to drink.*] So *Mark* 15. 36. whereas St. *John* ſaith, ὑσσώπῳ περιθέντες, *putting it upon hyſſop they put it to his mouth*, Chap. 19. 29. which words the *criticks* would, without reaſon, change into ὑσσὸν, *a javelin*; whereas St. *John*'s hyſſop may not only ſignify the leaves which by the ſmell do recreate, but alſo the *ſtalk* or *ſtem* which might ſupport the ſponge, that being, as their muſtard-ſeed, much greater in thoſe countries than it is with us.

Ver. 51. [o] Τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, *The veil of the temple was rent in twain.*] They built no partition wall, ſaith *Maimonides*, in the ſecond temple between the holy place, and the *moſt holy*, though in the firſt temple there was a wall built betwixt them, of the thickneſs of a cubit, but they were divided by two veils, one from the extremity of the *moſt holy place*, another from the extremity of the *holy*, with a void ſpace of a cubit. And ſo likewiſe was it, ſaith (m) *Joſephus*, in the temple reſtored by *Herod*, in which there were two veils, one for the holy place, another for the *adytum*: This veil, ſaith the *Apoſtle*, ſignifying, *that the way into the holy of holies was not yet opened, Chriſt*'s death procuring *a new and living way into it*, Heb. 9. 8. and therefore he having ſuffered, this *veil* is rent.

Ver. 52. [p] Καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, *And many bodies of the ſaints which ſlept aroſe*, &c.] Here note,

1*ſt*, That according to the opinion of the *Jews*, when their *Meſſiah* came, there ſhould be a reſurrection of ſome pious men. *Albo in libro Ikarim, par.* 4. *c.* 35. Note,

2*dly*, That it is here expreſly ſaid, theſe ſaints aroſe out of their ſepulchres μετὰ τὴν ἔγερσιν αὐτοῦ, *after Chriſt's reſurrection*, he being the firſt born from the dead: By this example *Chriſt* would confirm them in his great promiſe, that he would *raiſe all that believed in him to eternal life*. And (n) ſome, ſay they, were raiſed to live in paradiſe with *Enoch* and *Elias*.

3*dly*, Who were the perſons raiſed after this manner, it is not eaſy to conjecture. (o) *Ignatius* ſaith, *they were the holy Prophets, who were his diſciples, and expected him*, and who are ſaid, to *enter into the kingdom of God, with Abraham, Iſaac, and Jacob*, Luke 13. 28. My conjecture is, they might be ſome of thoſe who believed in *Jeſus*, as old *Simeon* did, and died before his reſurrection; for it is obſervable from St. *John*, that *Chriſt* not only promiſed a reſurrection, to all that believed on him at the laſt day, but alſo ſaid, *the hour is coming, and now is, that the dead ſhall hear the voice of the Son of man*, John 5. 25. And that this reſurrection was both a proper reſurrection, and was to precede the general reſurrection, is proved in the note on that place, and ſo could be no other than the reſurrection mentioned here. Moreover of theſe perſons it is ſaid, that *they went into the holy city, and appeared to many*; whence it is probable they were perſons known to them to whom they did appear, and if ſo, they muſt be men who lived in the time of their knowledge.

Ver. 54. [q] Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος, *Truly this was the Son of God.*] It ſeems apparent from theſe words, that *the Son of God* did not always ſignify one that was ſo by virtue of an internal and eternal generation, but one that was his beloved and adopted Son; for what is here *the Son of God*, is in St. *Luke*, Chap. 23. 47. this was *a juſt man*, and *v.* 43. they ſpeak thus, *he truſted*

(m) Τὸ μὲν ἑσπέριον μέρος διῃρεῖτο ὁμοίως καταπετάσματι πρὸς τὸ ἔξωθεν. De bello Jud. l. 6. c. 14. p. 918.
(n) Author. Q. & Reſp. ad qu. 85.
(o) Οὐ γὰρ οἱ προφῆται μαθηταὶ ὄντες τοῦ πνεύματος ὡς διδάσκαλον, αὐτὸν προσεδόκων, καὶ διὰ τοῦτο ὃν δικαίως ἀνέμενον παρὼν ἤγειρεν αὐτοὺς ἐκ νεκρῶν. Epiſt. ad Magneſ. § 9.

in God, let him deliver him, if he delighteth in him, for he ſaid, I am the Son of God. The *Jews* knew very well from *Pſal.* 2. that their *Meſſiah* was to be the Son of God; but that they did not know him to be ſo in this higher ſenſe ſeems evident, becauſe they did not know how *David* could call him Lord, *Chap.* 22. 46.

Ver. 57. [r] *Joſeph of Arimathea.*] See the Note on *Mark* 15. 43.

Ver. 60. [s] Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, *And put it in his new tomb.*] What follows here tends highly to the confirmation of the truth of our Lord's reſurrection; for his body being put into a tomb, in which no man had laid before, if any one roſe from it, it muſt be our Lord. 2*dly*, The tomb being hewed out of a rock, there could be no digging through it to convey *Chriſt's* body thence. 3*dly*, There being a band of ſixty *ſoldiers* placed there, as a watch to preſerve the body from being ſtolen, it is not to be ſuppoſed that the *diſciples* ſhould beat this band; and ſo there could be no ground of ſuſpicion that our Lord was not truly riſen.

CHAP. XXVIII.

1. IN the [a] end of the ſabbath, as it began [b] to dawn towards the firſt day of the week, came Mary Magdalene, and the other Mary, *(mentioned* Chap. 27. 56.) to ſee the ſepulchre, *(having with them ſpices to embalm his body,* Luke 24. 1. *and about the ſun riſing they got thither,* Mark 16. 2.)

2. And behold *(while they were conſulting by the way, who ſhould roll away the great ſtone from the ſepulchre, that they might get to him)* there was *(before they came thither)* a great earthquake, for the *(an)* angel of the Lord *(had)* deſcended from heaven, and came and rolled (Gr. *and coming rolled*) back the ſtone from the door *(of the ſepulchre)* and ſat upon it.

3. *(And)* his countenance *(or appearance)* was like lightning, and his raiment *(was)* white as ſnow.

4. And for fear of him, *(and by reaſon of the earthquake)* the keepers *(of the ſepulchre)* did ſhake, and became as dead men.

5. And the angel anſwered, (i. e. *ſpake)* and ſaid to the *(affrighted)* women, Fear not ye, for I know that ye ſeek Jeſus which was crucified;

6. He is not here *(where you expected to find his body,)* for he is riſen as he ſaid *(he would, and for your ſatisfaction that it is even ſo)* come *(nearer to the ſepulchre, and)* ſee the place where the Lord lay.

7. And go quickly and tell his diſciples, *(and Peter in particular)* that he is riſen from the dead, and behold, he goeth before you into Galilee, *(as he ſaid to you,* Matth 26. 32. Mark 14. 28.) there ſhall you ſee him; lo I have told you *(the truth.)*

8. And they departed (Gr. *departing)* quickly from the ſepulchre with fear and great joy, and did run (Gr. *ran*) to bring his diſciples word *(of what they had ſeen and heard.)*

9. And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail, (i. e. *be joyful,*) and they *(when they were ſatisfied that it was Jeſus)* came, and held him by the feet, and worſhipped him.

10. Then ſaid Jeſus to them, Be not afraid, *(but)* go tell my brethren, (i. e. *my diſciples,*) that they go into Galilee, and there ſhall they ſee me.

11. Now when they were going *(gone,)* behold ſome of the watch came into the city, and ſhewed to the chief prieſts all the things that were done.

12. And when they were aſſembled with the elders, and had taken counſel, *(what was to be done to diſguiſe the matter)* they gave large *(ſums of)* money to the ſoldiers *(that watched.)*

13. Saying, *(having received this)* [c] Say ye, his diſciples came by night, and ſtole him away, while we ſlept.

14. And if this come to the governor's ear, we will perſuade *(or pacify)* him, and ſecure you *(from harm.)*

15. So they took the money, and did as they were taught: And this ſaying is commonly reported among the Jews until this day.

16. [d] Then *(and)* the eleven diſciples went away *(from Jeruſalem)* into Galilee, to a mountain where Jeſus had appointed them *(to meet him.)*

17. And when they ſaw him, they worſhipped him; but ſome *(of the company)* doubted *(whether it was he indeed, or not.)*

18. And Jeſus came *(nigh)* and ſpake unto them, ſaying, [e] All power is given to me in heaven and in earth, *(and ſo you need not doubt of my protection and aſſiſtance.)*

19. [f] Go ye therefore and teach all nations, baptizing them in the name *(or into the belief)* of the Father, and of the Son, and of the Holy Ghoſt:

20. Teaching them to obſerve all things whatſoever I have commanded you; and [g] lo, I am with you alway, even to the end of the world. Amen.

ANNOTA-

ANNOTATIONS on Chap. XXVIII.

Ver 1. [a] Ὀψὲ δὲ σαββάτων, *In the end of the sabbath,*] Or rather, *after the sabbath*; so, ὀψὲ τούτων, *after these things*, ὀψὲ νυκτὸς, *after night*; see many examples of this in *Stephanus*: And so this perfectly agrees with the other *Evangelists*, who say, this was done, *the sabbath being ended*, Mark 16. 1. or *the first day of the week*, Luke 24. 1. John 20. 1. And perhaps St. *Matthew* mentions *sabbaths* in the plural, because there were two *sabbaths* in that week, the Paschal *sabbath* on Friday, and the ordinary *sabbath* on Saturday.

Ibid. [b] Ἐπιφωσκούσῃ εἰς μίαν σαββάτων, *When it began to dawn into the first day of the week*;] *i. e.* To Sunday, or the *Lord*'s day, for μία τῶν σαββάτων always signifies *the first day of the week*, or the *Lord*'s day, or the day of his resurrection from the dead; and thus the word μία usually signifies in the *Septuagint*, when it is joined with days, weeks, or months; as *the evening and the morning were*, ἡμέρα μία, *the first day*, Gen. 1. 5. So ἡμέρα μία τοῦ μηνὸς, is *the first day of the month*, Exod. 40. 2. Ezra 3. 6.——10. 17. And so is μία τοῦ μηνὸς, *Lev.* 23. 24. *Numb*, 1. 1, 18.——29. 1.——33. 38. *Deut.* 1. 3. *Ezek* 26. 1.——32. 1.——45. 18. *Hag.* 1. 1.——2. 1. See Note on 1 Cor. 16. 2. Upon this day in the evening *Christ* appeared to the twelve, *John* 20. 19. and again, *ver.* 26. and to the two *disciples*, Luke 24. 13. It is also reported of the *Christians* by (a) *Pliny*, that they used, stato die ante lucem convenire, *to meet upon a set day, before it was light*, and this day from the beginning was called ἡ κυριακὴ, *the Lord's day*, and was by *Christians* from the beginning employed in acts of religious worship. See the former Note. So (b) *Ignatius* exhorts *Christians not to sabbatize with the Jews, but to live*, κατὰ κυριακὴν, *according to the Lord's day*, in which our life arose with him. So the true *Gnostick*, saith (c) *Clemens of Alexandria*, κυριακὴν ἑορτὴν τοῦ ἡλίου ἡμέραν ποιεῖ, *observes the Lord's day, glorifying in himself the resurrection of our Lord, when he casts away every evil thought, and receives the true knowledge.* (d) *Irenæus* saith, that, τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, *not to bend the knee on the Lord's day was a symbol of the resurrection. Melito Sardensis* writ a book περὶ κυριακῆς, *of the Lord's day.* See more largely the divine original of the Lord's day vindicated, Preface to the second part of *traditions*. Of the following words to *ver.* 13. see the Notes on *Mark* 16.

Ver. 13. [c] Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες, ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων, *Say that his disciples came by night, and stole him away, while we slept.*] If this history of the soldiers be true, it is the greatest confirmation of our Lord's resurrection; for then, they must not only have been convinced of it by the earthquake, and the vision of the *angel*, which struck them with the greatest terror, but must have told all these things that were done in the city, *ver.* 11. and so have raised all mens curiosity to go, and see whether *Christ*'s body was yet in the grave; besides, here the whole body of the *sanhedrim*, or *elders* of the *Jews*, are charged with a most execrable fact, *viz.* the hiring the whole band of soldiers to tell a lie against their certain knowledge, and their former declaration made in the city; yea to tell a senseless lie, *viz.* that the disciples stole away *Christ*'s body while they slept; for if they were indeed asleep, they could not tell that his *disciples* came at all; if they were not asleep, they lied in saying that they were. Now, is it easy to believe that the *sanhedrim*, who had these men so oft before them, and under examination for this very testimony, that *Christ* was risen from the dead, should never say one word to vindicate themselves from this vile imputation, so expressly charged upon them, within eight years after the thing was done, or that money should so corrupt a band of soldiers, that not one of them should ever after this divulge the truth? Besides, how unlikely it was, that the *Apostles* either would attempt to steal away their master's dead body, or, having done this, to continue testifying, that he was risen from the dead, or that they should succeed in this attempt, hath been already shewed in the general preface to this work.

Ver. 16. [d] Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, *Then the eleven disciples went into Galilee, unto a mountain where Jesus had appointed them.*] That *Christ* promised after his resurrection *to go before them into Galilee*, we read, *Chap.* 26. 32. thither the *angel* here, *ver.* 7. and *Christ* himself directs them to go to see him, *ver.* 10. but there is not the least mention of any mountain in *Galilee*, to which he bade them go to see him; and therefore these words, *where Christ had appointed them*, refer not to the mountain, but to *Galilee*; but there being a mountain which *Christ* frequented, and on which he had been before transfigured, this moved the *disciples* to go to that mountain. Moreover it is observable, that they went not into *Galilee*, till above eight days after *Christ*'s resurrection,

(a) Ep. 97. (b) Epist. ad Magn. § 9. (c) Strom. 7. p. 744. (d) Fragm.

tion, for *Chriſt* appeared to them at *Jeruſalem* eight days after, *John* 20. 19. And when they went, doubtleſs they went not alone, but the curioſity of thoſe that were with them, *Luke* 24, 9, 33. would likely move them to go to the place where he had appointed to be ſeen; and they, and the other diſciples which were then in *Galilee*, make up the five hundred brethren, of which he was ſeen at once, 1 *Cor.* 15. 6.

Ver. 18. [e] Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς, *All power is given me in heaven and in earth.*] That this power was given to *Chriſt*, is, ſaith *Woltzogenius*, a certain argument that he is not God, for the moſt high God judgeth, and commandeth by his own power, which he always had, and received from none, whereas *Chriſt* received this power from his Father, and that in time, *viz.* after his reſurrection.

Anſw. To this I anſwer, That it is true that this power was given to Chriſt, *becauſe he was the Son of man*, John 5. 27. *i. e.* becauſe he in his human nature had exerciſed the office of a *Prophet*, and after of a *Prieſt*, but then it was exerciſed *by the fulneſs of the Godhead dwelling in him.* So all the bleſſings of the *Jews* are ſaid to come out of *Zion*, or from the *ſanctuary*, but they came thence becauſe the *Divine Majeſty* dwelt there; now the human nature of Chriſt is the temple of the *Deity*, or the *tabernacle* in which the λόγος dwells, and from it all bleſſings are derived on the Church by virtue of the Deity united to him. And this will be apparent from the conceſſions of (e) *Woltzogenius* here, that *Chriſt hath obtained an illimited empire over all things, a divine power over the bodies and ſouls of men, and wiſdom to diſcern their hearts and reins*; for he to whom any office duly is committed, muſt have ſufficient power and wiſdom to diſcharge that office. Now to govern all things in heaven and earth, belongs only to him who is the Lord and maker of them, and therefore is known by this title both in *Scripture* and among the *heathens*. See Note on *Rom.* 9. 5. and *Pſal.* 33. 18.——97. 5, 9. To have power over death, and to be able to raiſe the dead, is to have that power which is proper to God alone. See Note on *Phil.* 3. 20. and to have power over the ſouls of men, and have the knowledge of all hearts, belongs to God alone, 1 *Kings* 8. 39. *Jer.* 17. 10.

Object. There was no need this power ſhould be given to the human nature, ſeeing he had received it by virtue of the *hypoſtatick union.*

Anſw. He had before received the power by which he doth ſtill exerciſe this dominion, but he could not exerciſe it whilſt he was in the ſtate of his humiliation, and in the form of a ſervant, as now he doth, being exalted in this nature to the right hand of majeſty, and placed upon the throne of glory.

Object. But *Chriſt*'s human nature is no perſon, whereas to govern and judge are actions proper to a perſon.

Anſw. So to eat, drink and ſleep are in us perſonal actions, and yet they agreed only to *Chriſt*'s human nature. To ſpeak in the language of the *ſchools*, the *principium quod* of theſe actions is God and Man, or *Chriſtus* θεάνθρωπος, but the *principium quo* is ſometimes the divine, ſometimes the human nature of *Chriſt*, v. g. *Chriſt* walked upon the ſea, *i. e.* he walked by virtue of his human nature, he ſuſtained himſelf from ſinking by the divine, and he who thus walked was God and Man.

Ver. 19. [f] Μαθητεύσατε πάντα τὰ ἔθνη, *Teach all nations.* Μαθητεύειν here is *to preach the Goſpel to all nations*, and to engage them to believe it in order to their profeſſion of that faith by baptiſm; as ſeems apparent, (1.) From the *parallel* commiſſion, *Mark* 16. 15. *Go preach the Goſpel to every creature, he that believeth, and is baptized, ſhall be ſaved.* (2.) From the *Scripture* notion of a *diſciple*, that being ſtill the ſame as a *believer*: As in that queſtion of the blind man, *will you alſo be his diſciples? i. e.* will you believe he is a *Prophet* ſent from God? And in the anſwer of the *Phariſees*, we are the *diſciples of Moſes, for we know that God ſpake by him*, and therefore believe what he ſpake in the name of God, *John* 9. 27, 28, 29. Hence we find many beſides the twelve who were called *Chriſt's diſciples*, even as many as aſſented to his doctrine, and judged him a *Prophet* ſent from God. And we find many of his *diſciples* murmuring and crying out, *this is an hard ſaying, who can bear it?* John 6. 60, 61. And many of his diſciples *departing from him*, ver. 66. and many of his diſciples going with him to the city *Naim*, Luke 7. 11. though it is probable that theſe *diſciples* did not yet believe that he was the *Chriſt*, the Son of the living God, as the twelve did, *John* 9. 27. And even the diſciples of the *Baptiſt* are called *diſciples*, i. e. profeſſors to believe in that *Chriſt* who came after *John*, though they had no knowledge of the *Holy Ghoſt*, nor had received *Chriſtian baptiſm*, Acts 19. 2, 6. And in this ſenſe the *holy Jeſus* made many *diſciples*, and by

(e) *Chriſtum illimitatum regnum atque imperium ſuper omnes creaturas in cœlo & terra exiſtentes adeptum eſſe, etiam ſuper mortem & diabolum, immo conſecutum eſſe divinam ſapientiam ut poſſit ſcrutari corda & renes.* Apoc. 2. 23. *E quibus omnibus liquido conſtat poteſtatem iſtam Chriſto communicatam eſſe prorſus divinam, qua ſe ſuper omnia qua in cœlo & terra & ſub terra ſunt (ſolo tantum Deo excepto) extendit; non tantum ſuper corpora, ſed ſupra animos hominum.*

by his *Apostles* baptized them into the faith of the *Messiah* coming after *John:* See the Note on *John* 3. 22. and 4. 1, 2. though he would not suffer his *disciples* to publish that he was the *Christ, the Son of the living God,* till after his resurrection, *Matth.* 16. 20. After which time all that believed on him had no other name for a season but that of his *disciples,* Acts 9. 1, 10, 19, 26, 38. As when it is said, *the disciples were multiplied,* Acts 6. 1, 2, 7. though afterwards at *Antioch,* the *disciples* began to be called *Christians,* Acts 11. 26.

If here it should be said, that I yield too much to the *Antipædobaptists,* by saying that to be made *disciples* here, is to be taught to believe in *Christ,* that so they might be his *disciples,* I desire any one to tell me how the *Apostles* could μαθητεύειν *make a disciple* of an *heathen,* or unbelieving *Jew,* without being μαθηταὶ or *teachers* of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached, that *Jesus was the Christ,* and only to *baptize* them when they did believe this. This is so absolutely necessary in the nature of the thing, till a *Christian Church* among the *Heathens,* or the *Jews* was founded, and so expressly said by (f) *Justin Martyr* to have been the practice in the first ages of the *Church,* that to deny what is confirmed by such evidence of reason and *Church-history,* would be to prejudice a cause, which, in my poor judgment, needs not this interpretation of the word μαθητεύειν, nor needs it be asserted that infants are made *disciples,* any more than that they are made believers by *baptism,* but only that they are and ought to be admitted into the *Christian Church* and kingdom of God, and into the new covenant by *baptism,* if they be children of believing parents. Now, against this I presume it is no objection, that the unbelieving *Jews* and *Gentiles* were first to be taught, and believe the *Christian* faith, before they were baptized, and could not be baptized without it, or that *infants* cannot be taught, or believe, whilst they continue such. See the dissertation on these words, Additions, N° 54.

Ver. 20. g Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τ σωντελείας τ αἰῶνος, *And lo I am with you always to the end of the world.*] That these words contain a promise of *Christ*'s presence with, and assistance of the ministers of the Gospel, throughout all ages of the world, is evident from the words πάσας τὰς ἡμέρας, *at all times;* for had our Lord made this promise with relation to the *Apostles* only, he would have said, πάσας τὰς ἡμέρας ὑμῶν, *all your days;* and it is still more evident from the following words, ἕως τ σωντελείας τ αἰῶνος· for that they are duly rendered *to the end of the world,* is evident from the continual use of them elsewhere, especially in this *Evangelist,* who in one Chapter uses this phrase three times, concerning the general judgment, which is to be at the end of the world, *viz.* Chap. 13. 39, 40, 49, and Chap. 24. 3. of that time which the *Jews* thought contemporary with the general resurrection, and so with the end of the world. For as Dr. *Lightfoot* notes on the place, the *Jews* held that at the coming of the *Messiah,* the old world should be destroyed, and there shall be a renovation of it. And, (3.) This may be farther argued from the apparent falshood of the new exposition of these words, *Behold I will be with you till the end of the Jewish age,* or till the destruction of *Jerusalem,* seeing, according to this interpretation, Christ sending his servants to preach his Gospel to all the *Heathen* nations, doth only promise his presence with them till the *Jewish Church* was subverted, but not when, after the subversion of it, the churches of the *Gentiles* were chiefly to be erected; yea then no person, no not the *Evangelist* St. *John,* had any commission from *Christ* to preach the Gospel to the *Heathen nations* any longer, nor any promise of *Christ*'s assistance with them, which yet is plainly false, seeing the promise of Christ's miraculous assistance made in the parallel place, *Mark* 16. 16, 18. continued sensibly till the beginning of the fourth century.

(f) Ὅσοι ἂν πιστεύσωσι καὶ πιστεύσουσιν ἀληθῆ ταῦτα τὰ ὑπ' ἡμῶν διδασκόμενα εἶναι, καὶ βίον ἔχειν ὅπως δυνατὸς ὑπάρχειν, ἅσον ἀφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν ἀναγεννῶνται. p. 2. p. 93.

AN APPENDIX

To Chapter the Second:

Concerning the Import of that Phraſe, Ἵνα πληρωθῇ, That it might be fulfilled, &c.

HERE being many things ſaid to be done, ἵνα, or ὅπως πληρωθῇ, *that it might be fulfilled which was ſpoken by the Prophet, ſaying*, thus, or thus; I think it needful to ſay ſomething of the true import of that phraſe, by way of enquiry, *Whether it ſometimes only notes that ſuch an action may by accommodation be ſaid to be the fulfilling of the words of the Prophets cited, becauſe they were more ſignally accompliſhed by that action, than by the actions to which they in the Prophet do relate, though no ſuch thing was, by the Prophet, or by the Spirit of God, intended when the words were ſpoken?* Or, *whether it be neceſſary, by virtue of thoſe words, to ſay, the Holy Ghoſt intended that thoſe words ſhould be more ſignally accompliſhed by ſome actions or paſſions which were afterwards to happen?* In anſwer to which queſtion I ſay,

1ſt, That when the phraſe runs thus, *this was done*, ἵνα, or ὅπως πληρωθῇ, i. e. *to this end, that ſuch or ſuch a prophecy might be fulfilled*; I think it neceſſary to ſay, that very completion of it by that action ſhould be intended by the *Holy Ghoſt*, ſince otherwiſe that action can, in no propriety of ſpeech, be ſaid to be performed *for that end.*

Object. The only conſiderable inſtance to the contrary, is taken from thoſe words of St. *John*, Chap. 12. 38, 39. *But though he had done ſo many miracles among them, they believed not,* ἵνα πληρωθῇ, *that the ſaying of Iſaiah might be fulfilled*, viz. *Who hath believed our report?* &c. For ſeeing the prediction of the *Prophet* could be no cauſe of their infidelity, it ſeems improper to affirm, that they believed not, that this prediction might be verified.

Anſw. To this I anſwer, That in all *predictions* of evil actions to be performed by free agents, or agents capable of being diverted from them by providential actions, or ſtrong impreſſions made upon their ſpirits, there is not only a *fore-knowledge* that the action, if providence interpoſe not, will be done, but a decree or declaration that providence will not interpoſe to hinder them, but will permit ſuch perſons to act according to their evil inclinations. So that the import of theſe words may be only this; that God, foreſeeing the infidelity of the *Jews*, left them to the blindneſs and hardneſs of their own hearts, permitting them to continue in it, that the ſaying of *Iſaiah* might be fulfilled. So that, though the prediction was not the proper and internal cauſe of their infidelity, yet was the completion of it the final cauſe of the *divine* permiſſion; and therefore the action, though he be no way productive of it, or obliged to hinder it, yet being a permiſſion by way of puniſhment of mens evil diſpoſitions, in ſuch caſes is aſcribed to God; as when God is ſaid to *ſend among men ſtrong deluſions to believe a lie, becauſe they received not the truth in the love of it, but had pleaſure in unrighteouſneſs*, 2 Theſſ. 2. 10, 11, 12.

2dly, Of the places where this phraſe, ἵνα, or ὅπως πληρωθῇ, *that it might be fulfilled*, occurs, I thus diſtinguiſh, that in ſome of them the *Jews* might know, before the doing of the action, that ſuch a thing was by the *Prophet* intended or deſigned to be fulfilled by the coming of their *Meſſiah*; as *v. g.* that *a virgin ſhould conceive, and bear a Son*, Iſa. 7. 14. Matth. 1. 23. that *their Meſſiah was to die for the ſins of the people*, Iſa. 53. 7, 8. Matth. 26. 54. that he ſhould *come riding on a colt, the foal of an aſs*, Zach. 9. 9. Matth. 21. 4, 5. that his *ſide ſhould be pierced*, Zach. 12. 10. John 19. 37. It being natural for the *Jews* to enquire touching ſuch words as theſe, *of whom ſpeaketh the Prophet this?* and hence we find their doctors

doctors by *tradition* did expound these words of the *Messiah*.

Moreover, it being so expressly foretold, and generally received among the *Jews*, that their *Messiah* was to be the *Son of David*, and therefore to resemble him, that nothing is more common in their writings, than to apply to him the words of *David*, and even to call him *David*, after the example of the *holy Prophets*, Ezek. 34. 23, 24.——37. 24, 25. Hos. 3. 5. saying of their King *Messiah*, *David Shemiah*, *David is his name*. See Dr. *Pocock* on *Hos.* 3. 5. and *Pugio fidei*, par. 2. c. 5. § 8. I say, this being so, it could not be difficult for them to believe, or conceive the words spoken by, or relating to *David*, might, by the intention of God, have an higher, or more eminent completion in this second *David their King*; thus, that by his speaking in *parables*, Matth. 13. 35. that of the *Psalmist* might be more eminently fulfilled, *I will open my mouth in parables*, Psal. 78. 2. that by the providential preservation of his bones from being broken, that which the same *Psalmist* saith of the righteous man, should be more eminently fulfilled in him; *he keepeth all his bones, so that not one of them is broken*, Psal. 34. 20. That, by the treachery of *Judas* in betraying his Master, *John* 13. 18. that which was spoken of *Ahithophel*'s counsel against *David*, might have a more eminent completion in our Lord, viz. *he that eateth bread with me, hath lift up his heel against me*. In all these things, I say, there could be nothing strange to the *Jews*, who, as their *Targum* on the *Psalms* demonstrates, do expound places more obscurely, if at all, relating to him, of their *King Messiah*. And this they had greater reason to believe, when, by their own confession, the *Psalm* from which the words are cited doth relate to *Christ*, and the words cited were not verified of *David*, as when, by the soldiers parting of *Christ*'s garments, and casting lots for his coat that was without seam, *John* 19. 24. that of *Psal.* 22. 19. is said to be *fulfilled*, *They parted my garments among them, and for my vesture did they cast lots*.

But then in other instances it was not necessary that the *Jews* should understand, nor is it easy to conceive how, without teaching, they could understand they were to be accomplished in their *Messiah*; or by these actions done by him, to which they are applied by the *Evangelist*; as, *v. g.* that the words of *Hosea*, Chap. 11. 1. *Out of Egypt have I called my Son*, should be accomplished by God's calling his Son *Christ* out of *Egypt*, Matth. 2. 15. or how that which was was said by the *Prophets*, of *Christ*'s being despised and rejected, should be made good by *Christ*'s dwelling at *Nazareth*, ver. 23. or that by the coming of the *Messiah* to them, the land of *Zabulon* and *Naphthali* should be *enlightned*, Matth. 4. 14. that by the doing his miracles in such secrecy, and without contention, that of the *Prophet* should be fulfilled, *He shall not cry, nor lift up, nor cause his voice to be heard in the streets*, Isa. 42. 2. All these, I say, are things the *Jews* could never know, unless they did receive it by tradition, that they were things relating to the *Messiah* promised to them.

But then I add, that there was no necessity they should before hand know that any of these things were thus intended by the *Prophets*, they being not produced by the *Evangelists*, to prove our Jesus must be the *Messiah* promised to the *Jews*, or to convince the *infidel*, but only as instances, which they, by the same *Spirit* which spake by the *Prophets*, were assured did belong unto him; and of this all the believing *Jews* and *Gentiles* might be assured by the authority of the *Evangelists*, whom they saw assisted by the same Spirit which moved the Prophets, and thereby equally enabled to give us the true interpretation, and intendment of them. From what is here laid down it follows,

1st, That it is no sufficient objection against this assertion, that if these *mystical* senses were intended by the *Prophets*, or by the *Holy Ghost* speaking by them, the *Jews* could never understand these *propheeies* before the event. For it was sufficient that they might be understood by them in the primary and literal sense of them before, and that after the event they might be understood by them in the *mystical* sense also, by virtue of that explication, which men, assisted by the same Spirit which did at first indite them, gave of them, or in which they averred they were again fulfilled. And I hope it is no objection against the *predictions* contained in the *Revelations* of St. *John*, that we do not at present understand them, it being sufficient that *Christians* shall understand them in those times in which they are to be fulfilled. Nor,

2dly, Is it advisedly said that the *authority of the Apostles is not in these passages produced as that which added strength to their reasonings?* For in these passages they never do pretend to reason, but barely to assert; and surely the authority of men delivering these things by virtue of the Spirit, *sent down from heaven to teach them all things*, and *lead them into all truth*, must be sufficient to prove the truth of what they say concerning all these places: Now this authority the *Apostles* and *Evangelists* must ascribe to themselves in all these writings, or the whole *Church* of *Christ* must be continually mistaken, in receiving the Gospels written by them as the word of God, and

and the unqueſtionable rules of faith; for if you only have recourſe to their honeſty in relating things, you never will perſuade men to believe, that by the ſtrength of memory they could record, not only all they have delivered of *Chriſt*'s actions, but all his ſermon on the mount, and his long diſcourſes in St. *John*, eſpecially Chapter the ſixth, and Chap. 13. to the 17th, ſo exactly, as that we can be certain they did in nothing vary from the true meaning of the words of *Chriſt*, eſpecially if the Goſpel of St. *John* was written, as is ſuppoſed, almoſt ſeventy years after the words recorded in it had been ſpoken by our Lord; it therefore either muſt be ſaid, that the *Holy Spirit*, promiſed to them for that end, did *bring theſe things to their remembrance*, and did enable them, by *comparing ſpiritual things with ſpiritual*, thus to apply theſe places to their particular events; or it muſt be owned that theſe Goſpels, in which theſe paſſages are ſo applied, and all theſe long diſcourſes are recited, are of no certainty, and ſo can be to us no rule of faith.

Moreover, let it be noted, that they neither did, nor could they take it for granted, that any of theſe places ſhould be ſo explained, by reaſon of any received tradition of the *Jews*, there being no ſuch explication of them to be found in any of their *Targums*, or cited by thoſe who have converſed moſt in the *rabbinical* and *cabaliſtical* expoſitions of the *Jews*. In a word, either theſe ſuppoſed traditionary expoſitions were intended by the *Holy Ghoſt*, or they were not; if they were, the *Apoſtles* delivered a certain truth, when they ſaid theſe things were done, *that it might be fulfilled which was ſpoken by the Prophets*; if they were not, they muſt be guilty of a manifeſt untruth, in declaring they were done that the *Scriptures*, or the *ſayings* of the *Prophets* might be fulfilled; when, by the doing of them, only the falſe and extravagant traditions of the *Jews* were accompliſhed, but nothing at all was done which the *Holy Ghoſt* intended in the enditing of thoſe *Scriptures*.

3*dly*, I add, that when the words run only thus, τοτε επληρωθη, *then was fulfilled* ſuch a thing ſpoken by the *Prophets*, though I ſee no neceſſity of ſo doing, we may admit of a completion by way of *accommodation*. That there is no neceſſity of granting this, I hope I have made appear in my notes on *Matth.* 2. 17.—27. 9. the only places where this *phraſe* is uſed; yet ſince the end of doing ſuch an action is not here expreſſed, and therefore the ſame reaſon of any farther intention of the *Holy Ghoſt* doth not here obtain; I ſay, we may in theſe caſes admit of an accommodation. And having thus ſaid what doth ſufficiently anſwer all that Mr. *Cl.* and *Woltzogenius* ſay on this ſubject; I proceed with all due reſpect both to the piety and learning of Mr. *Dodwell*, to conſider what Mr. *Clerc* here citeth from him. And,

1*ſt*, Whereas he ſuppoſes *God did intend the prophecies which were committed to writing, and inrolled in the publick canon of the Church, ſhould be underſtood by the perſons concerned in them*; I grant this when they are concerned in them, i. e. when they are fulfilled by the event; but will any man hence infer, that the *Jews* muſt rightly underſtand in every age the *prophecies* of *Jacob*, Gen. 49. or the ſong of *Moſes*, Deut. 33. or *Ezekiel*'s *deſcription of the temple*, from *Chap.* 40. to the end; or *Daniel*'s *prophecies*, Chap. 9. and 11. or that the *Chriſtians* muſt in all ages underſtand the contents of the *Revelations* of St. *John*, which were to be ſent to the *Churches*, and which undoubtedly concern what ſhould befal them? *Old Jacob* ſaith to his ſons, *Come, I will tell you what ſhall befal you in the laſt days*, Gen. 49. 1. Then he *propheſies* of *Simeon* and *Levi* thus; *I will divide them in Jacob, and ſcatter them in Iſrael*; of *Judah*, that *he is a lion's whelp, from the prey, my ſon, thou art gone up*; and *v.* 8. that *Iſſachar is a ſtrong aſs, couching down between two burdens*; *v.* 14. that *Dan ſhould judge his people*, viz. by *Samſon, of the tribe of Dan*, v. 16. and he ſhould be *a ſerpent in the way, and an adder in the path*, &c. *v.* 17. of *Gad*, that *a troop ſhould invade him*, i. e. the *Ammonites* and *Moabites*, and that he ſhould *overcome at the laſt*, viz. by *Jephtha* the *Gileadite*, v. 19. that *Napthali is a hind let looſe, he giveth goodly words*, v. 21. Now what neceſſity is there, or what probability, that his ſons, or the *Jews* ſhould preſently underſtand the import of theſe *myſtical* expreſſions, which were to be fulfilled by ſuch perſons as *Samſon* and *Jephtha*, of whom they could have no knowledge, and by ſuch providences, as the chuſing the tribe of *Levi* to be God's inheritance, and ſettling the *ſceptre* in the line of *David*, of which they then knew nothing? Theſe prophecies muſt therefore, many of them, be expounded only by the event.

2*dly*, When he adds, that *prophecies committed to writing, and deſignedly propagated to future ages, muſt needs have been of a general and permanent concernment*. I beg leave to ſay it is ſufficient that they be of concernment to thoſe ages in which they are to be fulfilled; for otherwiſe, experience ſhews, the *Jews* had no juſt notions of *Ezekiel*'s *viſions*, or of *Daniel*'s *prophecies*, or the *prophecies* of *Zachariah*; nor have the *Chriſtians* any certain interpretation of many *prophecies* contained in the *Revelations*. If indeed they be

prophecies

Prophecies deſigned for the ſupport and comfort of his people under their circumſtances, as the *Prophecy of the return of the Jews from their captivity in Babylon, after ſeventy years*; or prophecies containing any promiſe reſpecting the coming of the *Meſſiah*, and pointing out the time when they were to expect him, as that of their *Meſſiah ſuddenly coming to his temple*, Mal. 3. 1. and *the deſire of all nations filling that houſe with glory*, Hag. 2. 7. Theſe being *prophecies* by which their faith was to be ſtrengthned, and their hopes erected, it may reaſonably be expected, that in ſuch caſes they ſhould have ſome preſent knowledge of the import of them, though much inferior to that which the event, and actual completion of them would afford; and therefore as many *Prophets* and *righteous men deſired to ſee theſe things*, and therefore underſtood the import of them, *Matth.* 13. 17. So, ſaith St. *Peter*, was it *revealed that not unto themſelves, but unto us, they did miniſter theſe things*, 1 Pet. 1. 11, 12. But then when the *predictions* were of things merely *typical*, and related not to the literal, and primary import of the words, but only to a *myſtical* ſenſe of them, to be accompliſhed by an event which afterwards ſhould happen, it is ſufficient that they might know this myſtical import of them by the event. So, *v. g.* when *Jacob* ſaith of *Simeon* and *Levi*, *I will divide them in Jacob, and ſcatter them in Iſrael*, Gen. 49. 7. it was ſufficient that they then underſtood the meaning of theſe words, when it ſo fell out, that the poſterity of *Simeon* had no ſeparate inheritance by themſelves, but only a portion in the midſt of the tribe of *Judah*, Joſh. 19. 1, 9. And when the tribe of *Levi* was diſperſed among all the tribes; nor have we any reaſon to believe they underſtood this before.

3*dly*. When he adds, that *the Church concerned in thoſe prophecies cannot be only thoſe ages which were to ſurvive the accompliſhment, but alſo thoſe before, becauſe the only momentous reaſon that muſt be conceived concerning theſe as well as other revelations, muſt be ſome duty which could not otherwiſe be known*; I deſire him to ſhew upon what duty, which could not otherwiſe be known, depended the true interpretation of *Ezekiel*'s *viſions*, or *Daniel*'s *prophecies*, or the words of *Jacob* now cited, or many paſſages in the *Revelations* which are yet *myſterious*; and why this *poſtnate* knowledge might not ſerve, as to illuſtrate the divine preſcience, ſo to confirm the *Chriſtians* in what they did believe already, and for the conviction both of *Jews* and *infidels*, when the event was, by men ſo miraculouſly aſſiſted by the *Holy Ghoſt*, declared to be a completion of theſe *prophecies*, the author of the *Revelations* having ſaid, that *the teſtimony of Jeſus is the ſpirit of prophecy*, Rev. 19. 10. I do not underſtand.

And whereas he inſiſts much on the word *Revelations*, which name he thinks theſe *prophecies* could not deſerve, unleſs they could be underſtood by ordinary means without new *revelations*. I anſwer, that as the writings of *Ezekiel* and *Daniel* are never called *revelations*, but only *viſions*, and thoſe of the *Revelations* are ſo ſtiled, not as made known, as to their import, to the *Churches*, but as revealed to St. *John*; ſo it is evident from the *New Teſtament*, that there was need of a new ſpirit of *prophecy* to underſtand the *myſteries* of the *Old Teſtament*; and of a *revelation* or extraordinary aſſiſtance of the *Holy Spirit*, to know that ſuch paſſages of the *Prophets* belonged to ſuch actions of our *Lord*, and ſuch tranſactions relating to the propagation of the *Goſpel*; nor will any man be able to eſtabliſh the application made of them, to ſuch paſſages on any other foot: And in like manner when the fulneſs of the *Gentiles* ſhall come in, and the body of the *Jews* ſhall be gathered to the *Chriſtian faith*, I know not why a new effuſion of the Spirit may not be expected.

In a word, when I ſhall ſee this learned perſon, by his ſkill in *Oneirocriticks*, expounding either *Ezekiel*'s *viſions*, or the *Revelations* of St. *John*, from *Chap.* 6. to the 20. then only ſhall I begin to think it not incredible, that ſkill in the art of the *Oneirocriticks* was the means by God deſigned for the expounding thoſe *viſions*, *prophecies* and *revelations*. See *Grotius* on *Matth.* 1. 22.

AN APPENDIX

To Chapter the Fifth:

Relating to the queſtion, *viz.*

WHether the duties there enjoyned by Chriſt, did really belong to the ſcope and intention of the moral law, and rather were corrections of the miſapprehenſions of the ſcribes and Phariſees about it, than additions to it; or were indeed precepts not contained in, but by himſelf ſuperadded to the moral law?

In anſwer to this queſtion, I ſay,

1ſt, Whatſoever *Chriſt* doth here, it muſt be confeſſed, that elſewhere he hath added to the law of nature, or the *moral* law, *viz.* when he commands Chriſtians to *live one another, as he hath loved them*, i. e. *ſo as to lay down their lives for the brethren*, 1 John 3. 16. For I know no law of nature, or of *Moſes*, that required this before; nor did the reaſon of it, *viz. Chriſt*'s laying down his life for us, obtain before; and therefore this is ſtiled *his commandment*, by way of excellency, *John* 15. 12, 13. yea his *new commandment*, John 13. 34. 1 John 2. 8. See the Note there.

2dly, I grant, that *Chriſt* hath added to the permiſſive laws of *Moſes*, or rather hath reſtrained *Chriſtians* from acting ſuitably to thoſe permiſſions; *v. g.* whereas the law of *Moſes* permitted a man to divorce his wife, if ſhe *found not favour in his eyes*, by reaſon of *ſome matter of uncleanneſs in her*, Deut. 24. 1. that is, as the *Jews* interpret that clauſe, ſomething that rendred her diſguſted by, and offenſive to him: *Chriſt* plainly hath forbidden all divorces upon any other cauſe, than that of fornication; but then he doth this, not by introducing a new law, but by reviving an old one, and ſhewing, That *no man ought to put aſunder thoſe whom God*, by his firſt inſtitution of *matrimony*, had joined together, and *made one*.

He hath alſo added to the law of *retaliation*; but then, according to the conſtant doctrine of the *Jews*, that law, tho' it bound the *judge* to execute it, when by the ſufferer he was required ſo to do, yet bound it not the ſufferer to require that execution; and therefore in reſpect of him, it only was permiſſive: And this permiſſion *Chriſt* ſeems to have reſtrained, not by impoſing any new law, but by preferring to it the laws of charity and mercy, and of a peaceable diſpoſition, under leſſer, and therefore tolerable injuries; which thing is ſuitable to the law of *nature*: And by reſtraining us from gratifying our revenge, or our diſpleaſure againſt any perſon, or deſiring his hurt, when we receive no benefit or advantage by it, and from reſiſting force by force to our greater damage; or going to law for leſſer matters, to the ſcandal of our profeſſion, or the impairing of brotherly charity and friendſhip.

Moreover, there ſeems to be even in the words of *Chriſt*, this ſignal difference betwixt his manner of ſpeaking of the permiſſive laws of *Moſes*, and of the precepts of the *decalogue*; for, treating of the latter, he ſtill ſaith, *Ye have heard it hath been ſaid to them of old*; but of the former he only ſaith, *Ye have heard that it hath been ſaid*, ver. 31, 38, 43. which by the way ſhews, that thoſe words, *Thou ſhalt hate thine enemy*, are not preceptive, but permiſſive only; and that they contain a permiſſion, not given by God, but by the *Phariſees* to do ſo. See the Note on *ver.* 43.

Now this conceſſion gives a ſufficient anſwer to that objection, That *Chriſt* here doth not oppoſe the doctrine of the *ſcribes* and *Phariſees*, but the permiſſion of *divorce*, and of *retaliation*, allowed by the law of *Moſes*; it being granted, that *Chriſt*

Christ hath given precepts transcending these permissive laws of *Moses*, occasioned by the sourness of the *Jewish* nation, and by the *hardness of their hearts*, and denied only, that he hath added any thing to the true scope and intention of the *moral* law.

So also, when it is added, That *Christ* gives such precepts, of which we find no footsteps in the law of *Moses*, as those of *not resisting evil*, but rather *turning the other cheek*; and therefore in them, seems not to explain the old, but to have given a new law.

It is granted, that in these words he gives a new law, opposed to the positive *permissive* law of *talio*; but then it is denied, that he, discoursing of the *preceptive moral laws*, hath added any thing to them, which was not virtually contained in them. And therefore,

3*dly*, I add, that according to all the rules given by *divines*, for the interpretation of the *decalogue*, what our Lord adds unto the letter of the *third*, the *sixth*, and the *seventh* commandments, must be contained under the genuine import of those precepts. For these are two known rules relating to that subject, *viz.*

1st, *That where any vice is forbidden, that must be consequentially forbidden, which is a natural means, an ordinary occasion of, a provocation, inducement or temptation to that sin*; it being, say *Civilians*, the property of a good law, *non solum tollere vitia, sed etiam occasiones vitiorum*; and this may be confirmed from the very nature of means; for they received their name and their *morality* from the end we aim at; and so, if they be such as have a proper tendency to what is good, then are they stiled good; but if they do thus tend to what is evil, they must be evil also.

2dly, *That when any evil is forbidden in the decalogue, the least degree of that evil action is forbidden*; for *gradus non mutat speciem*; so that the least degree of sin is sin, and sin is the transgression of a law, and therefore of that law which doth forbid that kind of sin. Now hence it follows,

1*st*, That vain swearing, or swearing in our ordinary discourse, must be forbidden in the command, requiring us not to swear falsly, or take the name of God in vain. For (1.) The reason of the prohibition of false swearing is this, because it is an horrid profanation of the sacred name of God, as is apparent from those words, *Lev.* 19. 12. *Thou shalt not swear by my name falsly, neither shalt thou profane the name of thy God*; now by swearing in our common discourse, we make this sacred name common, and therefore do profane it. (2.) Because this custom of swearing in our common discourse, doth naturally lead us to the sin of perjury: It being the observation both of (a) *Hierocles* an heathen, of (b) *Philo* a *Jew*, and St. *Austin* a *Christian*, That ἐκ πολυορκίας ἐπιορκία, *from the custom of swearing men quickly slide into perjury*: And, what can be expected from a common swearer, but that he sometimes should swear falsly, and as well *violate* as profane the oath of God, since by his frequent swearing, he shews, that he esteemeth not an oath as sacred, nor looks upon it with due reverence? And he that doth not reverence an oath, it is his chance, and not his care is to be thanked, if he be not perjured. Moreover, not only *Christians*, but even *Jews*, have always thought, that swearing lightly, or upon frivolous occasions, and without necessity was here forbidden. Hence, *Thou shalt not take the name of the Lord in vain*, is, saith the *septuagint*, Thou shalt not use it ἐπὶ τῷ ματαίῳ, saith *Aquila*, εἰς ἀχῦ, *vainly* or *rashly*; thou shalt not swear ῥαδίως, *easily*, saith *Philo*, not without cause, saith the *Targum*: Nor is it reasonable to conceive, God should permit the *Jews* to swear thus lightly by his name, seeing the (c) *heathens*, by the light of nature, did condemn this practice; and yet we find no precept in the law of *Moses*, in which this practice is so likely to be forbidden, as in this.

2*dly*, Hence it doth also follow, That all causeless anger, and rancour of spirit against others, and all the expressions of it, by provoking language, and reviling censures, must be consequentially forbidden by those words, *Thou shalt not kill*, because they tend, and do dispose us to those contentions which often end in blood; and to that contempt of others, which makes us not to value their lives, and therefore not much fear the taking them away; and lastly, to beget in us that hatred, which in divine construction is accounted murder; for *he that hateth his brother is a murderer*, 1 John 3. 15. And,

3*dly*, Hence it also follows, That all lustings of the heart, after the forbidden enjoyment of a woman, and all such usage of the eye, the hand, or other senses, which naturally are incentives to any filthiness of the flesh, must be forbidden by

(a) In Carm. Pythag. p. 34.

(b) De Decal. p. 584.

(c) Παίζως μὲν ὃν ἀνὴρ ἐπιδίδωμι Θεῶν ὀνόματα μὴ χαίρειν ῥαδίως. Plato de legib. l. 11. p. 966 *Nam & in totum jurare, nisi ubi necesse est, gravi viro parum convenit.* Quintil. Instit. Orat. l. 9. c. 2. p. 419. Hierocles in Carm. Pythag. p. 33, 34.

thoſe words, *Thou ſhalt not commit adultery*; the laſt, as being plain incentives to that uncleanneſs, which is forbidden under that name; the firſt, as being a kind of adultery: For ſeeing *out of the heart*, ſaith *Chriſt*, *come fornications and adulteries*, Matth. 15. 19. they muſt be in it firſt; and in it they cannot be, but by the luſting of the heart towards theſe actions.

Here then is a plain demonſtration, That *Chriſt* in his diſcourſe on theſe three precepts, hath made no addition to them; for what is certainly contained in theſe commandments, and forbidden by them, can be no addition to them.

2*dly*. Againſt theſe ſuppoſed additions to the moral law contained in the *Decalogue*, I argue thus, *Chriſt* hath not added to the duties formerly belonging to the firſt, or to the ſecond table, therefore he hath not added to this law: To ſuppoſe that *Chriſt* hath added to the moral precept of the firſt table, is to ſuppoſe, that he hath added to perfection; for that required the *Jew to love his God with all his ſoul, mind, heart, and ſtrength*, Deut. 6. 5. And even the voice of nature will inſtruct us, that he is worthy thus to be beloved? And is not this as much as *Chriſt* requireth of the *Chriſtians?* Could the *Jew* comply with this precept in its greateſt latitude, without exerting his utmoſt vigour in his ſervice, and doth *Chriſt* require more? Will he not accept the engagement of our whole heart, mind and ſpirit, in his ſervice? Doth he require, that our obedience ſhould exceed our ſtrength?

Nor can it reaſonably be ſuppoſed, that *Chriſt* hath added to the duties of the ſecond table, ſince that requires us *to love our neighbour as we do ourſelves*, Matth. 19. 18, 19. Now the Apoſtle *Paul* aſſures us, That all the commandments of the ſecond table, and every other precept relating to our duty to our neighbour, is comprized in that one word or precept, *Thou ſhalt love thy neighbour as thyſelf*, Rom. 13. 9. and that *love worketh no evil to our neighbour; therefore love is the fulfilling of the law*, ver. 10. See the Note there. But againſt this, it is objected,

1*ſt*, That if *Chriſt* had intended in this diſcourſe to have corrected the imperfect or falſe interpretations which the *ſcribes* and *Phariſees* had made of theſe commandments, he would have named them, as you do in the interpretation of his words.

Anſw. This he ſufficiently hath done by ſaying, *ver*. 20. *Except your righteouſneſs*, (i. e. your obedience to the *moral* law,) *exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of God*; and then proceeding forthwith to ſhew, how, and in what particulars we muſt exceed their righteouſneſs. And indeed, had our Lord deſigned to teach us, that in order to our entrance into his kingdom, we muſt exceed the righteouſneſs preſcribed in the *moral* law, why doth he only ſay, *Except your righteouſneſs exceed that of the ſcribes and Phariſees*, who did in many caſes evacuate the law, and who are branded by him with hypocriſy for omitting *the weightier matters of the law?*

Object. 2. 2*dly*, It is objected, That had our Lord deſigned not to add any thing to the *moral* law, but only to expound it better than the *ſcribes* had done; he would not, after the recital of the law, have added, *but I ſay unto you*; but rather would have ſaid, *The law of Moſes farther ſaith unto you.*

Anſw. To this I anſwer, That let our *Saviour's* preface to theſe expoſitions of the words, cited by him, be conſidered, and then we may diſcern ſufficient reaſon for theſe words; for having ſaid, *ver*. 17. *I came not to deſtroy the law,* ἀλλὰ πληρῶσαι, *but to eſtabliſh and confirm it*; he, in the following inſtances, may rationally be ſuppoſed to ſhew, how he did this, *viz*. by producing, firſt the law, and then by adding, for the eſtabliſhment and confirmation of the true import of it, *But I ſay to you:* And when he ſaith, *ver*. 19. that *he that looſeth one of the leaſt of theſe commandments, and teacheth others ſo to do, ſhall be accounted leaſt in the kingdom of heaven*; he by the *leaſt* of theſe commandments, ſeems not to underſtand any command expreſly written in the *Decalogue*, ſince none of them can be called little, but the leſſer degrees of offence againſt them; and then by adding of theſe words, *But I ſay unto you*, he ſhews how we ſhould teach men to obſerve them.

AN APPENDIX

To Chapter the Sixth, *Ver.* 16.

IN this *Appendix* I shall endeavour briefly, and I hope clearly, to state these two Questions.

1st, *Whether fasting be a duty now incumbent on Christians, or a thing left indifferent under the Christian Institution?*

2dly, *Whether it be any part of divine worship, or not?*

In answer to the first enquiry, Whether fasting be a duty, or a thing indifferent under the *Christian* Institution, I answer,

1st, That as fasting signifies, in the *grammatical* import of the word, abstaining only for a time from that meat we ordinarily take at other times, it is undoubtedly a thing indifferent, for in this sense, *if we eat not, we are not the better*, for God accounts no man the better purely because his stomach is more empty; and if we eat somewhat, even on our days of fasting, when the impotency, or indisposition of our bodies doth require it, *we are not the worse*; but as it in the *scripture* signifies a day, or time set apart for the *affliction of the soul*, and calling it to an account for our past sins, in order to our godly sorrow for, and reformation of them; or a day set apart for prayer, and humbling of ourselves, in order to the averting divine judgments, or the obtaining any publick, or private blessings from God's hands; I think it continues a duty still, and a thing highly acceptable to God, when it sincerely is performed in prosecution of these ends.

2dly, It is certain that, under the *old covenant*, publick fasts were commanded by God, and one of them with that severity, that the punishment of him who did not *then afflict his soul*, was *excision*, Lev. 16. 16. And when any adversity befel them, which made this duty proper, not only *pious Kings*, 2 Chron. 20. 3. but God also by his *holy Prophets* called upon them to *sanctify a fast*, Joel 1. 14.——2. 12, 15. This also pious persons voluntarily did upon extraordinary occasions. *I wept*, saith *David, and humbled myself with fasting*, Psal. 69. 10. See *Psal.* 35. 13.——109. 24. *Nehemiah* fasted when he heard of the affliction of the people at *Jerusalem*, Nehem. 1. 4. So did *Daniel*, Chap. 9. 3. These fasts they sanctified,

(1.) To avert the impendent wrath of God, *Joel* 1. 14, 15.——2. 17. and to render him propitious to them in their distress, that he might be *jealous for his land, and pity his people*, Joel 2. 18. Thus did the people of *Israel* fast when they were twice smitten by the *Benjamites*, Judg. 20. 26. *Jehoshaphat* and his people, when distressed by the *Ammonites*, 2 Chron. 20. 3. the *Jews* when in danger of death from the contrivances of *Haman*, Esther 4. 16.

(2.) To beg pardon for, and reform their offences; as when they fasted for their *idolatry* at *Mizpeh*, and did put away *Baalim* and *Ashtaroth*, and *serve the Lord only*, 1 Sam. 7. 5, 6. and when they *separated themselves from their strange wives*, Neh. 9. 1.

(3.) To beg especial mercies of God, as when *Ezra* and his company fasted *to seek of God a right way*, Ezra 8. 21. And all this they did with good success, and so as to obtain God's blessing. These fasts, when duly celebrated, are stiled such fasts *as God hath chosen*, Isa. 58. 5, 6. *an acceptable day to the Lord*, v. 5. *a sabbath, a day holy to the Lord, and honourable*, v. 13. and fasting thus was indeed *fasting to the Lord*, Zech. 7. 5.

And as for voluntary and private fasts, I have observed that pious persons still used them as occasion did require. *Anna* the *Propheteſs*, *fasted and prayed night and day*, and *served God*, as well by fasting as by praying, *Luke* 2. 37. And in our *Saviour*'s time the *disciples* of *John*, and of the *Pharisees*, fasted often, and this was thought so necessary a piece of devotion, that they admire and look upon it as a great defect in *Christ*'s disciples, that they did not the like, *Matth.* 9. 14.

3dly, Observe that *Christ* is so far from disapproving these times of fasting as unsuitable, or unnecessary under the *Christian* dispensation, that he

he declares *the time was coming when his diſciples ſhould faſt*, as well as others, *Matth.* 9. 15. He teacheth all *Chriſtians* after what manner they ought to faſt, that their faſtings might be acceptable to God, promiſing a reward from God, on them who did ſo, and being no leſs ſolicitous that they might faſt, than that they might pray, and do their alms, ſo as to be rewarded by God for them, *Matth.* 6. 16. and lets his *diſciples* know, that their want of faith in caſting out a *devil*, proceeded from their want of ſeeking it by *prayer and faſting*, Matth. 17. 21. Now ſurely he who declares, that his *diſciples ſhould faſt* after he was taken from them, he who is ſolicitous they might perform this duty without *hypocriſy*, and who excites them to it by the promiſe of *a reward from God*, and who informs them that their want of faith, proceeded from their want of *faſting*, ſufficiently demonſtrates he looked upon this as a duty to be performed by his *diſciples* under the *Goſpel* diſpenſation. And therefore,

4thly, That *Chriſt*'s *Apoſtles* and *diſciples* did ſo eſteem it, we learn ſufficiently from their practice; they being *in faſtings often*, 2 Cor. 11. 27. and approving themſelves as the miniſters of God, by *faſtings*, as well as other *Chriſtian duties*, 2 Cor. 6. 4, 5. This being alſo the uſual preface to *the impoſition of hands*, they doing this *with prayer and faſting*, Acts 14. 23. and in commending the miniſters of the Goſpel to the Lord for his aſſiſtance, *Acts* 13. 3. And married *Chriſtians* being permitted to ſeparate from one another for a ſeaſon, *that they might give themſelves to prayer and faſting*, 1 Cor. 7. 5. Note,

Laſtly, That faſting is not a ceremonial precept, there being no command under the law for voluntary faſting, or publick faſtings on extraordinary occaſions, but only for one ſtated faſt on the day of *expiation*, it therefore muſt be ranked among thoſe moral duties or precepts of the law of *nature*, which *Chriſt* came not *to diſſolve, but to fulfil*. And this appears, becauſe it was the practice not only of the *Jews* and devout *proſelytes*, Acts 10. 30. but even of the *heathens* alſo. Theſe days of faſting to avert judgments obtaining not only among the *Eaſtern nations*, Jon. 3. 5. but among the *Egyptians*, the *Greeks*, and *Romans*, and being part of their *ſacred rites*, at which times they were σίτων ἄμοιροι, or ἄσιτοι, that is, *faſting*. In a word, it is owned by them who contend faſting is a thing indifferent, that it is an help to the worſhip of God, and an inſtrument of piety. It is by *Phavorinus* defined to be *the mother of health to the body, and the preſervative of the ſoul*; and ſurely that which is an help to devotion, and a means of promoting piety, muſt be as much required to thoſe good ends, as are the helps, and means of ſober living required by the command of temperance.

That I may anſwer to the ſecond queſtion, I muſt premiſe the diſtinction ſo frequent in the *ſchools*, betwixt an *imperate* and an *elicite act of worſhip*; an *elicite* act of worſhip is an act which hath God for its immediate object, and ſolely is deſigned to do him honour, or to agniſe ſome divine excellency or perfection. Thus an act of faith is an *elicite* act of *religious worſhip*, becauſe it doth, and is deſigned purely to acknowledge the divine power and veracity; and prayer is an *elicite* act of *divine worſhip*, becauſe by it we do acknowledge the power, wiſdom, and the goodneſs of God; whereas an *imperate* act of *worſhip* is that, which hath another object beſides God, and only hath relation to him, becauſe it is performed in obedience to his command; thus charity hath for its object our indigent or our afflicted brother, and only hath relation to God, as it is done to others in obedience to his command; and juſtice is an *imperate* act of *worſhip*, only becauſe it immediately relateth to what belongeth to our brother, tho' we deal juſtly with him, from the conſideration of that God *who is the avenger of thoſe who do defraud or over-reach their brother*. Now to apply this diſtinction to our preſent purpoſe, they who deny, that faſting is an *elicite* act of *worſhip*, do freely grant it to be an imperate act of worſhip, as being ſerviceable to prayer, and that repentance towards God, which are immediate acts of worſhip. Here therefore note,

1ſt, That even Mr. *Dally* grants, that faſting was a part of *divine worſhip under the Old Teſtament*; whence we may gather, that it muſt be ſo alſo under the *New Teſtament*, ſince under both it hath the ſame object, end, and reaſons, and ſo muſt be as much an act of *religious worſhip* under the *New Teſtament*, as it was under the *Old*; where to obſerve it was *to ſanctify a faſt*, to keep *a day holy, and acceptable to the Lord*, and as much λάθρδιον *to ſerve God by faſting*, as by prayer, *Luke* 2. 37.

2dly, It is confeſſed, that faſting, conſidered as an help to prayer, repentance, or pious meditations, is only an imperate act of *religion*; but as it is an act of revenge upon ourſelves for our offences done againſt the *Divine Majeſty*, and an acknowledgment that we are by them become unworthy to receive from him our daily bread; and as it is a part of our time conſecrated to the ſervice of God, I ſee not why it ſhould be leſs eſteemed an act of *religious worſhip*, than the obſervation of a *ſabbath*, or a day of *thankſgiving*.

AN

AN APPENDIX

To Chapter the Twelfth:

Concerning the nature of the sin against the Holy Ghost, *and the reason why it is said to be such as will* never be forgiven.

1*st*, FOR explication of this subject, I do not think it proper with the learned *Grotius*, to mollify the severity of this sentence, by saying, that what is *absolutely* spoken by our *Lord*, must be *comparatively* understood, and only intimates, that *it is very difficult to obtain the pardon of this sin, not that it will admit of no forgiveness:* For our *Saviour* says expressly of this sin, both *negatively*, that *it shall never be forgiven*, and *affirmatively*, that the person guilty of it, *shall be obnoxious to eternal judgment*, and confirms all this with an asseveration, *Verily I say unto you, he that blasphemeth against the Holy Ghost hath never forgiveness, but* ἔνοχός ἐστιν, *is liable to eternal judgment*, Mark 3. 29. much less are we to admit of Dr. *Hammond*'s descant on the words, that *this sin shall not be pardoned, but upon a particular repentance*, for that is as true of every known and wilful sin, as of the *blasphemy against the Holy Ghost;* and therefore this interpretation makes no discrimination of this, from any other wilful sin, which yet our *Saviour* plainly designed by those words to do; moreover, against both these expositions it is observable, that our *Lord* saith expressly of all manner of other sins against *the Son of man*, or the *Messiah*, that *they shall be forgiven*; and yet doubtless mens blasphemies against the *Saviour of the world*, and other heinous crimes, will not be pardoned without particular repentance, and it is very difficult to bring such grievous sinners to repentance. Let it be noted,

2*dly*, That from our *Saviour*'s words, it plainly seems to follow, that this sin consists, or is compleated, not in our thoughts, or in our works, but in our words, for it is *he that speaketh*, v. 32. *He that blasphemeth against the Holy Ghost*, that shall not be forgiven. *Simon* the *magician* conceived as vilely of the *Holy Ghost* as we can well imagine, when he thought *he might be purchased by money*, Acts 8. 18, 19. for this was to conceive the *Holy Ghost* was given only by some higher art of magick, than he had attained to; and yet St. *Peter* exhorts him to *pray, that the thoughts of his heart might be forgiven*, v. 22. and they who by uncleanness, fornication and adultery, despised the commandments which God had given them by his *Apostles, to possess their vessels in sanctification and honour*, are said to have *despised not only man, but God, who also had given them the Holy Ghost*, 1 Thess. 4. 8. and yet St. *Paul* supposes such persons might *repent of the uncleanness, fornication, and lasciviousness, they had committed*, 2 Cor. 12. 21. This sin must therefore be committed not only by our evil thoughts and works, but also by our *blasphemous* words against the *Holy Ghost*.

3*dly*, Observe, that it is not any blasphemy against the *Spirit* in his miraculous operations, such as were casting out of *devils*, and healing of diseases, which is here stiled the *blasphemy against the Holy Ghost*, this being here done by the *Pharisees* against the *Son of man*, for he declareth, *ver.* 28. that *he did cast out devils by the Spirit of God*; they therefore must *blaspheme* that Spirit by which our *Saviour* did this, by saying, *he cast out devils by Beelzebub the prince of the devils*; and yet our *Saviour* saith, that even *this blasphemy against the Son of man should be forgiven*, but it was properly the *blasphemy against the Holy Ghost;* and therefore,

4*thly*, Let it be noted, that there is a plain difference in *scripture*, betwixt the operations of the *Spirit*, and the *gifts*, or *distributions of the Holy Ghost*; all the miraculous operations which were done upon others, *viz.* the casting out of *devils*, the healing of diseases, the curing of the lame, the blind, the dumb, the maimed, the raising of the dead, were the extraordinary operations of the *Spirit*; but all the inward gifts by which the understanding was enlightned, and was enabled to perform things which by nature it could not do, without the immediate working of the *Holy Spirit*, are stiled the *gifts* or distributions *of the Holy Ghost*; as, *v. g.* the gifts of *wisdom*, *knowledge*,

knowledge, faith, prophecy, diſcerning of ſpirits, the gift of tongues, and the interpretation of them. That there is ground for this diſtinction, will appear from theſe conſiderations;

(1.) Becauſe our *Saviour*, whilſt he was upon earth, gave to his *Apoſtles* and the *ſeventy diſciples* power to *heal the ſick, cleanſe the lepers, caſt out devils,* and *to raiſe the dead,* Matth. 10. 8. Luke 10. 9. and yet St. *John* informs us, that *the Holy Ghoſt was not yet come, becauſe that Jeſus was not glorified,* Chap. 7. 39. And *Chriſt* informed his diſciples, that *if he did not go away, the Comforter,* that is, *the Holy Ghoſt would not come* to them, but *when I go,* ſaith he, *I will ſend him to you,* John 16. 17.—14. 16. And St. *Peter* tells the *Jews,* that our Lord being *exalted to the right hand of God, received the promiſe of the Holy Ghoſt, and ſent him down upon his Apoſtles,* Acts 2. 33. the *Holy Ghoſt* muſt therefore ſignify ſomething diſtinct from the power of working miracles.

(2.) The *Apoſtle John* producing his witneſſes to prove that *Jeſus* is the *Son of God,* ſaith thus, *there are three that bear witneſs upon earth, the ſpirit, the water,* and *the blood;* and there be *three that bear witneſs from heaven, the Father, the Word, and the Holy Ghoſt,* 1 John 5. 7, 8. clearly diſtinguiſhing the witneſs of the *Holy Ghoſt* from the teſtimony of the ſpirit.

(3.) Throughout the *hiſtory* of the *Acts* of the *Apoſtles,* where St. *Luke* hath occaſion to mention the miracles which the *Apoſtles,* and other *Chriſtians* did, he always uſeth the words τέρατα, σημεῖα, δυνάμεις, *wonders, ſigns,* and *powers*; but where he ſpeaks of perſons *propheſying,* or *ſpeaking with tongues,* he doth as conſtantly aſcribe this to the *Holy Ghoſt* deſcending on them.

And (*laſtly,*) Where the *ſcripture* mentions theſe things together, it puts a manifeſt diſtinction betwixt *ſigns* and *wonders,* and the *gifts* and diſtributions *of the Holy Ghoſt.* Thus the *Apoſtle* ſpeaks of the things God had wrought by him, *in the power of ſigns and wonders,* and *in the power of the Spirit of God,* or of the *Holy Ghoſt,* as other copies read, *Rom.* 15. 19 And God, ſaith St. *Paul, bear witneſs to the doctrine which the Apoſtles preached, by ſigns and wonders and divers miracles, and gifts of the Holy Ghoſt,* Heb. 2. 4. Hence obſerve,

5*thly,* That this *Blaſphemy of the Holy Ghoſt,* neither was, nor could be then committed when our *Saviour* ſpake theſe words, or whilſt he was on earth, becauſe the *Holy Ghoſt was not yet come,* ſaith the *Evangeliſt,* John 7. 39. nor was he to be ſent till *Jeſus was glorified,* i. e. till he was riſen from the dead, and was exalted to the right hand of the Father. And therefore, after our Lord's reſurrection, he breathes on the *Apoſtles,* and ſaith unto them, *Receive ye the Holy Ghoſt,* John 20. 22. and farther promiſes at his *aſcenſion,* that *within few days* they ſhould receive *the power of the Holy Ghoſt,* deſcending down from heaven, to render them able witneſſes of our Lord's reſurrection; and that after his departure from them, *the Comforter,* that is, *the Holy Ghoſt ſhould come,* and ſhould *convince the world of ſin, becauſe they believed not in him,* and of his *righteouſneſs,* becauſe he *went unto the Father,* John 16. 9, 10. Though therefore our *Saviour* entered upon this diſcourſe upon occaſion of that ſaying of the *Phariſees, He caſts out devils through Beelzebub,* yet his deſign ſeems chiefly to be this, to terrify them from going on from the blaſpheming *the Son of man,* and of that *Spirit* by which he wrought his miracles, to the blaſpheming of the enſuing diſpenſation of the *Holy Ghoſt,* which was the laſt he ever would vouchſafe, to call them to that repentance which would procure the remiſſion of their ſins. Theſe words may therefore be thus paraphraſed; *You have repreſented me as a wine-bibber, a friend of publicans and ſinners, and as one who caſts out devils by Beelzebub; and you will ſtill go on, after all the miracles which I have done among you, to repreſent me as a falſe Prophet, and a deceiver of the people; but notwithſtanding, all theſe grievous ſins ſhall be forgiven you, if that laſt diſpenſation of the Holy Ghoſt, which I ſhall after my aſcenſion ſend among you, ſhall prevail with you to believe in me: But if, when I have ſent the Holy Ghoſt to teſtify the truth of my miſſion and of my reſurrection, you ſhall continue in your unbelief, and ſhall blaſpheme the Holy Ghoſt, and repreſent him alſo as an evil ſpirit, your ſin ſhall never be forgiven, nor ſhall there any thing be farther done to call you to repentance.* That this is the true import of our *Saviour's* words is evident,

1*ſt,* Becauſe they ſtill run in the future tenſe, reſpecting not what had been done already by the *Phariſees,* or others, but only what hereafter ſhould be done; *whoſoever ſhall blaſpheme againſt the Holy Ghoſt,* Mark 3. 28. Luke 12. 10.

2*dly,* Becauſe the blaſphemy here mentioned in theſe words, *He caſteth out devils by Beelzebub,* or by confederacy with *Satan,* was certainly a blaſphemy againſt *the Son of man*; and therefore ſuch to which the promiſe of forgiveneſs is here made, and could not be the *blaſphemy* of the *Holy Ghoſt,* becauſe he was not yet come. And,

3*dly,*

3*dly*, Had the *Pharisees* been guilty of this blasphemy against the *Holy Ghost*, by saying of our Lord, *he casts out devils by Beelzebub*, our *Saviour* could not afterwards have *prayed for their forgiveness*, or offered to them any farther terms of mercy or salvation; whereas he on the cross prays thus, after the *Pharisees* and *rulers* had moved *Pilate* to crucify him, *Father, forgive them, they know not what they do*, Luke 23. 34. and in this very Chapter he promiseth one farther sign for their conviction, even that of his death and resurrection the third day; and farther saith, that *he would send the Holy Spirit to convince them of their sin*, in that they *believed not on him*, and of his *righteousness*. St. *Peter* also saith, both of the people and the *rulers*, who so importunately sued to *Pilate* that he might be crucified, *I know you did it ignorantly, as did also your rulers*, Acts 3. 17, 19. And then he calls upon them to *repent, and be converted, that their sins may be blotted out*, thereby clearly insinuating they had not yet committed that offence, which could not be forgiven. And St. *Paul*, in the 13th Chapter of the *Acts* tells them, *he preached the Gospel, and offered remission of sins to all among them that would believe*, ver. 32, 39, 46.

And having thus considered the nature of this sin, I proceed to shew the difference betwixt it, and all the blasphemies which the *Jews* vented against our blessed Lord, whilst he was here on earth, and why they were all pardonable, or such as might be forgiven unto men; whereas the *blasphemy against the Holy Ghost* is here pronounced such as should *never be forgiven*.

It is therefore to be observed, that though the *Jews* still represented the blessed *Jesus* as a *wine-bibber*, and a *glutton*, because he used not that abstinence, and severe diet, and those frequent fasts, which *John*, and his *disciples* did; though they stiled him a *friend of publicans and sinners*, because he freely did converse with them for their good; though they stiled him a *blasphemer*, because he called himself *the Son of God*; though lastly they *crucified* him, and pronounced him *worthy of death*, as a false *Prophet*, and deceiver of the people; our *Saviour* not only promises pardon of these things to them, who should believe after his resurrection, but even prays for them upon the *cross*, saying, *Father, forgive them, for they know not what they do*. Now this he did upon these two considerations:

1*st*, Because the meanness of his birth and education, state and condition upon earth, caused many to be offended at him, and indisposed them to believe such high things of him, as that he was *the Son of God*, and was to be *the King of Israel:* Thus, when they were amazed at the divine doctrine which he taught, and the mighty miracles by which he had confirmed it, and thereupon enquire, *Whence is this wisdom given to him, and these mighty works done by him?* The thought that he was *the son of a carpenter*, and of a poor woman called *Mary*, caused them to be *offended at him*; and when he represents himself as a person *coming down from heaven*, they do not believe him on the same account, but say, *Is not this Jesus, the son of Joseph? know we not his father and his mother, how therefore saith he, that I am come down from heaven?* John 6. 42. This therefore being so specious a pretence for the rejecting of, and not believing on him, our *Saviour* promiseth the pardon of their infidelity, till by his resurrection, and the mission of the *Holy Ghost*, he had quite taken off the force of the objection, and shewed, by his return unto the *Father*, and his sitting down at the right hand of God, and sending of the *Holy Ghost* from heaven, that he was indeed *the Son of God*. Hence is he said to be declared *the Son of God with power, by the resurrection from the dead*, Rom. 1. 4. of which, saith the *Apostle Peter, we are witnesses, and so is also the Ghost, which he hath given to them that believe*, Acts 5. 32. and *Christ* himself declares, that when this *Holy Ghost* was by him sent from heaven, he should *convince the world of their sin, who believed not in him, and of his righteousness, because he went unto the Father*, John 16. 8, 9.

2*dly*, *Christ* thought their case more pitiable, till after his resurrection and ascension, and till this mission of the *Holy Ghost*, by reason of those prejudices which their whole nation had entertained against his person and his doctrine, and which were not entirely removed, till he had thus ascended. Now they were such as these: (1.) That they were very well acquainted with his birth and parentage, but *when Christ cometh no man can know*, saith their tradition, *whence he is*, John 7. 27. (2.) That *Elias* did not come in person to usher in his advent, according as it was foretold by *Malachi*, Chap. 4. 5. Thus when a voice from heaven had declared him to be the Son of God, in the audience of St. *Peter*, *James*, and *John*, they still object against it, the tradition of the *Scribes*, *that Elias must*

firſt come, Matth. 17. 10. And (3.) That they had got a general tradition, that their *Meſſiah* was *to abide for ever*, John 12. 34. whereas *Chriſt* ſtill declared, he was *to be lifted up*, and die an ignominious death; a doctrine ſo diſtaſteful to his own *diſciples*, that *Peter*, after his confeſſion that he was the *Chriſt*, rebukes our *Saviour* for it, ſaying, *Far be it from thee, this ſhall not happen unto thee*, Matth. 16. 22. And tho' he very frequently and plainly told them, that he was to ſuffer, yet do St. *Mark* and *Luke* inform us, that *they underſtood not this ſaying, and it was hid from them*, Luke 9. 45. yea, that *they underſtood not theſe things, nor knew they what was ſaid*, Chap. 18. 34. And yet *Chriſt*'s words were plain enough, only they could not reconcile them with their tradition, that the *Meſſiah was to abide for ever*, and ſet up a *temporal kingdom* among them. For, (4.) This was the great prejudice their whole nation laboured under, that their *Meſſiah* was to come in a *triumphant manner, to ſubdue nations under them*, and make the *Jews* to lord it over all their enemies, and to continue this his *kingdom* over them for ever; their *Prophets* having ſtill repreſented him as a *great King over all nations*: His own *diſciples* were ſo fully poſſeſſed with this opinion, that after our Lord's reſurrection they preſently enquire, *Wilt thou at this time reſtore the kingdom to Iſrael?* Acts 1. 6. It is not therefore to be wondred, that this ſo ſtrong and pleaſing apprehenſion ſhould prejudice their minds, againſt a perſon ſeemingly ſo mean and deſpicable, who ſpake ſo often of his ſufferings, declared that *his kingdom was not of this world*, and that he came not *to be miniſtred unto, but to miniſter*. Now, by our *Saviour*'s reſurrection, aſcenſion, and ſending of the *Holy Ghoſt*, all theſe objections were fully ſolved, and all theſe prejudices were removed. For when our Lord was thus *declared to be the Son of God with power, by his reſurrection from the dead*, then muſt they be convinced, that beſides that human nature which he received from his parents, he had another, according to which they *knew not whence he was*, and *neither knew him nor his Father*, John 8. 14, 19. When at his aſcenſion *all power in heaven and in earth was given to him*, and he was there to reign *till all his enemies were made his footſtool*; then might they eaſily perceive, how this *Meſſiah* was *to abide for ever, and to reign over the houſe of Jacob for ever*, Luke 1. 33. Hence from this exaltation to the right hand of power, St. *Peter* makes this inference, *Therefore let all the houſe of Iſrael know aſſuredly, that God hath made this Jeſus, whom ye crucified, both Lord and Chriſt*, Acts 2. 36. They from his reſurrection were aſſured his former ſufferings were well conſiſtent with this *kingdom*; and from his aſcenſion into heaven, that his *kingdom* was not to be a *temporal kingdom* upon earth, but a ſpiritual and heavenly kingdom, and that he was to rule, not over mens bodies, but their ſouls and conſciences; and when they ſaw this kingdom ſo powerfully erected by the *Holy Ghoſt*, aſſiſting the *Apoſtles* in the preaching of the Goſpel, and making numerous converts throughout the *heathen* world, they could not but diſcern how it was foretold by the *holy Prophets*, that he ſhould *reign over all nations*; or how *John Baptiſt*, who had pointed him out, and ſaid, *Behold the Lamb of God, the Saviour of the world*, and had foretold he ſhould *baptize them with the Holy Ghoſt*, was that *Elias*, which was to come as his fore-runner. And thus you ſee why our *Saviour* puts this diſtinction betwixt the blaſphemies committed againſt him in his ſtate of humiliation, and the blaſphemies committed againſt the *Holy Ghoſt* he promiſed to ſend down from heaven, after his exaltation to the right hand of Majeſty in the heavens.

It remains to ſhew, how the blaſphemy againſt the *Holy Ghoſt* becomes unpardonable, and why it was ſo rather than any ſin committed againſt *Chriſt* whilſt in the ſtate of his humiliation: Now this it was upon theſe ſeveral accounts;

1*ſt*, Becauſe this was the laſt and chiefeſt evidence which God deſigned to make uſe of, to cure the infidelity of that perverſe and ſtubborn generation, or to prevail upon them, and upon other nations to believe in *Chriſt*: In all the other evidences which came before to win men to that faith in *Chriſt*, on which the pardon of their ſins depended, God had ſtill a reſerve, and reſolved upon ſome farther means when they had proved ineffectual. If the teſtimony of *John* the *Baptiſt*, that he was the *Chriſt*, if the innocency of our *Saviour*'s life, if the wiſdom of his words, the heavenly nature of his doctrine, and all the *miracles* by which it was confirmed, proved ineffectual to perſuade that perverſe generation to receive, and own him as their promiſed *Meſſiah*; God ſtill reſolveth, yea, he had promiſed to ſend this *Holy Ghoſt*, as a more powerful evidence *to convince the world of ſin, becauſe they believed not in* him, and of the *righteouſneſs* of him whom they had hitherto rejected: Hence when the *Holy Ghoſt* in this miraculous manner had fallen down on the *Apoſtles*, and enabled them *to ſpeak with tongues, and propheſy*; *this is that*, ſaith St. *Peter*, *which*

was

was spoken by God, in those words of Joel, In the latter days I will pour my Spirit upon all flesh, and your sons and your daughters shall prophesy, Acts 2. 16, 17. And again, v. 38, 39. *Repent and be baptized in the name of the Lord Jesus, for the remission of sins, and ye shall receive the Holy Ghost; for the promise is to you and to your children.* When therefore the *Apostles*, being endued with this power from on high, had been *Christ's* witnesses, *throughout Judea and Samaria, and to the ends of the earth*, God had done all that he designed, to bring men to the faith of *Christ*; so that when many would not be persuaded by it, but instead of being convinced and reclaimed, proceeded to slight and despise, yea to revile and *blaspheme* it; God was unalterably resolved to strive no more with them, but to let them *die in their sins*: And therefore it is observable, that when the *Jews* had thus resisted the *Holy Ghost*, *contradicting and blaspheming that Holy Spirit*, by which they preached unto them, *Acts* 13. 45. they give them over as desperate, and persons in whom that of the *Prophet* was fulfilled, *Behold, ye despisers, and perish*, ver. 41. and therefore *turn unto the Gentiles*, ver. 46. Chap. 28. 28. And St. *Paul* represents them as persons *given up to a spirit of slumber*, and judicial blindness, *Rom.* 11. 8, 9. and so rejected from being any more God's Church and people.

And as this was the last, so was it the most powerful evidence: As for the working of miracles and casting out of devils, the *heathen priests* and *exorcists*, and many of the *Jews* pretended to them; our *Saviour* also foretold of the *false Christs* and *false Prophets*, that they should *work signs and miracles* sufficient to seduce, *if it were possible, the very elect*, Matth. 24. 24. and the *Apostle*, that *Satan* should come among those, who *received not the truth in the love of it, with strong delusions, and with all deceivableness of unrighteousness, with all power, signs, and lying wonders*, 2 Thess. 2. 8, 9, 10. but yet none ever did, or could pretend unto these inward gifts and operations of the *Holy Ghost*, such as enabled the illiterate to speak with all kind of unknown tongues, and to interpret the tongues of others, and to discern the secrets of mens hearts, and *understand all mysteries* by an internal inspiration and illumination, and much less to confer gifts on others by imposition of their hands, as the *Apostles* did: When therefore *Christians* saw those gifts exercised continually in their assemblies, and daily conferred on persons at their baptism, they could scarce have a stronger evidence of the truth of the *Christian* faith, and therefore could not blaspheme those gifts by which it was so wonderfully confirmed, without the utmost degree of infidelity. And therefore,

2*dly*, This sin is represented as unpardonable, because the faith of such perverse and stubborn persons is impossible, they having rejected all the evidence that can be offered for their conviction, and all the motives that can be tendred to provoke them to repent of their infidelity. So St. *Paul* speaks, in case of those, who living under this dispensation of the *Holy Ghost*, did yet *apostatize* from *Christianity* to *Judaism*, or *heathenism*; *let us not go about to lay again the foundations of repentance and faith towards God*, which were the doctrines they first preached to the *Jew* and *Gentile*; *of baptism*, by which believing they made profession of the *Christian* faith, and covenanted to perform the duties it required of them; *of imposition of hands* of the *Apostles*, by which they after baptism received the *Holy Ghost*; of the *resurrection of the dead*, which was the glorious promise by which all *Christians* were encouraged to be *stedfast, immoveable, and always abounding in the work of the Lord*; and of *a future judgment*, by which they were terrified, and affrighted from falling off from that obedience: *For it is impossible*, saith the *Apostle*, *for them who have been once enlightned*, as *Christians* were in *baptism*, which therefore, from the beginning of *Christianity* was called *illumination*, as appears from the testimonies of *Justin Martyr*, *Irenæus*, and *Clemens* of *Alexandria*; *and who have tasted of the heavenly gift, and have been made partakers of the Holy Ghost*, which they received by the imposition of hands, *and who have tasted of the good word of God*, i. e. have been acquainted with that Gospel, which affords the promise of remission of sins, and of justification here, and of a resurrection to eternal life hereafter, *and have felt the powers of the world to come*, i. e. the powerful persuasions which the doctrine of a future judgment administers to repentance, a new life, and stedfast perseverance in the *Christian* faith; and after all these engagements to persevere in the profession of it, fall away from it by *apostacy* to *Judaism*, or to *heathenism*; *to renew them to repentance*, Heb. 6. 2, 3, 4, 5, 6, 7. Because you cannot lay again any other motive or foundation to it, than hath been already laid; you cannot call upon them to *repentance*, and to faith in God by any other arguments, than by those miracles by which they were at first induced to believe; you cannot incite them to be

true to their profeſſion by any other engagements than thoſe which they had made in *baptiſm*, you cannot give them any higher evidence of the truth of *Chriſtianity*, than that of their participation of the *Holy Ghoſt*; no greater motive to continue ſtedfaſt in the *Chriſtian* faith, than is the promiſe of an happy reſurrection to eternal life; nor propoſe any thing more dreadful to affright them from *apoſtacy*, than are *the terrors of a future judgment*; and ſo you can do nothing to renew them to repentance which hath not been already ineffectually performed in order to that end.

AN APPENDIX

To Chapter the Twenty-fourth.

GROTIUS, in his Notes on the third verſe of this Chapter, makes theſe three queſtions to refer to three ſeveral epochas, *viz.*

1. The queſtion, *When ſhall theſe things be?* To the time of the deſtruction of the temple: And this, ſaith he, our Saviour anſwers to *ver.* 23.

2. The queſtion concerning his παρουσία, or *advent*, to ſet up his kingdom; which he refers to the time of *Conſtantine*, but others to the time of the general converſion of the *Jews*, and the *Millennium*; and of this time, ſay they, Chriſt ſpeaks from the 23d to the 30th verſe.

3. The queſtion concerning *the end of the world*; and of this, ſaith he, Chriſt ſpeaks from the 30th verſe to the end of the Chapter.

I on the contrary do aſſert, that at leaſt to the 34th verſe, *Chriſt* ſpeaks only of the deſtruction of the temple, the city and people of *Jeruſalem*, and of the *Jewiſh* nation.

Now that the παρουσία, or *advent of the Son of man*, belongs not to his coming to deſtroy *Jeruſalem*, but to another coming of this Son of man to ſet up his kingdom, he proves, becauſe the words here, from *ver.* 22 to the 27th, are like thoſe in which our Lord ſpeaks of his kingdom, *Luke* 17. 22. to the end; but that *Chriſt* there, from *ver.* 22. to the end, is ſpeaking of the time when the *Jews* ſhould be in *great diſtreſs* by the *Roman* army, and ſhould periſh by it, and when *Chriſt* ſhould come to execute his vengeance on them, is exceeding evident from the words, and is there alſo confeſſed by *Grotius*: For, ſay St. *Matthew*, *Mark*, and *Luke*, *When you ſhall ſee Jeruſalem compaſſed about with armies, let him that is on the houſe-top not come down to take any thing out of the houſe; nor let him that is in the field*, &c. *for theſe are the days of vengeance:* And the words of the ſame St. *Luke*, Chap. 17. 31. run thus, *On that day, he that is on the houſe-top, and his ſtuff in the houſe, let him not come down to take it away, and likewiſe he that is in the field*; who ſees not now, that *that day*, Luke 17. is the ſame with *the days of vengeance?* Chap. 21. Now this one obſervation confounds all theſe ſeveral *epochas*, into which ſome have divided this Chapter. For,

1*ſt*, Hence it appears, that the time when they ſhould ſay, *See here, and ſee there is the Son of man*, Luke 17. 22, 23. *viz.* he that is *to deliver Iſrael*, Luke 24. 21. *to ſave them from their enemies*, Luke 1. 71, 74. is the very time preceeding the deſtruction of the *Jewiſh* nation. For when thoſe days of tribulation come upon them, ſaith St. *Mark*, Chap. 13. 19, 21. St. *Matthew*, Chap. 24. 21, 23, 26. then ſhall they ſay to you, *Lo, here is Chriſt, and there is Chriſt*; and this is ſtill more evident from *Matth.* 24. 26. *when they ſhall ſay, Behold he is in the deſart, go not forth*, for this they often ſaid before their deſtruction. See the Note there.

2*dly*, Hence it muſt follow, that the *falſe Chriſts* and *falſe Prophets* mentioned, *Matth.* 24. 24. muſt alſo be contemporary with the times *of tribulation* preceeding that deſtruction, and that they muſt riſe up as *falſe Chriſts*, by pretending to

deliver *Iſrael*; and as *falſe Prophets*, by declaring to them ſalvation as from God; for the appearance of theſe very perſons to deceive, is given as the reaſon why *they ſhould not follow or believe them* who ſaid, *Lo, Chriſt is here*, or, *lo, he is there*, Matth. 24. 23, 24. Mark 13. 21, 22.

3*dly*, Hence it appears, that the παρουσία, *coming of the Son of man* like lightning, muſt be at the ſame time; not only becauſe it is given in St. *Matthew* as a reaſon why *Chriſt* was not then to be looked for in deſarts, or in ſecret chambers; and, *Luke* 17. 24. as a reaſon *why they ſhould not follow them, who would then ſay, See, he is here*, or *ſee, he is there*; but alſo, becauſe St. *Matthew* aſſigns this as the reaſon of that conſpicuous appearance, that *where ever the body* (of the *Jews*, the *carcaſe*) *is, there would the eagle* (i. e. the *Roman* army) *be gathered together*, to prey upon, and to deſtroy them.

4*thly*, Hence it appears, that when it is ſaid, *Matth.* 24. 37, 38, 39. *As it was in the days of Noah, ſo alſo ſhall the coming of the Son of man be:* This alſo muſt refer to the ſame time, though theſe words may alſo refer to the day of judgment, and be then accompliſhed; for the ſame words, *Luke* 17. 26, 27. are mentioned by *Chriſt*, and then it follows, *In that day* (*viz.* of his coming) *he that is on the houſe-top, and his ſtuff in the houſe, let him not come down to take it away:* which, as we have proved, reſpects the time preceeding the deſtruction of *Jeruſalem*.

5*thly*, Hence it appears, that the words following in St. *Matthew*, ver. 40, 41. *Then ſhall two be in the field, two grinding in the mill, the one ſhall be taken, and the other left*, refer to the ſame time alſo, as well as to the day of judgment; for when *Chriſt* had ſaid theſe words to his diſciples, *Luke* 17. 35, 36. they enquire, *Where, Lord, ſhall this be?* And he anſwers, *ver.* 37. *That where ever the body is, thither ſhall the eagles be gathered together*; which, as is proved already, refers to the ſame time.

Hence then it is manifeſt, there can be no ſuch interval in this prophecy as ſome imagine, *viz.* an interval of above 1700 years betwixt what is ſpoken of the deſtruction of *Jeruſalem*, to *ver.* 23. and what is ſpoken of the *Millennium* from thence to *ver.* 30.

Arg. 2. Moreover, that what is aſſigned as a ſecond *epocha* to follow the firſt, according to *Grotius*, three or four hundred years after, and, according to others, almoſt 1700 years after, was indeed to happen in or about the firſt period, is evident from moſt of the paſſages recorded from *ver.* 23. to the 34th. Of the 23d, 26th, 27th, 28th, verſes, this hath been proved already.

That thoſe words, *ver.* 24. *For there ſhall ariſe falſe Chriſts and falſe Prophets*, belong to the ſame period, as it hath been proved already from the connective particle *for*; which ſhews this verſe is introduced as a reaſon of what was ſaid in the foregoing verſe; ſo alſo is it proved from the words following, *ver.* 25. *Behold, I have told you before*, viz. *ver.* 5. by ſaying, *Many ſhall come in my name*, (i. e. as falſe pretenders to be the *Chriſt*, and that *Prophet* which ſhould come into the world,) *and ſhall deceive many*; which words undoubtedly belong to the firſt interval. So when St. *Mark* had introduced *Chriſt* ſpeaking the ſame words, *ver.* 22. he adds, *ver.* 23. *See to it, behold I have foretold you all things*, viz. all that related to theſe perſons, *ver.* 6. and therefore St. *Luke* having given us *Chriſt*'s words thus, *Chap.* 21. 8. *Many ſhall come in my name, ſaying, I am Chriſt, and the time draweth near*; he adds thoſe words, *Go not after them*; which are the ſame in ſenſe with thoſe that go before, and follow in St. *Matthew*, *Believe them not*; and upon that account he doth not at all repeat thoſe words, as do St. *Matthew* and St. *Mark*.

2*dly*, St. *Mark* ſaith, *ver.* 24. In thoſe days, after this tribulation, (*mentioned* ver. 19.) *the ſun ſhall be darkned*; it ſhall be thus immediately after this tribulation, ſaith St. *Matthew*, ver. 29. Now, can that, which was not to happen till 1700 years *after this tribulation*, be ſaid to happen, either *immediately after* that tribulation, or *in thoſe days?*

3*dly*, They both go on, and ſay, *And then ſhall appear the ſign of the Son of man coming in the clouds*, viz. *in thoſe days, and immediately after that tribulation*, Matth. 24. 30. *then ſhall they ſee the Son of man coming in the clouds with power and great glory*, ſurely not 1700 years after the deſtruction of *Jeruſalem*; for, why then did our *Saviour* ſay to them that crucified him, ἀπ' ἄρτι, *Within a little while ſhall ye ſee the Son of man coming in the clouds?* Matth. 26. 64.

4*thly*, The 31ſt verſe following thus in St. *Matthew*, *And he ſhall ſend*; and in St. *Mark* thus, καὶ τότε, *And then he ſhall ſend his angels, and ſhall gather his elect*, ſhew evidently, That *the gathering of the elect* there mentioned, muſt happen then.

5*thly*, The 33d verſe follows thus, *When all theſe things ſhall come to paſs, then know ye* ὅτι ἐγγύς ἐστι, *that it is near:* Now theſe words, if they be rightly rendred by our tranſlation, *it is near*,

near, do neceſſarily refer to the deſtruction of *Jeruſalem*, mentioned, *Luke* 21. If they refer to the coming of the Son of man, as is more probable, from the words of St. *Paul*, Phil. 4. 5. ὁ κύριος ἐγγύς, *The Lord is at hand*; and of St. *James*, Chap. 5. 7, 8, 9. *The coming of the Lord* ἤγγικε, *is at hand, and the judge ſtandeth at the door*; they alſo muſt refer to the coming of the Son of man to the deſtruction of *Jeruſalem*, as they do in St. *James*, Chap. 5. 7. ſee the Note there; and as we have proved the coming of the Son of man doth in the foregoing places of this Chapter, and in St. *Luke* 17. And this is ſtill more evident from the variation of the phraſe in St. *Luke*, *Lift up your heads, for the kingdom of God draweth nigh*; for as this being given as an encouragement to *Chriſt*'s diſciples, then to perſevere under theſe tribulations, and to *poſſeſs their ſouls in patience*, muſt reſpect thoſe of that generation, and not thoſe *Chriſtians* which were to live above 1700 years after; ſo *the kingdom of God*, mentioned by St. *Luke*, enforceth the ſame ſenſe, ſince *Chriſt*, in all theſe three *Evangeliſts*, had told them, *There were ſome then alive that ſhould not taſte of death, till they ſaw the Son of man coming in his kingdom*, Matth. 16. 28. or, *till they ſaw the kingdom of God coming in power*, Mark 9. 1. Luke 9. 27.

Laſtly, Our *Saviour* adds, *ver.* 34. *This generation ſhall not paſs away till all theſe things be fulfilled*; which ſhews, that this relates to that which was to be done in that age: For this generation, ſaith *Grotius*, is, ejus ætatis homines, *the men of his age*, as hath been fully proved there; and this, ſaith he, *Chriſt* ſpake, templum oſtendens, *ſhewing them the temple*; and ſurely then, he ſpake this of the deſtruction of the *temple*.

Object. 1. But againſt this opinion it is objected, *1ſt*, That theſe words of St. *Matthew*, *Then ſhall all the tribes of the earth* (or land) *mourn, and then ſhall they ſee the Son of man coming in the clouds of heaven with power and great glory*, cannot relate to the deſtruction of *Jeruſalem*, becauſe St. *John*, who writ his prophecy long after the deſtruction of *Jeruſalem*, ſaith thus, *Rev.* 1. 7. *Behold he comes with clouds, and every eye ſhall ſee him, and they who pierced him, and all the tribes of the earth ſhall weep becauſe of him.*

Anſw. But to this objection *Grotius* himſelf gives a ſufficient anſwer, by ſaying, Novum non eſt eadem verba, præſertim ex prophetis petita, diverſis rebus aptari, *It is no unuſual thing to adapt the ſame words taken from the Prophets*, as theſe are from *Zach.* 12. 12. to divers events, eſpecially when they reſpect the ſame ſubject, and relate to the ſame people. Now, after the deſtruction of *Jeruſalem*, in the 18th of *Trajan*, the *Jews* became ſeditious again in *Lybia, Cyrene, Egypt, Alexandria, Meſopotamia*, and that war extinguiſhed, πολλὰς μυριάδας Ἰουδαίων, *many myriads of Jews*, Euſeb. H. Eccl. l. 4. c. 12. And after that, from the 16th to the 18th of *Hadrian*, they rebel again; and then an innumerable multitude of men, women, and children, periſhed with *Barchochebas* their leader; and they are utterly ſuppreſſed, and from thenceforth not permitted to ſee *Jeruſalem*, Chap. 6. and had not St. *John*, ſeeing theſe things by the ſpirit of prophecy, ſufficient occaſion, upon theſe accounts, to adapt theſe words of *Zachary* to the like calamities befalling the ſame perſons?

Object. 2. St. *Matthew* and St. *Mark* ſay, *Of that day and hour knoweth no man, no, not the angels of heaven, nor the Son, but the Father only*, Matth. 24. 36. Mark 13. 32. which ſeems not to be true of the deſtruction of *Jeruſalem*, foretold ſo punctually by *Daniel*, but only of the day of judgment, of which the *ancients* did generally interpret theſe words.

Anſw. About the time to which theſe words refer, I ſhall not much contend; for the preceding words being theſe, *heaven and earth ſhall paſs away*; theſe words may bear this ſenſe, *But of the time when heaven and earth ſhall paſs away, knoweth no man*; and therefore in the *paraphraſe*, I have ſo interpreted the following words, as to relate to both theſe times; the deſtruction of the *Jewiſh* nation, being an argument, and a ſymbol of the *general judgment*.

AN

AN APPENDIX

To Chapter the twenty-ſixth:

In an anſwer to an objection of Crellius *againſt* Chriſt's *ſatisfaction.*

THE great objection which *Crellius* makes againſt Chriſt's ſatisfaction is to this effect, That the death *Chriſt* ſuffered for our ſins was only temporal; the puniſhment we deſerved, and therefore ſhould have ſuffered in our perſons for them, was eternal death: *Chriſt* therefore did not ſuffer the puniſhment of our iniquities, becauſe he did not ſuffer an eternal puniſhment. To this I anſwer,

Anſw. 1*ſt*, By confeſſion, that our Lord did not ſuffer the *torments* which the damned ſhall hereafter ſuffer; for that, in the midſt of all his agonies, he lay not under any deſperation, or under any ſenſe of the anger or indignation of God againſt him, is evident from what hath been diſcourſed on *ver.* 38. of this Chapter.

2*dly*, It alſo is confeſſed, That he could not ſuffer *death eternal*, or eternal puniſhments; for his ſufferings and death laſted not three days: To ſay, he ſuffered theſe puniſhments *intenſively*, is (1.) To ſpeak improperly, ſeeing eternity applied to puniſhments, plainly reſpecteth the duration, not the intenſion of them. (2.) It is certain, our Lord ſuffered only in his human nature; now that was not capable of ſuch intenſive puniſhments as could be equal to the eternal puniſhment of the whole world, for which he died; nor can the dignity of the perſon be conſidered here; for tho' that makes the ſufferings more valuable, it doth not make them either more durable, or more intenſe, ſeeing a *peaſant* ſuffers as much, and as long, by hanging on a croſs, as doth a *Prince*. And (3.) Wherein did he ſuffer ſuch intenſive puniſhments as could be any way equivalent to the eternal torments of the damned? Not in his ſoul; for, could that ſoul which knew no ſin, ly under a remorſe of conſcience for any thing that he had done; Could *the worm that never dies*, lodge in his ſacred breaſt? Could he, who, *for the joy that was ſet before him, endured the croſs*, lie under any ſenſe of God's unchangeable diſpleaſure? Under an abſolute deſpair of any better ſtate? Could he, who knew *his ſoul ſhould not be left in Hades, nor ſhould his body ſee corruption*, lie under any apprehenſion of an unavoidable pain, or of no releaſe from what he was to ſuffer? Now in theſe things conſiſt the miſeries and torments of the damned ſpirits; and, ſince it was impoſſible the Holy *Jeſus* ſhould thus ſuffer in his innocent and ſpotleſs ſoul, it was impoſſible that he ſhould ſuffer in his ſoul thoſe puniſhments which are equivalent to the puniſhments of damned ſpirits; nor could he ſuffer theſe eternal puniſhments in his body, for that could only die, by what he ſuffered on the croſs.

Again, as it was impoſſible, that *Chriſt* ſhould ſuffer death eternal, ſo was it unneceſſary that he ſhould do it; it was unneceſſary that he ſhould do it for the ſake of the impenitent, and unbelievers; for they, in their own perſons, are by the order and decree of God, to ſuffer an eternal death; and why ſhould our Lord ſuffer that for them, which, notwithſtanding all that he had ſuffered, they muſt in their own perſons actually ſuffer? No ſacrifice for ſin, not even that of our bleſſed Lord, can avail any thing for the impenitent and the ungodly; becauſe it cannot, merely as being offered, render them pure from habitual ſin, it cannot *create in them the clean heart*, it cannot give them *a divine nature*, or a likeneſs to God, and ſo it cannot fit them for a ſtate of happineſs, or exempt them from being everlaſtingly excluded from the face of God, and ſo for ever miſerable. Why therefore ſhould our *Saviour* ſuffer ſuch direful puniſhments for them, who,

who could receive no benefit from what he ſuffered? As for true penitent believers, *Chriſt* came to ſave them from the wrath to come, by ſuffering, to obtain grace and mercy for them in the pardon of their ſins, and to eſtabliſh that new covenant in his blood, in which God promiſeth *to be merciful to their iniquities, and to remember their ſins no more, and to juſtify them freely by his grace, through the redemption that is in Jeſus:* Now, had Chriſt ſuffered for them death eternal, or all that juſtice could demand by way of puniſhment, for them in whoſe ſtead he ſuffered, what need had he to ſuffer to procure this rich grace and mercy, in the pardon of thoſe ſins for which he had already paid the utmoſt farthing? Or, how then did he eſtabliſh a new and better covenant of his blood, ſeeing no covenant did, or could require more than the full puniſhment which our ſin deſerved? Or, how was this a covenant, *to be merciful to our iniquities?* Where, *laſtly*, is the grace and freeneſs of that juſtification, which, after a full payment, imputeth only to me nothing of that debt which is entirely diſcharged?

Anſw. 2. I ſhall not inſiſt upon it, though it be very true, that the words *death eternal* are never mentioned in the *Old* or the *New Teſtament*, but only ſhall obſerve from *Covarruvias*, and others, that, to a *ſurrogation* in the caſe of puniſhment, it is not requiſite the *ſubſtitute ſhould ſuffer what is accidental*, but only that which is *eſſential to the puniſhment*. Now to apply this to our purpoſe, let it be noted,

1ſt, That death is *accidentally* to us eternal, becauſe we have no power, being dead, to raiſe our bodies unto life; nor have we any promiſe, that our dying bodies *ſhall not ſee corruption;* or becauſe ſin had given *Satan* a power to detain us in that ſtate till Chriſt had made a ſatisfaction for it, death neither was, nor could be ſo to Chriſt, who knew no ſin, becauſe he had this power to reaſſume his life, and had a promiſe that *his body ſhould not ſee corruption;* but ſtill his death was both as truly, and as much death, as that which ſinners ſuffer in the body, becauſe it was as much the diſſolution of the ſoul and body, and the ceſſation of the functions of human life in Chriſt, as it is in them; that therefore our Lord *Jeſus* ſhould redeem us from eternal death, it was not neceſſary that he ſhould ſuffer the ſame death, but only that he ſhould atone for that ſin, which made us ſubject to death, and procure for us a bleſſed reſurrection by his death, which he hath done: *For as by man came death, by man alſo came the reſurrection of the dead; and as in* Adam *all men die, ſo in* Chriſt *ſhall all be made alive*, 1 Cor. 15. 21, 22.

2dly, Moſt of the evils which the ſoul ſuffers after death, are alſo accidental, and may more properly be ſtiled the neceſſary conſequents than the formal and poſitive puniſhments of ſin. For inſtance, that ſouls departed, are deprived of the love of God, are objects of his wrath, and are excluded from his preſence, is not merely becauſe they are ſouls ſeparated from the body; for pious ſouls, when ſeparated from the body, are entirely exempted from theſe evils; but this ariſeth from the natural purity and holineſs of God, and the defilement and impurity which their unhappy ſouls lie under; it is becauſe *God is of purer eyes than to behold iniquity, neither ſhall evil dwell with him;* there being *no communion betwixt light and darkneſs;* and becauſe nothing *which is defiled or unclean can enter into the new Jeruſalem*, or be capable of enjoying happineſs from God. The worm of conſcience, the deſpairing and direful expectations which follow this ſenſe of loſs, and this excluſion from God's preſence, are alſo natural reſults of the ſoul's ſeparation in an impenitent ſtate, and an unſanctified condition, and of its being conſcious of its own doom, and of thoſe wilful follies which did ſubject it to that doom, Chriſt being then the Lamb of God, not having *ſpot or blemiſh;* he being ſuch an *High-prieſt, who was holy, harmleſs, ſeparate from ſinners*, he could not be expoſed to the evils conſequent to the ſeparation of unholy ſouls. And that his members might alſo be exempted from them, he was not only to ſuffer for them; ſince, as I have obſerved, the ſufferings of another for us, can never of themſelves render us holy, renew our natures, and make us like to God; but he was alſo to make them holy by his word and ſpirit, *by the waſhing of regeneration, and renewing of the Holy Ghoſt;* whence we are ſaid to be *juſtified by the name of the Lord Jeſus*, but to be *ſanctified by the Holy Spirit of God*, 1 Cor. 6. 11. And upon this ſanctification depends our intereſt in the blood of Chriſt; for, *if we walk in the light as God is in the light, we have communion with him, and the blood of Chriſt cleanſeth us from all ſin*, 1 John 1. 7. And though Chriſt doubtleſs ſuffered *to redeem us from all iniquity, and purify to himſelf a peculiar people zealous of good works;* yet is it ſaid, that he gave himſelf to the death for us, that he *might cleanſe us by the waſhing of water and the word*, Epheſ. 5. 26. His death is indeed a moſt powerful motive to holineſs of life, but yet it is the immediate fruit of his Holy Spirit, and his Word. It was alſo neceſſary for this end, that he ſhould purchaſe for us an entrance into the holy of holies, that he ſhould

should there appear before God with it; for by this, saith the *Apostle*, we obtain a liberty of entrance into the holy place, *Heb.* 10. 19.

3*dly*, The resurrection of the bodies, and union of the souls of wicked men to them, is the natural result of that impartial justice, which will *render to every man according to what he hath done in the flesh*: That being raised, and sentenced to condemnation, and punished with everlasting separation from the presence of the Lord, they are tormented in the flames, which will then seize upon that world, which is *reserved unto fire against the day of judgment, and perdition of ungodly men*, 2 Pet. 3. 7. happeneth, because they are not able to convey themselves out of those flames, and are not worthy to be snatched up to heaven, and *live for ever with the Lord*; that then Christ might exempt the members of his body from these punishments, it was not necessary that he should descend to hell, or be cast into those flames, but only that he should free them from condemnation at that day, as he most certainly hath done, *there being no condemnation to them that are in Christ Jesus*, and that they should be *caught up by him into the clouds, to meet the Lord in the air, and so to be for ever with him*, as the *Apostle* saith they will, 1 *Thess.* 4. 17.

Answ. 3. I add, That though Christ did not undergo eternal punishments, yet did he suffer such evils as contained some analogy, and bore some resemblance to those which sinners do, or are to suffer, and which he would not otherwise have suffered, had he not been punished for our sins. For,

1*st*, As the sinner lieth under the sentence of condemnation, and is sure to find a publick exemplary judgment; so was our *Saviour* solemnly condemned, and sentenced as a *malefactor*, not without semblance of justice, and of law to warrant their proceedings; for we, say the *Jewish doctors*, would not deliver up this *Jesus, were he not a* notorious *malefactor*. They lay upon him the imputations of an *impostor, a seditious person, a perverter of the nation*, a rebel unto *Cæsar*, and a *blasphemer* against God, pretending to desire his execution out of pure zeal unto their law; *for by our law*, say they, *he ought to die, because he maketh himself the Son of God*; thus was he *numbered with the transgressors*.

2*dly*, As sinners will be exposed to shame and ignominy at the great day of judgment, before men and angels, so did *Christ* suffer a very ignominious and shameful death; the punishment he endured, was *servile supplicium*, that punishment which only *slaves* did suffer by the (a) *Roman* law, it was attended with all the mockeries and flouts, affronts and obloquies, his enemies could cast upon him; as for the *rulers*, ἐξεμυκτήριζον, *they reviled, and snuffed up their noses at him*, and they that went by, ἐβλασφήμουν, *wagged their heads, and* with their tongues, *vented their blasphemies* against him, *Luke* 23. 35, 36. He himself declares to his *disciples*, that he ought to suffer these indignities, that he ought ἀποδοκιμασθῆναι, to be *reprobated* by the *Chief-priests, and elders of the Jews*, Luke 9. 22. ἐξουθενηθῆναι, *to be vilified, and set at nought by them*, Mark 9. 12. This condemnation, and this shame, was therefore part of what he was designed to suffer for us. And,

3*dly*, Whereas sinners are obnoxious to sufferings in their bodies, he suffered in his body a death so painful, that the most exquisite afflicting torments are stiled *cruciatus*, from the cross. And surely, he must suffer sharp and pungent grief, when his hands were pierced and nailed to the cross, sustaining thus the weight of his whole body; and by that burden, suffering a continual rack and torture, *when all his bones were out of joint*, by being stretched upon the cross; when he being stretched out thus, was nailed to it, and left to die no other death, but what the sharpness of his pains, and the excess of torments would produce.

4*thly*, He suffered in his soul most dreadful agonies; for he himself declares, That he was *troubled in spirit*, John 12. 27.——13. 21. at what he was to suffer; and that his *soul was full of deadly sorrow*, Matth. 26. 38. See the note there. This we may learn from those strong, earnest, and repeated cries he uttered, to be delivered from this bitter cup, for *being heard in what he feared*, Heb. 5. 7. and yet not freed from suffering death, we may imagine, that his fears were greater than the impressions of mere death could make upon him.

Lastly, Are sinners then to suffer from the hand of God? So do the *scriptures* teach us, that our *Saviour* suffered from his hand, that *he delivered him up for us all*, Rom. 8. 32. and that *he made him sin for us, who knew no sin*, 2 Cor. 5. 21. that is, he in his providence ordered, that he should be dealt with as a *criminal*, or sinful person, for our sakes, who in himself was wholly innocent: It was by men who acted in his name, and claimed his authority, that he was sentenced to death; it was by them who sat in *Moses's chair*, that he

(a) Dr. *Pearson* on the Creed, *p.* 206.

was judged worthy of death, and by his *vicegerents*, that he was delivered up to be crucified; and therefore he tells *Pilate*, *He could have no power over him, had it not been given him from above*, John 19. 11. *It pleased the Lord to bruise him*, saith the *Prophet*, *and to put him to grief, and to make our sins to meet upon him*; and what men did against him, was only that which *God's hand and counsel determined before to be done*, Acts 4. 28. so that, although I dare not say, that he was smitten by the immediate hand of God, yet do these *scriptures* seem to teach, that what he suffered from the hand of man, befel him by the over-ruling providence of him, *who orders all things according to the counsel of his will.* Now, from this fair resemblance betwixt what our Lord actually suffered, and what sinners had deserved to suffer, there seems sufficient ground to say, he bore the punishment of our iniquities, and suffered in our stead, although he did not undergo what accidentally the sinner was to suffer, and what it was impossible for him to suffer, being innocent and perfectly holy: Had not our Lord been holy in perfection, and separate from sinners, he must have suffered for his own sins; and so he could have been no *Saviour* to us, by his sufferings; and being thus holy, he could not be obnoxious to the punishments I say he did not suffer: Now, is it not unreasonable to say, *Christ* could not suffer in our stead, or for our sins, unless he suffered that eternal death we had deserved? since, this is plainly to affirm, he could not suffer in our stead, had he not been a sinner as we were, *i. e.* had he not been incapable of suffering for us, and liable to suffer for his own offences.

THE

THE PREFACE TO THE Gospel of St. Mark.

IN confirmation of the *authority* of these two ensuing *Gospels*, let it be considered,

1st, That two things have been already proved in the general preface to the *Gospels*, viz. (1.) That all the *four Gospels* were received from the beginning, by the whole Church of Christ, as genuine, and never questioned by any besides *hereticks*. (2.) That they were owned as their rule of faith, and writings of divine inspiration; and that therefore (a) copies of these *Gospels* were carried by the disciples of the *Apostles*, or *apostolick* men, into all countries, whither they went to build up the Churches planted by their hands.

2dly, (b) *Eusebius* farther adds, that it was related, That the three other *Gospels* being come to the knowledge of all men, and so to St. *John*'s knowledge, he approved of them, and gave in his testimony to the truth of them.

3dly, Concerning this Gospel of St. *Mark* in particular, (c) *Eusebius* informs us from *Clemens* of *Alexandria*, and *Papias*, That when it was indited by him, St. *Peter* being informed of the writing it by the revelation of the *Holy Ghost*, confirmed it as a writing to be read in the Churches; which sure he would not have done, had he not found it an exactly true and authentick record of the things related in it. And as for the Gospel of St. *Luke*, (d) *Origen* declares, That it was τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον, the Gospel praised by St. *Paul*, plainly referring to those words of the *Apostle*, 2 Cor. 8. 18. The brother, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, *whose praise is in the gospel throughout all the Churches.*

Now, if these things be true, we must allow the truth of what (e) *Tertullian* saith, That these *apostolical* men writ these *Gospels*, *sed non soli, sed cum apostolis*, but this they did not alone, but with the *Apostles*; and that the Gospel of St. *Mark*, *Petri adfirmetur*, might be stiled the Gospel of St. *Peter*; and that of St. *Luke*, *quod Paulo adscribere solent*, which the *ancients* ascribed to St. *Paul*, might truly bear those titles; not as being dictated by, or being any extract, or compendium of the doctrine which they preached to the Churches, but as being approved by them; and then the authority of St. *Mark*'s *Gospel* depends on the authority of St. *Peter*, and the authenticknes of St. *Luke*'s on the authority of St. *Paul*, and both upon the approbation of the Apostle *John*. As then this *axiom* obtained among the *Jews* as an unquestionable rule, that *he is to be admitted as a Prophet, whose prophecy is confirmed by the testimony of an undoubted Prophet*; so, by parity of reason, he must be admitted as a true *Evangelist*, whose *Gospel* is approved by an *Apostle*, of whose authority to indite a *Gospel*, there is no doubt; which is, according to these testimonies, the case as to the Gospels of St. *Mark* and *Luke*. But, I confess, I cannot fully acquiesce in this last ground, of the *canonical authority* of these two *Evangelists*,

(a) Euseb. H. Eccl. l. 3. c. 37. (b) L. 3. c. 24. p. 93.
(c) Κυρίῳ τῷ γραφὴν ἐς ἐπίδειξιν τῆς ἐκλησίας. Hist. Eccl. l. 2. c. 15.
(d) Apud Euseb. H. Eccl. l. 6. c. 25. (e) Contr. Marcion. l. 4. c. 2, & 5.

Evangeliſts, for reaſons which will do no body any good, and therefore ſhall do no body any hurt; and upon this account, I ſhall endeavour, in the preface to St. *Luke*'s Goſpel, to found the authority of theſe two *Evangeliſts*, on principles which to me ſeem more certain.

As for the time and place, when and where this Goſpel was indited, we are wholly in the dark; for all that *Theophylact* ſaith of this Goſpel, that it was written ἐν Ῥώμῃ μετὰ δίκαιον τὴν τοῦ Χριστοῦ ἀνάληψιν, *in* Rome, *ten years after our Lord's aſcenſion*, is certainly a miſtake, and inconſiſtent with all the accounts the Church *hiſtorians* give us, That it was written at the deſire of the *Roman* converts, as an extract of what St. *Peter* had preached there; it being certain, that St. *Peter* never came to *Rome* till ſome years after. See the preface to the epiſtle to the *Romans*, and note on *Chap.* 1. 15. If he died in the 8th of *Nero*, as St. *Jerom*, *Dorotheus*, and *Theophylact* affirm, (f) *Irenæus* muſt miſtake, in ſaying, that he writ his Goſpel after the death of *Peter*, who ſuffered only in the 13th or 14th year of that *Emperor*, or μετὰ τὴν ἔξοδον, after the departure of St. *Peter* and St. *Paul* from *Rome*, ſeeing St. *Paul* went not thence till the 9th of *Nero*; I therefore leave this matter uncertain, as I find it, inclining to the opinion of (g) *Valeſius*, That we have nothing certain touching the *Goſpels* from the *ancients*, but that they were four, and were written by thoſe authors whoſe names they bear, *quo autem tempore, & quam ob cauſam ſcripta ſunt, parum conſtat*, but at what time, and upon what occaſion they were written, it doth not appear.

(f) L. 3. c. 1. (g) Annot. in Euſeb. l. 5. c. 6.

A PARA-

THE GOSPEL of ST MARK.

CHAP. I.

1. THE [a] beginning of the goſpel of Jeſus Chriſt the Son of God, (*was from the preaching of John the baptiſt*, Luke 16. 16.)

2. As it is written in the [b] prophets, (*Malachi, ſaying*, chap. 3. 1.) Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee; (*and Iſaiah, ſaying*, chap. 40. 2, 3. *that when the Meſſiah was about to come to ſave his people from their ſins, there ſhould be*)

3. The voice of one crying in the wilderneſs, [c] Prepare ye the way of the Lord, make his paths ſtraight. (*And accordingly*)

4. John (*who was the very perſon ſpoken of by thoſe prophets, being ſent of God for that end,*) did baptize in the wilderneſs, and preach the [d] baptiſm of repentance, for the remiſſion of ſins; (*and ſo endeavoured to prepare men for the coming of that Meſſiah, who was to ſave his people from their ſins.*)

5. And (*ſo diſpoſed were the people to receive his baptiſm, that*) there went out to him all the land of Judea, and they of Jeruſalem, (*and all the region round about Jordan*, Matth. 3. 5.) and were all baptized of him in the river of Jordan, confeſſing their ſins.

6. And (*this*) John (*being a preacher of repentance, and coming in the power and ſpirit of Elias*, Luke 1. 17. *reſembled him in habit*, 2 Kings 1. 8. *for he*) was clothed with (*a garment of*) camel's hair, and with a girdle of a (*leathern*) ſkin about his loins, and he did eat locuſts and wild honey:

7. And (*he*) preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe, (i. e. *whoſe ſervant I am not worthy to be.*)

8. I indeed have baptized you with water, but he ſhall baptize you with the [e] Holy Ghoſt (*ſent down from heaven, the promiſe of him being made to you and to your children*, Acts 2. 39.)

9. And it came to paſs in thoſe days (*of John's baptiſm at the river Jordan*), that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And ſtraightway coming up out of the water, he ſaw the heavens opened, and the (*Holy*) Spirit deſcending upon him like a dove, (i. e. *in that hovering manner which a dove uſeth when ſhe deſcends or reſts upon any thing.*)

11. And (*then*) there came a voice from heaven, ſaying, Thou art my beloved Son, in whom I am well pleaſed.

12. And immediately the Spirit [f] driveth (*leadeth*, Luke 4. 1.) him into the wilderneſs.

13. And he was there in the wilderneſs [g] forty days, (*which being ended, he was viſibly*) tempted of Satan, and was with the wild beaſts; and (*when Satan had ended his temptation*, Matth. 4. 3, 11.) the angels miniſtred to him.

14. Now after that John was put in priſon (*by Herod*,) Jeſus came into Galilee, preaching the goſpel of the kingdom of God,

15. And ſaying, The time (*foretold for the coming of the Meſſiah*) is fulfilled, and the kingdom of God is at hand; repent ye (*therefore*,) and believe the goſpel.

16. Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother (*gone out of their ſhip, and*) caſting a net into the ſea, (*to waſh it*, Luke 5. 2.) for they were fiſhers.

17. And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men; (i. e. *I will enable you to draw them into the net of the goſpel.*)

18. And ſtraightway (*upon his call*) they forſook their nets, and followed him.

19. And when he had gone a little farther thence, he ſaw James the ſon of Zebedee, and John his brother, who alſo were (*now*) in the ſhip mending their nets (*which they had waſhed, ſee* Luke 5. 2.)

20. And ſtraightway he called them, and they (*upon his call*) left their father Zebedee in the ſhip with the hired ſervants, and went after him.

21. And they went into Capernaum, and ſtraightway on the ſabbath-day he entered into the ſynagogue, and taught (*them.*)

22. And they were aſtoniſhed at his doctrine;

for he taught them as one that had authority (*from God, to do ſo,*) and not as the ſcribes, (*who only told them what were the traditions of their fathers*)

23. And there was in their ſynagogue a man (*poſſeſſed*) with an unclean ſpirit, and he (*the evil ſpirit*) cried out,

24. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us (*before the time appointed for our puniſhment?*) I know thee, who thou art, (*to wit*) the holy One of God.

25. And Jeſus (*being not willing to receive teſtimony from Satan*, v. 34.) rebuked him, ſaying, Hold thy peace, and come out of him.

26. And when the unclean ſpirit had torn (Gr. *And the unclean ſpirit ſhaking or moving*) him, (*ſee note on* chap. 9. 18. *ſo that he fell down*, Luke 4. 35.) and cried with a loud voice, he came out of him.

27. And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What (*ſtrange*) thing is this? what new doctrine is this? for with authority commandeth he even the unclean ſpirits, and they obey him; (*which is an indication that his doctrine is attended with a more than ordinary power.*)

28. And immediately his fame ſpread abroad throughout all the region round about Galilee.

29. And forthwith when they were come out of the ſynagogue, they entered into the houſe of Simon, and Andrew, with James and John.

30. But (Gr. *And*) Simons wifes mother lay ſick of a fever, and anon (i. e. *preſently*) they tell him of her (*condition.*)

31. And (*or, Then*) he came and took her by the hand, and lifted her up, and immediately the fever left her, and ſhe (*being recovered*) miniſtred to them.

32. And at even when the ſun did ſet, (*and ſo the ſabbath was ended*) they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33. And all the city was gathered together at the door (*of Simon's houſe.*)

34. And he healed many that were ſick of divers diſeaſes, and [h] caſt out many devils, and ſuffered not the devils to ſpeak, becauſe they knew him.

35. And in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36. And Simon, and they that were with (i. e. *belonged to*) him, [i] followed after him.

37. And when they had found him, they ſaid to him, All men ſeek for thee.

38. And he ſaid unto them, Let us go into the next [k] towns, that I may preach there alſo, [l] for therefore came I forth (*from this houſe, being ſent by my Father to preach to them alſo*, Luke 4. 43.)

39. And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40. And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying to him, If thou wilt, thou canſt make me clean.

41. And Jeſus, moved with compaſſion, put forth his hand, and touched him, and ſaith unto him, I will, be thou clean.

42. And as ſoon as he had ſpoken (*this,*) immediately the leproſy departed from him, and he was cleanſed.

43. And he ſtraitly charged him, (Gr. *and being earneſt with him to repair inſtantly to the prieſt, he*) forthwith ſent him away.

44. And ſaid unto him, See thou ſay nothing to any man; but go thy way, ſhew thyſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded, for a teſtimony to them (*that thou art cleanſed.*)

45. But he went out, and began to publiſh it much, and to blaze abroad the matter; inſomuch that Jeſus could no more openly enter into the city, but was (*forced to be*) without in deſert places; and they came to him from every quarter.

ANNOTATIONS on Chap. I.

Ver. 1. [a] Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ, *The beginning of the goſpel*, &c.] So ſaith St *Mark*; beginning his hiſtory from *John* the *Baptiſt*, by the fathers ſtiled *the beginning of the goſpel*, becauſe he began his office by preaching repentance as the preparation to receive it, and faith in the *Meſſiah* the ſubject of it. So *Chriſt* himſelf plainly teſtifies, by ſaying, *The law and the prophets were until John, from thence the kingdom of God*, εὐαγγελίζεται, *is preached*, Luke 16. 16. This *goſpel* he ſtiles the goſpel of the Son of God, who was, or *is in the boſom of the Father*, John 1. 18. and came down from heaven, *John* 3. 13. to reveal his *Father*'s will unto us; that ſo we might have worthy thoughts both of the *goſpel*, as being the revelation of it, and of the author, as being ſo intimate with, and ſo nearly related to the *Father*.

Ver. 2. [b] Ὡς γέγραπται ἐν τοῖς προφήταις, *As it is written in the prophets.*] Other copies read, ἐν Ἡσαΐᾳ τῷ προφήτῃ, *in* Iſaiah *the prophet*. So do *Iren. l.* 3.

l. 3. *c.* 11. *p.* 259. *Orig. in Celsum, p.* 60. and on *John, p.* 14. But then it is to be noted, that the former reading is in *Irenæus* twice before in the same chapter thus; *Marcus initium evangelicæ conscriptionis fecit sic, Initium evangelii Jesu Christi Filii Dei, quemadmodum dictum est in prophetis*, p. 256. and after, *Marcus ait, Initium quemadmodum scriptum est in prophetis*, &c. 18. So reads the *Arabic*, so the *Alexandrian* copy, so most *MSS.* so *Theophylact.* And this reading is to be preferred, *1st*, Because it is not so proper to say, As it is written in *Isaiah* the *prophet*, when the citation immediately following is not in *Isaiah*, but in *Malachi*; nor is there one instance of any thing so cited in the *New Testament*. *2dly*, It is the common phrase among the *Jews*, when they cite many passages of the *prophets*, to say, As it is written in the *prophets*: but it is without all example, when two testimonies are taken from two *prophets*, to cite only the last. And hence St *Jerom* saith, *Nomen Esaiæ putamus additum scriptorum vitio*, Com. in Matth. 3.

Object. But *Grotius* objects, That if this had been the true reading, there can be imagined no reason for the alteration of it; whereas, if the other were so, the reason of the change is manifest, *viz.* because St *Mark* cites testimonies out of the *prophets*.

Answ. The reason of the change seems very manifest, it being done in compliance with *Matth.* 3. 3. *Luke* 3. 4. *John* 1. 23. for all these *Evangelists* citing expressly what is written in *Isaiah* the *prophet*, they would have had St *Mark* do so also.

Ver. 3, [c] *Prepare ye the way of the Lord.*] See note on *Matth.* 3. 3.

Ver. 4. [d] Βάπτισμα μετανοίας, *The baptism of repentance.*] This baptism, saith Dr *Lightfoot*, may belong to children, though it be the baptism of repentance, and they know not what repentance means; for it requireth not their repentance at the receiving of this sacrament, but it engageth them to it for the time to come, *viz.* when they shall come to the use of reason and the knowledge of the engagement. And so was it with the children that were circumcised, for they by that sacrament became debtors to observe the whole law, *Gal.* 5. 3. when they knew not what obedience or the law meant; but that bound them to it when they came to years of knowledge and discretion.

Ver. 8. [e] Βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ, *He shall baptize thee with the Holy Ghost,*] καὶ πυρὶ, *and with fire*, Matth. 3. 11. Luke 3. 16. *i. e.* whose symbol is fire or flame. So he descended on the *apostles*, Acts 2. 3. So *Justin Martyr* saith, that when *Christ* was baptized, πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ, *a fire was kindled in Jordan*; and the gospel of the *Nazarenes*, and the *liturgy* of the *Syrians*, that περιέλαμψε τὸν τόπον φῶς μέγα, *a great light shone round the place.*

Ver. 12. [f] Τὸ πνεῦμα αὐτὸν ἐκβάλλει, *The Spirit driveth him out;*] ὤθησε, *he was moved* by the Spirit inwardly to go into the wilderness; so *Luke* 4. 1. ἀνήχθη, *he was led up* from the plains of *Jordan* by the Spirit into the mountains of the wilderness; so *Matth.* 4. 1. the Spirit ἐκβάλλει, *sends him away* into the wilderness: so the word signifies, *ver.* 43. *Jesus* ἐξέβαλλεν αὐτὸν, *sent him away.* See *Matth.* 9. 38.—12. 35.—13. 52.

Ver. 13. [g] Ἡμέρας τεσσαράκοντα πειραζόμενος, *being forty days tempted of Satan——and the angels ministred to him.*] These forty days, saith Dr *Lightfoot*, the *holy angels* ministred to *Christ* visibly, and *Satan* tempted him invisibly: at the end of them *Satan* puts on the appearance of an *angel* of light, and pretends to wait on him, as they did. See Additions, No. 14.

Ver. 34. [h] *He healed many that were sick, and cast out many devils.*] Hence it is evident that the *devils* cast out were not diseases; as also appears from *chap.* 3. 11, 15.—5. 12.—6. 13. See Note on *Mat.* 8. 28.

Ver. 36. [i] Καὶ κατεδίωξαν αὐτὸν, *And Simon and they that were with him followed him.*] Here the *critics* note that τὸ διώκειν, when it respects persons, is usually to *pursue* in an hostile manner, (except here and *Luke* 17. 23.) but when it respects things, it is to *prosecute* with a desire to obtain them: as when we are bid to *follow after charity and hospitality*, Rom. 12. 13.---14. 19. 1 *Cor.* 14. 1. *Philip.* 3. 12, 14. 1 *Thess.* 5. 15. 1 *Tim.* 6. 11. *Heb.* 12. 14. 1 *Pet.* 3. 11.

Ver. 38. [k] Εἰς ἐχομένας κωμοπόλεις, *to the adjoining towns.*] Κωμοπόλεις, *towns*, saith Dr *Lightfoot*, are villages which had a *synagogue* in them, κώμαι villages which had none, πόλεις towns girt about with walls.

Ibid. [l] Εἰς τοῦτο γὰρ ἐξελήλυθα, *For therefore came I forth.* [Εἰς τοῦτο ἐπέσταλμαι, Luke 4. 43. *for therefore was I sent.* Whence it may be granted that going forth, and being sent to preach the gospel, are the same thing, but not when it is said of *Christ*, ἐξελήλυθα, *I came forth from God, and return to God.* See the Paraphrase.

CHAP. II.

1. AND again he entered into Capernaum [a] after ſome days, and it was noiſed (*reported*) that he was in the houſe (*of Simon*, chap. 1. 29.)

2. And ſtraightway many were gathered together (*about it*,) in ſo much that there was no room to receive them, no not ſo much as about the door; and he preached the word unto them.

3. And they came unto him, bringing one ſick of the palſy (*in a bed*) which was born of four (*men.*)

4. And when they could not come nigh to him for the preſs, they [b] uncovered the roof (*of the upper chamber, ſee the note*) where he was; and when they had broken it up, they let down (*to him*) the bed wherein the ſick of the palſy lay.

5. When Jeſus (*by this inſtance*) ſaw their faith, he ſaid to the (*man*) ſick of the palſy, Son, thy ſins (*which brought this diſeaſe upon thee*) be forgiven thee (*as to the temporal puniſhment of them, ſee note on* Matth. 9. 2.)

6. But (*And*) there were certain of the ſcribes ſitting there, and (*upon occaſion of theſe words, thus*) reaſoning in their hearts.

7. Why doth this man thus ſpeak blaſphemies, (*aſcribing that to himſelf which is proper to God alone? for*) who can forgive ſins but God only?

8. And immediately when Jeſus perceived in his ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9. *(For)* whether is it eaſier to ſay to the ſick of the palſy, Thy ſins (*as to their temporal puniſhment*) be forgiven thee, or to ſay, (*effectually, that which is a certain indication of it*) Ariſe, and take up thy bed, and walk.

10. But (*I chuſe to ſay the firſt*) that ye may know that the Son of man hath power, (*even whilſt he is*) on earth, (*thus*) to forgive ſins; (*and then*) he ſaith to the ſick of the palſy,

11. I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe.

12. And immediately he aroſe, took up the bed (*on which he lay,*) and went forth before them all; inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it in this faſhion (*before.*)

13. And he went forth again by the ſea-ſide, and all the multitude reſorted to him, and he taught them.

14. And as he paſſed by (*from thence*, Mat. 9. 9.) he ſaw Levi the ſon of Alpheus ſitting at the receipt of cuſtom, and (*he*) ſaid to him, Follow me; and he aroſe and followed him.

15. And it came to paſs that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples, for there were many (*of them,*) and they followed him.

16. And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they (*judging them unworthy to be converſed with, and a defilement to thoſe who did ſo*), ſaid to his diſciples, [c] How is it that he (*your maſter, who profeſſeth himſelf a prophet and an holy man*) eateth and drinketh with publicans and ſinners?

17. When Jeſus heard (*the Phariſees ſpeak thus,*) he ſaith unto them, (*theſe 'tis moſt neceſſary to converſe with, for*) They that are whole have no need of the (*ſpiritual*) phyſician, but they that are ſick; (*and this is more eſpecially the buſineſs of my prophetic office, for*) I came not to call the righteous, but ſinners to repentance.

18. And (*then*) the diſciples of John and of the Phariſees uſed to faſt, (Gr. *were faſting*) and they (*the diſciples of John*, Matth. 9. 14.) come, and ſay unto him, Why do the diſciples of John and of the Phariſees faſt, but thy diſciples faſt not?

19. And Jeſus ſaid unto them, [d] Can (*it be fit for*) the children of the bridechamber (*to*) faſt, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot (*decently*) faſt.

20. But the days will come, when (*I*) the bridegroom ſhall be taken away from them, and then ſhall they (*have occaſion to*) faſt in thoſe days.

21. (*And he ſaid alſo by way of parable*, Luke 5. 36.) No man alſo ſeweth a piece of new cloth on an old garment, elſe the new piece that filled it up taketh away from the old, (*that being tender, and this ſtrong,*) and *(ſo)* the rent is made worſe, (i. e. *greater.*)

22. And no *(ſkilful)* man putteth new wine into old (i. e. *weak*) bottles, elſe the new wine (*fermenting*) doth burſt the bottles, and (*ſo*) the wine is ſpilled, and the bottles will be marred, (*broken or rent*); but new wine muſt be put into new bottles. (*See* Matth. 9. 16, 17.)

23. And it came to paſs that he went through the corn-fields on the *(firſt)* ſabbath-day (*after the paſſover*, Luke 6. 1.) and his diſciples [e] began, as they went, to pluck the ears of corn, (*and rubbing them in their hands to eat of the corn*, ib.)

24. And the Phariſees (*ſeeing this*) ſaid unto him, Behold, why do they (*by thy permiſſion*) on the ſabbath-day, that which (*according to our traditions*) is not lawful (*to be done upon that day?*)

25. And

25. And he said unto them, Have ye never read what (*is sufficient to justify this action of theirs*, viz. *that which*) David did when he had need, and was an hungred, he, and they that were with him?

26. How he went into the house of God, in the [f] days of Abiathar the high priest, (*see the note*) and did eat the shew-bread, which is not lawful to eat, but for the priests, (i. e. *of which it is not lawful for any but the priests to eat*,) and gave (*of it*) to them that were with him?

27. And he said (*moreover*) to them, The sabbath was made for (*the sake of*) man, and not man for the sabbath; (*now that which was instituted for the sake of another thing, must yield to the good of that for whose sake it was instituted.*)

28. Therefore (ὥστε, *so that*) the Son of man, (*who came to save mens lives, and promote their good,*) is (*doubtless so far*) Lord also of the sabbath, (*as to dispense with the strict rest of it, when he sees it necessary for their good. For the exposition of these six last verses, see the note on* Matth. 12. 1.)

ANNOTATIONS on Chap. II.

Ver 1. [a] Δι' ἡμερῶν, *After some days.*] So *Theophylact*, Δι ἡμερῶν ἀντὶ τῦ διελθόσων ἡμερῶν τινῶν, *after days, that is, when some days were passed.* So *Gen.* 4. 3. in process of time, μετ ἡμέρας, *after days it came to pass.*

Ver. 4. [b] Ἀπεστέγασαν τὴν στέγην ὅπου ἦν, *They uncovered the roof where he was.*] Dr *Lightfoot* upon the place shews, that there was a door in every roof, by which they went from the ὑπερῶον, or *upper chamber upon the roof.* Now these men, knowing that it was this upper chamber to which the *Jews* customarily went up, when they discoursed of the law, or religious things, ascend by stairs or ladders to this roof; and, not finding the door wide enough for the man's bed to go down at, they widen it, by loosening some stones about it, and so let down the *paralytic.*

Ver. 16. [c] Τί ὅτι; *How is it that he eateth?* &c.] Τί for διά τι; *why is it?* or, *wherefore is it?* is very frequent both in the *Old* and *New Testament*; examples from the *Old* are numerous. See *Gen.* 21. 29.—38. 29. *Exod.* 14. 15.—17. 2. *Josh.* 7. 25. *Judg.* 8. 1. 2 *Kings* 6. 33.—7. 3. *Isa.* 1. 11.—3. 15. *Lam.* 3. 39. In the *New*, see *Matth.* 8. 26.—19. 17.—22. 18. *Mark* 2. 24. —8. 17.—10. 18.—12. 15. *Luke* 2. 48, 49 — 6. 41, 46.—22. 46. *John* 1. 25.—7. 19.—9. 27. —10. 20.—14. 22.—18. 21, 23.—20. 13.

Ver. 19. [d] Μὴ δύνανται; *Can the children of the bride chamber fast?*] Because there is little to be observed in this chapter which hath not been explained already, till we come to the 26th verse, I shall here observe the various acceptations of the phrase μὴ δύναται.

And, 1*st*, It signifies that which is unfit, incongruous, or inconvenient to be done, as not suiting with the rules of decency; as when *Moses* says, *Exod.* 8. 26. οὐ δυνάμεθα, *it is not meet* to do so; so *Luke* 11. 7. οὐ δύναμαι, *I cannot rise, and give thee*; and *chap.* 6. 42. πῶς δύνασαι λέγειν; *how canst thou say to thy brother, let me cast the mote out of thine eye?*

2*dly*, That which cannot justly, or without violation of some law, or rule of equity and justice, be performed. So *Deut.* 12. 17. οὐ δύνασαι φαγεῖν, *thou mayst not eat within thy gates the tythe of thy corn.* So *Acts* 10. 47. μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις; *Can any hinder water, that these should not be baptised?* 1 Cor. 10. 21. οὐ δύνασθε, *Ye cannot drink the cup of the Lord, and the cup of devils.* 2 Cor. 13. 8. οὐ γὰρ δυνάμεθα, *For we can do nothing against the truth.*

3*dly*, That which is not agreeable to the Divine Oeconomy, Counsel, or Will. So *Gen* 19. 22. οὐ γὰρ δύνωμαι, *For I can do nothing till thou beest come thither.* Matth. 26. 42. εἰ οὐ δύναται, *If this cup cannot pass from me, unless I drink it*; and in this sense Christ often saith, οὐ δύναται ὁ υἱὸς, *the Son cannot of himself do any thing, but what he sees the Father do*, John 5. 19, 30.

4*thly*, That which we cannot do by reason of the trouble of it, or because of some other employment which interferes with it. So the children of *Jacob* say to *Joseph*, οὐ δύνεται τὸ παιδίον, *the lad cannot leave his father*, Gen. 44. 22. and to *Jacob*, οὐ δυνησόμεθα καταβαίνειν, *we cannot go down without our brother.* So we read of *Christ*, μηκέτι δύνασθαι αὐτὸν, *that he could not openly enter into the city*, Mark 1. 45. and of his disciples, μὴ δύνασθαι αὐτοὺς, *that they could not eat bread*, chap. 3. 20. *i. e.* they had no opportunity to do it: of *Herod*, that he would have killed *John*; καὶ οὐκ ἠδύνατο, *and he could not do it for fear of the people*, Mark 6 19, 20. So, *I have married a wife, and therefore* οὐ δύναμαι ἐλθεῖν, *I cannot come*, Luke 14. 20.

5*thly*, That which cannot be done, not for want of power in the agent, but upon account of some defect or fault in the patient. So *Christ* οὐκ ἠδύνατο, *could do no mighty works, because of their unbelief*, Mark 6 5, 6. So *Luke* 16. 2. οὐ δύνασαι, *thou canst be no longer steward.* So *Christ* spake to the *Jews*, καθὼς ἠδύναντο ἀκούειν, *as they were able to hear him*, Mark 4. 33. And in this sense *Christ* enquires, πῶς δύνασθε; *how can you believe, who receive honour one of another?* John 5. 44.

6*thly*, That

6thly, That which cannot be done by reason of some disposition in us which renders us averse to, and unwilling to do any thing, till it be removed. So *Joseph*'s brethren, οὐκ ἠδύναντο, *could not speak peaceably to him*, Gen. 37. 4. *Behold their ears are uncircumcised, and* οὐ δύνανται ἀκούειν, *they cannot hear*, Jer. 6. 16. So πῶς δύνασθε; *how can you, being evil, speak good things?* Matth. 12. 34. οὐ δύναται, *the world cannot hate you*, John 7. 7. οὐ δύνασθε, *you cannot hear my word*, John 8. 43. οὐκ ἠδύναντο, *therefore they could not believe*, John 12. 39. *the world* οὐ δύναται, *cannot receive the Spirit*, John 14. 17. *they that are in the flesh*, οὐ δύνανται, *cannot please God*, Rom. 8. 8. And so, concerning a good disposition we read, that *a good tree*, οὐ δύναται, *cannot bring forth evil fruit*, Matth. 7. 16. of the disciples, οὐ δυνάμεθα, *we cannot but speak the things which we have heard*, Acts 4. 20. of him that is born of God, that οὐ δύναται ἁμαρτάνειν, *he cannot sin*, 1 John 3. 9. and *Christ* saith of the church of *Ephesus*, οὐ δύνῃ, *thou canst not bear them that are evil*, Rev. 2. 2.

Ver. 23. [e] Ἤρξαντο, *began.*] That in the *Hebrew* phrase, to begin to do a thing, and to do it, is the same; see the note on *Acts* 1. 1. though I do not think that ἄρχομαι is wholly an expletive in this and other places, but it signifies *to desire, to be willing, to covet, or be pleased with a thing*, and answers to the *Hebrew* יאל So *Josh.* 17. 12. ἤρξαντο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ, *the Canaanite would dwell in the land.* So when *Micah* had promised the *Levite* a salary, ἤρξατο παροικεῖν, *he was willing to dwell with him.* Judg. 17. 11. So 2 *Sam.* 7. 29. and now ἄρξαι καὶ εὐλόγησον, *let it please thee to bless the house of thy servant.* So also 1 *Chron.* 17. 27. and *Hos.* 5. 11. ἤρξατο πορεύεσθαι, *he willingly walked after vain things*; and *Judg.* 1. 35. ἤρξατο ὁ Χαναναῖος, *the Canaanite would dwell in the mountain, i. e.* the mountain of the *Amorites*, near the tribe of *Dan*, of which tribe was *Samson*, Judg. 13. 2. Note also, that the reading of the *Septuagint* here gives us an answer to the enquiry where *Samson* had his foxes; even from this mountain, ἐν ᾧ ἀλώπεκες, *in which*, say they, *were foxes*; they reading perhaps שעלים not שעלבים as we now read.

Ver. 26. [f] Ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, *In the days of Abiathar the high priest.*] That *Abimelech* was then *high priest* seems evident, (1.) Because *Abiathar*, who succeeded him, was, and is here stiled *high priest*; for he being the father, and *Abiathar* his son, 1 *Sam.* 21. 20, 22. and *chap.* 22. 6. if *Abimelech* had been only an ordinary priest, his son *Abiathar* could not have been *high priest*, that office then succeeding orderly from father to son. It is indeed by Mr *Wh.* said, That that *Abiathar* that escaped from *Doeg* never was *high priest*, but he is so called, 1. By the *Septuagint*, saying, that *Salomon made Zadok* ἱερέα πρῶτον ἀντὶ Ἀβιάθαρ, *high priest in the room of Abiathar*, even of that *Abiathar* who *bare the ark of the Lord before David*, and who was *afflicted with him in all things*, 1 Kings 2. 26, 35. 2. He is so called thrice by (a) *Josephus*, who says, they had *the catalogue of their high priests preserved from* 2000 *years.* (2.) Because *Abimelech*, his father, is accused by *Doeg* of *enquiring of the Lord for David*, 1 Sam. 22. 10. and he himself seems to confess, *v.* 15. that he had often done the same thing before without blame; whereas the *high priest* alone having on the *ephod of judgment*, had not *Abimelech* been the *high priest*, he could neither have done this, nor reasonably been accused of doing it. To this it is said, that *Abimelech* might assist *David* in enquiring of the Lord, but not by *Urim.* I answer, that I find no way of enquiring of the Lord but by a prophet, or by an *high priest* wearing the *ephod*, in which was the *Urim*, or by a dream, of which we read nothing here. Moreover, that the *ephod* was then with him is certain, because when *Abimelech* was slain, *Abiathar* went down to *David with the ephod in his hand*, 1 Sam. 23. 6. And that he speaks of the *high priest's ephod* is manifest, because he doth not call it *a linen ephod*; such as the *priests* wore, but *the ephod*; and because *David* enquires by it, *ver.* 9. and *chap.* 30. 7. which shews it was the *high priest's ephod*, in which was the *Urim* and the *Thummim*, which, by express precept, was never to be separated from the *ephod*; since otherwise no enquiry could have been made by it. (3.) Because he is stiled *Abimelech the priest*; for it is a certain truth, though not observed by many, that, from the end of the book of *Deuteronomy* to the end of the book of *Chronicles*, not one person is by name stiled *N. N. the priest*, who was not an *high priest*; and though *Jehoiada* is called the *high priest* where he is not named, *viz.* 2 *Kings* 12. 10. 2 *Chron.* 24. 11. yet is *Hilkiah* alone stiled *Hilkiah the high priest*, during that long interval. Now what reason is there to deny that *Abimelech Hacohen* signifies here, as in like case it always did before from the days of *Eleazar Hacoen*, Jos. 14. 1. *the high priest?* Lastly, Because *Josephus*, who being a *Jew* and a *priest*, must be supposed a competent witness in this case, calls him six times *high priest*, viz. *l.* 6. *c.* 14. *p.* 196. B. C. F. 197. A. G.

The antient solutions of the *fathers* are summ'd up by *Theophylact* thus: we must say, therefore, either that *Abiathar* had two names, being called also *Abimelech*, or that *Abiathar* was then with *Abimelech*,

(a) Antiq. l. 7. c. 11. p. 247. B. D. p. 248. B. G. l. 1. contr. Apion. p. 1056.

Abimelech, or that τοῦ is to be understood, and the words to be read thus, ἐπὶ Ἀβιάθαρ τοῦ υἱοῦ τοῦ Ἀρχιερέως, *in the days of Abiathar the son of the high priest*; or that *Abiathar* is mentioned ὡς ἐπισημοτάτου, *as most celebrated in the days of David*. The second of these opinions, *viz.* That *Abiathar* being there with him, and made *high priest* by the death of his father but a few days after this action, it might well be said to be done in the days of *Abiathar* the *high priest*, though he was not then actually so, is embraced by the learned *bishop* of *Ely*, on 1 *Sam.* 21. 6. this being said to be done in his days, as things may be said to have been done in the days of *Henry the Eighth*, or any other *king* of *England*, which came to pass but a little before he began to reign; to which may be added the *criticism* of Dr *Hammond*, that ἐπὶ is to be rendered *before*, so ἐπὶ μετοικεσίας must be rendered *before the captivity*, Matth. 1. 11. *Jechonias* and his brethren being begotten, not under, but before the captivity. Dr *Lightfoot* falls in with the two last solutions, rendering the words, *in the days of Abiathar the son of the high priest*, as τοῦ Ἠλὶ is, *the son of Eli*, *Luke* the third, and so on to the end of the chapter; and saying, that he therefore is named rather than *Abimelech*, because he brought the *ephod* to *David*, 1 Sam. 22. 6. and by him enquiry was made by *Urim* and *Thummim*, 1 Sam. 21. 2, 4, 9, 11, 12. *chap.* 30. 7, 8. 2 *Sam.* 2. 1, 5.—19. 21. whence it was usual, saith he, for the *Jews* by *Abiathar* to understand the *Urim and the Thummim*: this, therefore, seems to give some advantage to this instance, to say it was done under that *Abiathar* who had the ordering of that divine oracle, and so might be supposed to do this by divine direction. But because this also is very rare, I offer, *thirdly*, that interpretation which saith, that by the *high priest* here we are to understand, not him who was strictly so called, but one who was an eminent man of that order, this being the import of the word,

1. When mention is made of power given, ἀπὸ or παρὰ τῶν ἀρχιερέων, from, or by the *high priests*, Acts 9. 14.—26. 10, 12.

2. Of *high priests* gathered together, *Matth.* 2. 4.—26. 3.—27. 62. *John* 11. 47.—12. 10.

3. Of the *chief priests* coming to *Jesus*, Matth. 21. 15, 23, 45. and that *Christ* ought to suffer by the *chief priests*, Matth. 16. 21.

4. Of *Judas* coming to the *high priests*, Matth. 26. 14, 47. *Mark* 14. 10, 43. *Matth.* 27. 3, 6, 12, 20, 41. *John* 18. 3.

5. Of the *chief priests* and *scribes*, Mark 8. 31.—10. 33.—11. 18.—14. 1.—15. 1.

6. Of the *chief priests* and *elders*, John 7. 32. *Acts* 4. 23.—25. 15.

7. Of all the *high priests*, Matth. 27. 1. *Mark* 14. 53. See the like expressions, *Mark* 14. 1.—15. 3, 10, 11, 31. *Luke* 23. 4, 13, 23.—24. 20. *John* 18. 35.—19. 6, 15, 21. *Acts* 5. 24.—9. 21.—22. 30.—23. 14.

See additions, N° 2.

CHAP. III.

1. AND he entered again into the synagogue (*of Capernaum*, chap. 1. 21.) and there was a man there which had a withered hand.

2. And they (*asked him, saying, Is it lawful to heal on the sabbath-day?* Matth. 12. 19. *and*) watched him whether he would heal him on the sabbath-day, that (*if he did so*) they might accuse him, (*as one that profaneth the sabbath.*)

3. And he said to the man who had the withered hand, Stand forth (*in the sight of the synagogue*;)

4. And (*then*) he saith unto them, [a] Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill, (*by refusing to preserve it on that day? And this question he put to them by way of answer to their question;*) but they held their peace.

5. And when he had looked round about on them with [b] anger, being grieved for the hardness of their hearts, (*which would not yield to all the convictions he had given them, that it was lawful to do good on the sabbath-day;*) he saith to the man (*who had the withered hand,*) Stretch forth thy hand; and he stretched it out; and his hand was restored whole as the other (*was.*)

6 And (*this being done*) the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7. But Jesus (*his time of suffering being not yet come,*) [c] withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea,

8. And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, (*I say*) a great multitude, when they had heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him:

10. For he had healed many, insomuch that they [d] pressed upon him for to touch him, as many as had plagues.

11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12. And

12. And he ſtraitly charged them, that they ſhould not make him known.

13. And he goeth up into a mountain, and calleth to him whom he would; and they came unto him.

14. And he ordained twelve, that they ſhould be with him (*as his attendants,*) and that he might ſend them forth to preach:

15. And (*preaching in his Name,*) to have power to heal ſickneſſes, and to caſt out devils:

16. And (*they were*) Simon, (*whom*) he ſirnamed Peter;

17. And James the Son of Zebedee, and John the brother of James, and he ſirnamed them [e] Boanerges, which is, the Sons of thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the Son of Alpheus, and Thaddeus, and Simon the Canaanite,

19. And [f] Judas Iſcariot, which alſo betrayed him; and they went into an houſe, (*in Capernaum,* chap. 2. 1.)

20. And the multitude cometh together again, ſo that they could not not ſo much as (*have leiſure to*) eat bread:

21. And when his friends heard of it, they went out to lay hold on him, for they ſaid, He is [g] beſides himſelf; (Gr. *he is faint by ſpending his ſpirits.*)

22. And the ſcribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the prince of the devils, caſteth he out devils.

23. And he called them unto him, and ſaid unto them in (*two*) parables, (*Firſt,*) How can Satan caſt out Satan?

24. And (*For*) if a kingdom be divided againſt itſelf, that kingdom cannot ſtand:

25. And if an houſe be divided againſt itſelf, that houſe cannot ſtand:

26. And if (*then*) Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but (*his kingdom*) hath an end.

27. (*And again, in another parable, he ſaid,*) No man can enter into a ſtrong man's houſe, and ſpoil his goods, except he will firſt bind the ſtrong man, and then he will (*be able to*) ſpoil his houſe.

28. (*Then he added theſe words,*) Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and the blaſphemies wherewith ſoever they ſhall blaſpheme (*me upon earth:*)

29. But he that ſhall blaſpheme againſt (*the following diſpenſation of*) the Holy Ghoſt, hath never forgiveneſs, but is in danger of (Gr. *obnoxious to*) eternal damnation.

30. (*And thus he ſpake*) Becauſe they ſaid, He hath an unclean Spirit.

31. There came then his brethren, and [h] his mother (*to the place where he was:*) and (*they*) ſtanding without, ſent unto him, calling him (*to them:*)

32. And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee:

33. And he anſwered them, ſaying, Who is my mother, or my brethren?

34. And he looked round about on them which ſat about him, and (*pointing to his diſciples, he*) ſaid, Behold my mother, and my brethren.

35. For whoſoever ſhall do the will of God, the ſame is (*by me valued as dearly as*) my brother, and my ſiſter, and mother.

ANNOTATIONS on Chap. III.

Ver. 4. [a] Ἔξεστι τοῖς Σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; *Is it lawful to do good on the ſabbath days, or to do evil? to ſave life or to kill?*] Hence it ſeems to follow, That he who doth not do good to his neighbour when he can, doth evil to him, it being a want of charity, and therefore evil, to neglect any opportunity of doing good, or ſhewing kindneſs to any man in miſery; and that not to preſerve his life when it is in danger, is to tranſgreſs that precept which ſaith, *Thou ſhalt not kill*; becauſe, by this delay, ſo much is taken from the pleaſure of his life; and, ſaith the *aphoriſm, Non eſt vivere, ſed valere, vita.* Hence the tradition of the *Jews* informs us, That *the hands of Moſes were heavy, becauſe when Amalek came againſt them, he deferred their deliverance till the morrow,* Ex. 17. 9. *and was not ready, on that very day, to give redemption to Iſrael. B. Uziel. in Exod.* 17. 12.

Ver. 5. [b] Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, *And looking upon them with anger.*] Hence we learn, that anger is not always ſinful, this paſſion being found in him in whom was no ſin. But then it muſt be noted, that anger is not properly defined by *philoſophers,* ὄρεξις ἀνταναπύσεως, *a deſire of revenge,* or cauſing grief to him who hath provoked or hath grieved us; for this deſire of revenge is always evil; and though our Saviour was angry with the Phariſees for the hardneſs of their hearts, yet had he no deſire to revenge this ſin upon them, but had a great compaſſion for them, and a deſire to remove this evil. Anger is rather *an inward motion,*

motion, and serious displeasure of the mind, arising from the apprehension of some injury done, or intended to ourselves or others, for whom we are concerned, with a desire to remove the injury. See note on *Matth.* 5. 22.

Ver. 7. [c] Καὶ Ἰησοῦς ἀνεχώρησε, *And Jesus withdrew himself with his disciples to the sea.*] When Christ, by his doctrine and miracles, could do no good upon men, by reason of the hardness of their hearts, *ver.* 5. but they consult how they may destroy him, *ver.* 6. he usually departs and conceals himself, that he may give place to their wrath, and secure himself from their malice. See *Matth.* 12. 15. *John* 8. 59. Whence we learn, not only that, in such cases, it is lawful thus to consult our safety, but that, when men are so perverse, we, by concealing of the truth, do not betray it, but rather do comply with our Lord's precept, *Not to cast pearls before swine*, Matth. 7. 6.

Ver 10. [d] Ὥστε ἐπιπίπτειν αὐτῷ, *Insomuch that they pressed upon him.*] Dr *Hammond* says, They fell down before his feet, requesting that they might touch him, or in order to the touching of him, as they did, *chap.* 6. 56. But the pressing on him seems more agreeable to the reason why he desired a ship, *viz.* that they might not throng him.

Ver. 17 [e] Καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, *And he named them Boanerges, which is, Sons of thunder.*] Concerning the derivation of this word, see Dr *Lightfoot* and *Grotius*. *Christ* seems to have given them this name, from a foresight of the heat and zeal of their temper, of which they quickly gave an instance, in their desire to call down fire from heaven, or thunder and lightning, to consume the *Samaritans*, Luke 9. 54. And *John* also shewed his zeal, in forbidding him that cast out devils in Christ's name, because he followed not them. Hence we find, in the *Acts* of the *apostles*, *Peter* and *John* are the chief speakers and actors in the defence and propagation of the gospel: and the zeal of *James* and *Peter* seems to be the reason why the one was slain by *Herod*, and the other imprisoned in order to the like execution.

Ver. 19. [f] Καὶ Ἰούδαν Ἰσκαριώτην, *And Judas Iscariot, who also betrayed him.*] The wisdom of Christ saw fit to admit *Judas* amongst his disciples, that by him the counsel of God, in giving up his Son to the death, and the scriptures, might be fulfilled, *Acts* 1. 16. and he is by him sent to preach, to cure diseases, and to cast out devils, who had himself a devil, *John* 6. 70. to teach us, that the mission of a person may be valid, though he be not sanctified; and that we should hearken to, and, in things belonging to the ministerial office, should obey even such persons. See additions, No 3.

Ver. 21. [g] Ἤκουσαν γὰρ ὅτι ἐξέστη, *And when his friends heard of it, they went out to lay hold on him; for they said, he is besides himself.*] This is spoken upon occasion of the multitude's coming so fast upon him, as that he had not time to take any food to recreate his weary spirits; and so that interpretation which renders the words thus, *They said, he is fainty*, or may fall into a *deliquium* by spending thus his spirits, hath nothing I can see to render it improbable, this being frequently the import of the word in the *Old Testament*. So when the brethren of *Joseph* told *Jacob* that his son was living, ἐξέστη τῇ διανοίᾳ, *Jacob's heart fainted*, Gen. 45. 26. and afterwards his spirit revived, *ver.* 27. So *Raab* saith, when we heard that God had dried up the Red Sea for you, ἐξίστεμεν τῇ καρδίᾳ ἡμῶν, *our hearts fainted, nor did there remain any breath in us*, Josh. 2. 11. So when the kings of *Rezin* and *Israel* conspired against *Ahaz* king of *Judah*, ἐξέστη ἡ ψυχὴ αὐτοῦ, *his heart fainted, and the heart of his people*, Isa. 7. 2. See *chap.* 33. 3. And of *Emath* and *Arphad*, *Jeremiah* saith, *chap.* 49. 23. ὅτι ἤκουσαν ἀκοὴν πονηρὰν ἐξέστησαν, *when they heard evil tidings, their heart fainted.* See also *Gen.* 42. 28. This interpretation I like best, because it is absurd to say, that Christ did, either in his gesture or his actions, shew any symptoms of transportation, or excess of mind: nor could his kindred have any reason to conceive thus of him, who had never given the least symptoms of any such excess, tho' they of them who believed not in him, *John* 7. 4. might have such unworthy thoughts of him.

Ver. 31. [h] Ἡ μήτηρ αὐτοῦ, *And his mother.*] Hence *Theophylact* taxes her, κενοδοξίας, *of vain glory, and of guilt, in endeavouring to draw him,* ἀπὸ τῆς διδασκαλίας, *from teaching the word.* (a) *Tertullian* pronounceth her guilty of incredulity; *Chrysostom, of vain glory, infirmity, and madness*, for this very thing, *Hom.* 27. *in Matth. To.* 2. *p.* 191.

(a) De carne Christ. cap. 7.

CHAP. IV.

1. AND he began again to teach by the ſea ſide, and there was gathered to him a great multitude, ſo that he entered into a ſhip, and [a] ſat in (*it on*) the ſea; and the whole multitude was by the ſea (*ſide*) on the land.

2. And he taught them many things by parables, and ſaid to them in his doctrine;

3. Hearken, behold, there went out a ſower to ſow:

4. And it came to paſs as he ſowed, ſome (*ſeed*) fell by the way ſide, and the fowls of the air came, and devoured it up.

5. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up becauſe it had no depth of earth, (*and ſo could not be long covered by it*)

6. But (*And*) when the ſun was up it was ſcorched, and becauſe it had no (*deep*) root, it withered away.

7. And ſome fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit.

8. And other (*ſeed*) fell on good ground, and did yield fruit that ſprang up, and increaſed, and brought forth, [b] ſome thirty, and ſome ſixty, and ſome an hundred (*fold increaſe.*)

9. And he ſaid unto them, He that hath ears to hear, let him hear.

10. And when he was alone, (i. e. *retired from the multitude,*) they that were about him, with the twelve, asked him (*the meaning of*) the parable.

11. And he ſaid unto them, To you it is given to know the myſtery of the kingdom of God, (*the effect and progreſs it will have among men,*) but [c] unto them that are without, (*and not prepared to receive the doctrine of this kingdom,*) all (*theſe*) things are done in parables; (*they having ſhut their eyes, and hardened their hearts,* Matth. 13. 15.)

12. That ſeeing, they may ſee, and not perceive, and hearing, they may hear, and not underſtand, leſt at any time they ſhould be converted, and their ſins ſhould be forgiven them.

13. And he ſaid unto them, Know ye not this parable? [d] and how then will ye know all parables? (*as might be reaſonably expected from you, who ſhould have ears to hear,* i. e. *diſcerning ſpirits in ſuch things.*)

14. (*Take then the ſenſe of this parable thus:*) The ſower (*is he who*) ſoweth the word:

15. And theſe are they (*who are repreſented by the ſeed ſown*) by the way ſide, where (*among whom*) the word is ſown; but when they have heard (*it,*) [e] Satan cometh immediately, and taketh away the word that was ſown in their hearts.

16. And theſe are they likewiſe which are (*repreſented by the ſeed*) ſown on ſtony ground, who, when they have heard the word, immediately receive it with gladneſs;

17. And (*yet*) have no root in themſelves, and ſo endure but for a time; (*and*) afterward, when affliction or perſecution ariſeth for the word's ſake, immediately they are offended.

18. And theſe are they which are (*repreſented by ſeed*) ſown among thorns, (*to wit*) ſuch as hear the word;

19. And the cares of this world, and the deceitfulneſs of riches, and the luſts (*or deſires*) of other things entering in (*to the heart,*) choak the word, and (*ſo*) it becometh unfruitful.

20. And theſe are they which are (*repreſented by ſeed*) ſown on [f] good ground; (*to wit,*) ſuch as hear the word, and receive it, and bring forth fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

21. [g] And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed? and not (*rather*) to be ſet on a candleſtick? (i. e. *Do I give you this light into my doctrine, that you may conceal it? Surely no.*)

22. For there is nothing hid, (*as being ſpoken by me in obſcure parables,*) which ſhall (*ſhound*) not be manifeſted; neither was any thing kept (Gr. *made*) ſecret (*by me,*) but that it ſhould come abroad.

23. If any man have ears to hear, let him hear; (i. e. *let theſe things be duly underſtood, and accordingly performed by you.*)

24. And he ſaid unto them, [h] Take heed what (i. e. *how you attend to what*) you hear; (*for*) with what meaſure ye mete, it ſhall be meaſured to you, and to you that hear ſhall more be given (i. e *according to your proficiency in hearing will the word be diſpenſed to you.*)

25. For he that (*improved what he*) hath, to him ſhall be given (*more*;) and he that hath not (*improved his preſent knowledge,*) from him ſhall be taken even that (*knowledge which*) he hath.

26. And he ſaid, [i] So is (*it with the doctrine of*) the kingdom of God, (*received into a good heart,*) as if a man ſhould caſt (*good*) ſeed into the ground;

27. And (*having done ſo,*) ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up he knoweth not how; (*as indeed it is with reſpect to the ſeed ſown in the earth;*) 28. For

28. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear:

29. But when the fruit is brought forth (*to maturity,*) immediately he putteth in the sickle, because the harvest is come; (*so when, by the preaching of the word, men are made ripe for the harvest,* i. e. *prepared to receive the gospel, the apostles will come and gather them into my kingdom.*)

30. And he said (*also,*) Whereunto shall we liken the (*doctrine of the*) kingdom of God? or with what comparison shall we compare it?

31. [k] It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth;

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it; (*even so the kingdom of the Messiah, before his death and burial in the earth, will have only a small and insensible increase, but, after his resurrection, it will spring up, and become the greatest of all kingdoms.*)

33. And with many such parables spake he the word unto them, as they were able to hear it (*without offence.*)

34. But without a parable spake he not unto them; and when they were alone, he expounded all things (*which he thus spake*) to his disciples.

35. And the same day, when the even was come, he saith unto them, Let us pass over to the other side (*of the lake.*)

36. And when they had sent away the multitude, they took him (*along with them,*) even as he was (*sleeping*) in the ship; (*for he went first into the ship, and his disciples after him,* Matth. 8. 22.) and there were also with him other little ships.

37. And there arose a great storm of wind; and the waves beat into the ship, so that it was now full;

28. And he was in the hinder part of the ship asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish?

39. And (*then*) he arose, and rebuked the wind, and said unto the sea, Peace, be still; and (*instantly*) the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith? (*And this he had cause to say,*) [l] for they feared exceedingly, (*though he was present with them, and they had such experience of his power.*)

41. And (*seeing that the wind ceased at his word, they*) said one to another, What manner of man is this, that even the wind and the sea obey him?

ANNOTATIONS on Chap. IV.

Ver. 1. [a] Καθῆσθαι ἐν τῇ θαλάσσῃ, *Sat in the sea;*] that is, in a boat upon the sea, at a little distance from the shore.

Ver. 8. [b] Ἓν τεσσαρακοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν, *some thirty, some sixty, and some an hundred.*] The *fathers* of the 4th and 5th centuries were superstitious admirers of *virginity*, and so allotted here the hundred fold increase to *virgins*, the sixth fold to *widows* that married not again, the thirty fold to those who lived in *wedlock*. So *Athanasius, Ep. ad Ammun. St. Jerom in locum, et l.* 1. *adv. Jovin. lit.* K. *et Apol. ad Pammachium,* f. 37. *lit.* G. This did St *Jerom*, saith *Erasmus, durior in nuptias*; and others, *iniquiores nuptiis*.

Ver. 11. [c] Τοῖς ἔξω. *to them that are without.*] It was customary for the *Jews* to give this title to the *Heathens*; our Saviour therefore, by applying it to them, seems to hint to them, that in a short time the kingdom of God would be taken from them, and they themselves would be οἱ ἔξω, them that were without, *Matth.* 8. 12. *Luke* 13. 28. and 25. See note on *Luke* 8. 10.

Ver. 13. [d] Καὶ πῶς; *How then?*] for καὶ here is not only copulative, but illative; and the words are to be rendered, *how then?* or, *how therefore?* So *Psal.* 2. 10. καὶ νυν. *Now therefore, ye kings, be wise*; Psal. 7. 7. καὶ ὑπὲρ τουτης, *for their sakes therefore, return on high*; Psal. 48. 42. καὶ λεπτυνῶ, *then did I beat them as small as the dust.* This sense it bears in the *Septuagint*. Gen. 13. 16.—24. 41.—28. 21. —31. 8.----42. 34, 38. Exod. 6. 1.----7. 9, 11. Lev. 4. 3, 14, 23, 28.----5. 5.----6. 4. Num. 5. 15, 21. Deut. 6. 21.----8. 10. Jos. 1. 15.----24. 20. 1 Sam. 1. 11.----6. 9. Joel 2. 18. Mic. 7. 9. Mal. 2. 2. And in the *New Testament*, Mark 10. 26. καὶ τίς; *Who then can be saved?* Luke 2. 15. *when the angels were gone up to heaven,* καὶ, *then the shepherds said.* Luke 12. 29. *Seek ye therefore what ye shall eat.* 1 Cor. 5. 13. καὶ ἐξαρεῖτε, *therefore put away the evil person.*

Ver. 15. [e] Ἐρχεται ὁ Σατανᾶς, *Satan cometh*] The birds of the air, ver. 4. τὰ πετεινὰ τοῦ οὐρανοῦ, οἱ δαίμονες οἱ τὴν αἰθέρα κατέχοντες, *the birds of the air represent Satan, because his habitation is in the air.* Theoph.

Ver 20. [f] Οἱ ἐπὶ τὴν γῆν τὴν καλὴν, *upon good ground*: Ὁρᾷς γῆν πῶς σπάνια τὰ καλὰ καὶ ὀλίγοι οἱ ζαζῶμενοι. *See*, saith *Theophylact*, *how rare are good men, and how few are saved*; for only the

fourth part of the ſeed fell upon good ground, and was preſerved. Obſerve here alſo the gradation: the ſeed ſown in the high-way comes not up at all; the ſeed ſown upon ſtony ground comes up, but increaſeth not; the ſeed ſown among thorns increaſeth, but bears no fruit; the ſeed ſown on good ground brings forth fruit to perfection.

Ver. 21, 22. [g] Καὶ ἔλεγεν αὐτοῖς· Μήτι ὁ λυχνὸς ἔρχεται, &c. *And he ſaid unto them, Is a candle brought to be put under a buſhel,* &c.] Theſe words being only ſpoken to Chriſt's diſciples, when he was alone with them, and both here and in *Luke* 8. 16, 17. ſubjoined to the explication of this parable, I think it beſt to explain them accordingly; as if *Chriſt* had ſaid, "I give you a clear light "by which you may diſcern the import of this "and other parables; but this I do, not that you "may keep it to yourſelves, and hide it from "others, but that it may be beneficial to you, "and by you be made beneficial to others; and "that having thus learn'd, you may inſtruct them "how they ought to hear, and to receive the word "heard in good and honeſt hearts, *ver.* 20. And "though I give you the knowledge of theſe my-"ſteries of the kingdom of God, *καλαμόνας, pri-"vately*, I do it not that you may keep them ſo; "for there is nothing (*thus*) hid which ſhould "not be made manifeſt, neither was any thing "made ſecret (*by me*) but that it ſhould (*after-"wards*) come abroad." See the note on *Matth.* 10. 26. See additions N° 4.

Ver. 24. [h] Βλέπετε τί, *Luke* 8. 18. Βλέπετε οὖν πῶς ἀκούετε, *Take heed what* (Luke *how*) *you hear; for with what meaſure you mete,* &c.] I think theſe words are well paraphraſed by *Theophylact* thus, Let not any thing you have heard ſlip from you, but lay it up in your heart; for according to that meaſure of attention and readineſs of mind you uſe in hearing of the word, and your diligence in pondering it, and care to practiſe ſuitably to what you know already, will be your further proficiency in knowledge: and he that hath προθυμίαν καὶ σπουδὴν, δοθήσεται αὐτῷ καὶ ὠφελεία, *this readineſs and care, ſhall profit by it*; that τί ſignifies πῶς, we learn from theſe words, τί γὰρ οἶδας, *how knoweſt thou, O husband, or, O wife,* 1 Cor. 7. 16. See additions N° 5.

Ver. 16. [i] Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, *And he ſaid, So is the kingdom of God.*] This parable is mentioned only by St *Mark*, and it ſeems to me to relate to the good ground; for that only brought forth ripe fruit, or fruit unto perfection: I therefore paraphraſe it thus, "What I ſaid of the ſeed "ſown upon good ground may be illuſtrated by "this parable, That the doctrine of the kingdom "of God, received into a good and honeſt heart, "is like ſeed ſown by a man in his ground, ma-"nured and tilled, and ſo prepared to receive "it; for, when he hath ſown it, he ſleeps and "wakes day after day; and looking on it, he ſees "it ſpring, and grow up through the virtue of "the earth in which it is ſown, though he knows "not how it doth ſo; and when he finds it ripe, "he reaps it, and ſo receives the benefit of the "ſeed ſown: ſo is it here; the ſeed ſown in the "good and honeſt heart brings forth fruit with "patience; and this fruit daily increaſeth, though "we know not how the word and Spirit worketh "that increaſe; and then Chriſt, the husband-"man, who ſows this ſeed, at the time of the "harveſt, ſends forth the angels his reapers, and "gathers this good ſeed, *i. e.* the ſons of the "kingdom repreſented by it, into his celeſtial "manſions." See *Matth.* 13. 38, 43. I ſee no neceſſity of enquiring here how *Chriſt* may be ſaid to ſleep, and riſe day and night, *Chriſt* being like to this husbandman only in ſowing and reaping of his ſeed: nor can it be ſaid of him, *his ſeed grows up he knows not how*: nor yet would I depend much on that remark of the *fathers*, that here is a proof of man's free-will, and power to do good of himſelf; the ſeed being only ſown, and no further care taken of it; for as ſeed ſown in the earth is only fruitful by being watered from heaven, and ripened by the ſun, ſo a like influence of the word and Spirit upon the heart of man ſeems requiſite to bring the ſeed ſown in it to perfection.

Ver. 31. [k] Ὡς κόκκῳ σινάπεως, *The kingdom of God is like a grain of muſtard ſeed;*] *i. e.* the kingdom of the *Meſſiah* may fitly be compared to a grain of muſtard ſeed, which before it is caſt into the earth is the leaſt of all ſeeds, but being ſown in it, it groweth up, and becomes the greateſt of herbs: ſee note on *Matth.* 13. 31. ſo this kingdom of the *Meſſiah* before his death and burial in the earth, which is called the ſowing the body in the earth, 1 *Cor.* 15. 42, 43. will have only a ſmall and inſenſible increaſe, but will afterwards ſpring up and become the greateſt of all kingdoms, for *being lifted up, he will draw all men after him.*

Ver. 40. [l] Καὶ ἐφοβήθησαν φόβον μέγαν.] Theſe words would join to the former, thus, *He ſaid to them, why are you ſo fearful?* &c. *for they feared exceedingly*; and begin this verſe thus, *And they ſaid one to another, What manner of man is this?* &c. for this accords beſt with *Matth.* 8. 27. *Luke* 8. 25.

CHAP.

CHAP. V.

1. AND they came over unto the other ſide of the ſea, to the country of the [a] Gadarens.

2. And when he was come out of the ſhip, immediately there met him (*coming*) out of the tombs, a [b] man with an unclean ſpirit,

3. Who had his dwelling among the tombs, and no man could (*effectually*) bind him, no not with chains.

4. Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broke in pieces, neither could any man tame him:

5. And always night and day he was in the mountains, and in the tombs, crying (*out,*) and cutting himſelf with ſtones.

6. But when he ſaw Jeſus afar off, he ran (*to him,*) and worſhipped him.

7. And (*the unclean ſpirit in him*) cryed with a loud voice, and ſaid, [c] What have I to do with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou torment me not:

8 For he (*Jeſus had*) ſaid unto him, Come out of the man, thou unclean ſpirit: (*and this made him fear that Chriſt might torment him.*)

9. And (*Chriſt*) asked him, What is thy name? and he anſwered, ſaying, My name is Legion, (*a name of multitude:*) for we are many.

10. And he beſought him much, [d] that he would not ſend them away out of the country.

11. Now there was there nigh to the mountains, a great herd of ſwine feeding;

12. And the devils beſought him ſaying, Send us into the ſwine, that (*by thy permiſſion*) we may enter into them.

13. And forthwith Jeſus gave them leave; and (*then*) the unclean ſpirits (*of the man*) went out (*of him,*) and entered into the ſwine; and the herd ran violently down a ſteep place into the ſea, (*they were about two thouſand,*) and were choaked in the ſea.

14. And they that fed the ſwine, fled, and told it, (i. e. *what was done,*) in the city, and in the [e] country; and they went out to ſee what it was that was done.

15. And they came to Jeſus, and ſaw him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind; and they were afraid (*what one of ſo great power might further do.*)

16. And they that ſaw it, told them, how it befel to him that was poſſeſſed with the devil.

17. And they (*being troubled for the loſs of them,*) began to pray him to depart out of their coaſts.

18. And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19. Howbeit Jeſus ſuffered him not, but ſaith to him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and (*how he*) hath had compaſſion on thee.

20. And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him; and all men did marvel.

21. And when Jeſus was paſſed over again by ſhip to the other ſide, much people gathered to him, and he was nigh to the ſea.

22. And behold, there cometh [f] one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him (*Chriſt*) he fell at his feet;

23. And beſought him greatly, ſaying, My little daughter lieth at the point of death, (*I pray thee*) come and lay thy hands on her, that ſhe may be healed, and (*I am confident, if thou dooſt this*) ſhe ſhall live.

24. And Jeſus went with him, and much people followed him, (*Jeſus,*) and thronged him.

25. And a certain woman which had an iſſue (*a flux*) of blood twelve years,

26. And had ſuffered many things of many phyſicians, and [g] had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe:

27. When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment.

28. For ſhe ſaid (*in her heart,*) If I may touch but his clothes, I ſhall be whole.

29. And ſtraightway (*upon this touch,*) the fountain of her blood was dried up, and ſhe felt in her body, that ſhe was healed of that plague, (i. e. *diſeaſe.*)

30. And Jeſus immediately [h] knowing in himſelf that virtue had gone out of him, turned (*himſelf*) about in the preſs, and ſaid, Who touched my clothes?

31. And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32. And he looked round about to ſee her that had done this thing.

33. But (*then*) the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he ſaid unto her, Daughter, thy faith hath made thee whole, go in peace, and be (*ſtill*) whole of thy plague.

35. While

35. While he yet ſpake, there came from the ruler of the ſynagogue's houſe (*certain perſons*) which ſaid, Thy daughter is dead, why troubleſt thou the maſter any further?

36. As ſoon as Jeſus heard the word that was ſpoken, he ſaith to the ruler of the ſynagogue, Be not afraid, only believe.

37. And he ſuffered no man to follow him (*into the place where the daughter was,*) ſave Peter, and James, and John the brother of James, (*and her father and mother,* Luke 8. 51.)

38. And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept, and [i] wailed greatly.

39. And when he was come in, he ſaith to them, Why make ye this ado, and weep? the damſel is not (*ſo*) dead, but (*that ſhe ſhall preſently ariſe from her bed, as one that*) ſleepeth.

40. And they laughed him to ſcorn; but when he had put them all out, he [k] taketh the father and the mother of the damſel, and them that were with him, (*ſee* ver. 37.) and entreth in where the damſel was lying.

41. And he took the damſel by the hand, and ſaid unto her, Talitha Cumi, which is, being interpreted, Damſel, I ſay unto thee, Ariſe.

42. And ſtraightway the damſel aroſe, and walked, for ſhe was of the age of twelve years; and they were aſtoniſhed with a great aſtoniſhment.

43. And he charged them ſtraitly that no man ſhould know it, and commanded that ſomething ſhould be given her to eat, (*to ſhew, ſaith* Theophylact, *that ſhe was really alive.*)

ANNOTATIONS on Chap. V.

Ver. 1. [a] Εἰς τὴν χώραν τῶν Γαδαρηνῶν, *into the country of the Gadarens.*] *Theophylact* here ſaith τὰ ἀκριβέστερα τῶν ἀντιγράφων εἰς τὴν χώραν τῶν Γεργεσηνῶν. The exacteſt copies read *Gergeſens*, as St *Matthew* doth, *chap.* 8. 28. but both St *Mark* here, and St *Luke* 8. 26. read the *Gadarens*; and therefore it is better anſwered by Dr *Lightfoot*, that both ſay true, for the region of the *Gergeſens* was of broader extent than that of the *Gadarens*, and the region of the *Gadarens* was included in it.

Ver. 2. [b] Ἀνθρώπῳ ἐν πνεύματι ἀκαθάρτῳ. *Luke* 8. 27. ἀνήρ τις, *a man with an unclean ſpirit*] St *Matthew* ſaith they were δύο δαιμονιζόμενοι *two poſſeſſed with the devil*, chap. 8. 28. which difference, ſaith the reverend Dr *Hammond*, hath nothing of weight in it; for *Matthew* which names two, ſaying the truth, the other *evangeliſts* who name but one, not denying there were more, muſt neceſſarily ſay the truth alſo. Yet curioſity will not reſt here, but will enquire, why there being two, and both λίαν καλλεποὶ, very fierce, St *Mark* and St *Luke* name only one. Dr *Lightfoot* ingeniouſly conjectures, that one of theſe two was a *Gergeſen*, and a *Jew*; and ſo, in caſting the devil out of him, our Lord did only what he frequently had done in *Judea*; but the other was a *Gadaren*, *i. e.* one of an *Heathen* city, as *Joſephus* teſtifies, and as may be collected from the ſwine they kept, it being, by the *Jewiſh* conſtitutions, an unlawful thing for any *Jew* to keep ſwine. See Dr *Lightfoot*, *Harm. p.* 32. Now of this one St *Mark* and *Luke* chiefly take notice, as being a more remarkable and rare inſtance; this and that of the *Syrophœnician* woman being the only inſtances of cures wrought upon the *Heathens*. That he was an *Heathen* he probably conjectures; (1.) From the city he inhabited: (2.) Becauſe the devils requeſt, both that he would not torment them, and that he would not ſend them out of the country (which elſewhere they do not); for being among *Heathens*, they thought they were among their own, and not in *Chriſt*'s juriſdiction, as being not among his people. But (3) The text yields a more certain anſwer, viz. that of theſe two, one only was ἄνθρωπος ἐν ἀκαθάρτῳ πνεύματι, a man poſſeſſed with an unclean ſpirit; 2. He was the man whom the inhabitants oft attempted to bind, but could not effectually do it, he breaking all the bands and chains that they could lay upon him, *ver.* 3, 4. *Luke* 8. 29. Of theſe two remarkable circumſtances, and of his being unclothed, and cutting himſelf with ſtones, St *Matthew* makes no mention; and therefore *Mark* and *Luke* give us the hiſtory of him more largely, omitting the other, in whom there was nothing ſo remarkable.

Ver. 7. [c] Τί ἐμοὶ καὶ σοί; *What have I to do with thee?*] This is not an *Hebraiſm*, as ſome think, from 2 *Kings* 3. 15. *&c.* but a form of ſpeaking uſed in the *Greek* tongue. So (a) *Arrian* in *Epictetus*, τί ἡμῖν καὶ αὐτῷ, what have we to do with him? See more inſtances in *Schmid.* on *Matth.* 8. 29.

Ver. 10. [d] Ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. *That he would not ſend them away out of the country.*] It is obſerved by *Grotius* here, that in this country there were many *apoſtates* from the *Jewiſh* faith, over whom the devils exerciſed their power, as under the *Chriſtian œconomy* they became ſubject to

(a) L. 1. c. 1. p. 85.

to the power and chastisement of *Satan*, who either denied the fundamentals of, or, by their wicked deeds, became a scandal to the *Christian* faith, 1 *Cor.* 5. 5. 1 *Tim.* 1. 20. *Vide Tertul. de spectaculis, cap.* 26. *Cyprian. de lapsis. Ed. Ox. p.* 132, 133

Ver. 14. [e] Καὶ εἰς τὰς ἀγρούς. *Told it in the city and in the country*;] or rather in the little villages, where the houses were few and apart. See *chap.* 6. 36. Send them away, that they may go into the country and villages, or into the villages and market towns, and buy bread. So again *ver.* 66.

Many, here, are the practical observations of *Theophylact* upon this history, which I will briefly represent: As, 1. From the devil's asking leave to go into the swine, he observes that they could not hurt them, much less can they hurt man without the divine permission. 2. That, as having leave, they instantly hurry these swine to destruction; so much more would they deal with men, did not the hand of Providence restrain them. 3. That he who had been possessed with the devil, desired to be with Christ, as fearing lest, at his departure, the devil might seize on him again; and that Christ permitted him not, partly to avoid the suspicion of vain-glory, of which he might have given some umbrage, had he carried about with him those upon whom his greatest miracles were wrought; and partly to shew that, in his absence, he was able to protect those that believe and trust in him from the malice of all evil spirits. 4. From those words of our Saviour, *Go tell what great things the Lord hath done to thee*, we learn, saith he, from *Christ*'s example, when we do any good, not to ascribe it to ourselves, but to give God the glory of it. Note, *lastly*, That Dr *Hammond*, in his paraphrase, gives three reasons why our Saviour permitted the devils to enter into the swine: 1*st*, That the people might see the virulency of these devils, if not restrained by him, and so the mercy done to those that were possessed. 2*dly*, The mercy now approaching to their country, by the coming of *Christ*, if they would accept of it. And, 3*dly*, To try whether their love to their swine was greater than that to their own souls.

Ver. 22. [f] Εἷς τῶν ἀρχισυναγώγων, *One of the rulers of the synagogue*.] The word ἀρχισυνάγωγος, or ruler of the synagogue, is taken either largely, so as to comprehend the presbyters or *elders* of the synagogue, mentioned both in the *scriptures*, the *Jewish* writers, and the *imperial* constitutions; in which sense it appears, from scripture, that *the rulers of the synagogue* were more than one; as may be gathered, 1. From these words, *one of the rulers of the synagogue*, to wit, at *Capernaum*; for that in *Capernaum* there was but one synagogue is probably collected from the words of St *John*, chap. 6. 59. *These things spake Jesus in the synagogue, teaching in Capernaum.* 2. From the express words of St *Luke*, who, when *Paul* and *Barnabas* were entered into the synagogue at *Antioch*, οἱ ἀρχισυνάγωγοι, *the rulers of the synagogue said to them, If ye have any word of exhortation to the people, speak*, Acts 13. 15. and also from the mention of *Crispus* and *Sosthenes*, as ἀρχισυνάγωγοι, *rulers of the synagogue* at *Corinth*, Acts 18. 8, 17. Or else more strictly to import the person who was the *president*, the head, or *master* of the *synagogue*; and in this sense he was but one, as when St *Luke* saith, *chap.* 13. 14. ὁ ἀρχισυνάγωγος, *the ruler of the synagogue* answered with indignation. See this more fully in *Campeg. Vitringa de regim. synag. l.* 2. *c.* 11. But whereas some learned men conceive that the word *synagogue*, here, signifies not the house of prayer, or of reading and expounding the law, but the consistory of XXIII. appointed in every city, who were able to punish offences not capital, to scourge, &c. because our Saviour says, *they shall deliver you up, εἰς συνέδρια, to the councils, and they shall scourge you in the synagogues*, Matth. 10. 17. and *chap.* 23. 34. *Behold I send to you prophets and wise men, and some of them ye shall kill, and some ye shall chastise in your synagogues*; this, I think, is a mistake; for, 1*st*, In the tenth *chapter* our *Saviour* mentions the *synagogues*, in which the *Christians* were to be scourged, as distinct places from the *synedria*, or councils to which they were to be delivered. And, 2*dly*, St *Paul* declares once and again, that he did beat the Christians in their *synagogues*, *Acts* 22. 19. that *he punished them* throughout all the *synagogues*, chap. 26. 11. and that this *flagellation*, and the *rebels beating*, were used in the *synagogues*, is fully proved by *Campeg. Vitringa de regim. syn. Vet. l.* 3. *part* 1. *c.* 11. *p.* 774.

Ver. 23. Λίσσων—ἵνα ἐλθὼν ἐπιθῇς, *Saying—come and lay thy hands on her*] It is observable, that there is frequently an ellipsis of some verb or sentence before the particle ἵνα, as here δέομαι, *I pray thee*, is wanting. So *chap.* 14. ἀλλ' ἵνα πληρωθῶσιν *but* τοῦτο γέγονεν, *this was done that the scriptures might be fulfilled.* So 1 *John* 2. 19. ἀλλ' ἵνα φανερωθῶσιν, *but this was done that they might appear not to be of us.* Eph. 5. 33. ἡ δὲ γυνὴ ἵνα, *Uxor autem videat, sive det operam, Let the wife see that she reverence her husband.*

Ver. 26. [g] Καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, *And had spent all that she had.*] Here comes to be considered a story introduced by (b) *Eusebius* with an ἐστορεῖται, *it is reported*, "that by the gate of this "woman's house was erected a brass statue, bear-

" ing

(b) Hist. Eccl. l. 7. c. 18.

" ing the effigies of this woman upon her knees, in " the poſture of a ſupplicant; and oppoſite to her, " the effigies of a man in braſs, reſembling *Jeſus*, " ſtretching out his hand to the woman; and " that at the feet of it an unknown plant ſprung " up, which reaching to the borders of his braſs " doublet or coat, became a preſent remedy a- " gainſt all manner of diſeaſes." Now, that there might be two braſs ſtatues in that city, built according to the *Heatheniſh* cuſtom, I deny not; but that they were either erected by this woman, or contained the reſemblance of *Chriſt*, or that any ſuch herb, growing thus up, became a preſent remedy to all diſeaſes, I find cauſe, with *Charlemain*, to ſay, *ſi tamen facta eſt*, that is, to doubt the truth of the relation. For, not to inſiſt on the ſilence of all the three *evangeliſts*, who mention this woman, and could not be ignorant of a thing ſo famous, or ſilent in a matter which ſo much tended to the confirmation of the *Chriſtian* faith: not to inſiſt upon it, that neither *Juſtin M.* who was born in *Paleſtine*, where *Paneas*, or *Cæſarea Philippi* was; nor *Origen*, who converſed many years at *Tyre* near this place; nor *Irenæus* or *Tertullian*, who ſpeak of this very woman, make the leaſt mention of this *brazen ſtatue*, or this miraculous *herb*; nor, 3*dly*, That this herb having then only its miraculous effects when it touched the border of our Saviour's garment, ſmells rank of the ſuperſtition of the later times: to omit, I ſay, all theſe things, how ſhould a woman, who, as all theſe *evangeliſts* inform us, *had ſpent all that ſhe had*, be able to erect two ſuch coſtly ſtatues as were ſufficient to exhauſt the fortunes even of wealthy perſons? or how can we imagine that the *Jews*, in all their wars, and the *Gentiles*, both bitter enemies to *Chriſtianity*, ſhould ſuffer ſuch a confirmation of it to remain even to the days of *Euſebius*?

Ver. 30. [b] Καὶ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν δύναμιν ἐξελθοῦσαν, *And Jeſus knowing in himſelf that virtue had gone out of him.*] From theſe and the like words, that δύναμις παρ' αὐτοῦ, virtue with him, went out, *and healed them all*, Luke 6. 19. it is evident that the virtue which did theſe miraculous cures reſided in *Jeſus*, which is never ſaid of any of the *prophets* or *apoſtles*: the divine virtue by which theſe *prophets* and *apoſtles* did their miraculous cures is aſcribed to God, as in theſe words, δυνάμεις οὐ τυχούσας ἐποίει ὁ Θεὸς, *and God did ſpecial miracles by the hands of Paul*, Acts 19. 11, 12. but the miracles done by *Chriſt*, to the divine virtue dwelling in him; whence he ſo often declares, that *the Father abiding in him did the works*, John 14. 10.

Ver. 38. [i] Κλαίοντας καὶ ἀλαλάζοντας πολλά, *He ſees the multitude weeping and wailing greatly.*] Ἀλαλάζειν ordinarily ſignifies to make a joyful ſound, but it is often uſed by the *Septuagint* to ſignify the voice of lamentation; as when the prophet *Jeremy* ſays, *chap.* 25. 24. ἀλαλάξατε οἱ ποιμένες, *Howl, ye ſhepherds, and cry, and wallow yourſelves in aſhes, ye principal of the flock*; and *ver.* 36. *A voice of the cry of ſhepherds*, καὶ ἀλαλαγμὸς, *and an howling* of the rams of the flock ſhall be heard; and the prophet *Ezekiel*, chap. 27. 30. ἀλαλάξουσιν ἐπὶ σοὶ, *they ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly.* So alſo *Jer.* 4. 8. and 47. 2. And theſe two ſenſes hath the *Hebrew Holal*, from which it ſeems to be derived.

Ver. 40. [k] Παραλαμβάνει τὸν πατέρα καὶ μητέρα, *He taketh with him the father and the mother*, &c.] i. e. *as many witneſſes as* were ſufficient to confirm the fact, and no more, leſt he ſhould ſeem to be deſirous of vain-glory.

CHAP. VI.

1. AND he went out from thence, (i. e. *from Capernaum*,) and came into his own country (*Nazareth*, Luke 4. 16.) and his diſciples follow him.

2. And when the ſabbath day was come, he began to teach in the ſynagogue; and many hearing were aſtoniſhed (*at his words*,) ſaying, From whence hath this man theſe things? and what (*kind of*) wiſdom is this which is given to him? (*and how is it*) that even (Gr. *alſo*) ſuch mighty works are wrought with his hands?

3. Is not this [a] the carpenter, the ſon of (*Joſeph and*) Mary? (*Is he not*) the brother of James and Joſes, and of Judah and Simon? and are not his ſiſters here with us, (*in all whom we find no ſuch marks of power or wiſdom?*) and (*by reaſon of his mean alliance*) they were offended at him.

4. But (*then*) Jeſus ſaid unto them, A prophet is not without honour, but (Gr. *is not deſpiſed, ſave*) in (*and for*) his own country (*Galilee*,) John 7. 52. and among his own kin, and in his own houſe, (*or for them.*)

5. And he [b] could do there no mighty work (*becauſe of their unbelief*,) ſave that he laid his hands on a few ſick folk, and healed them.

6. And he marvelled becauſe of their unbelief; and (*leaving them*,) he went round about the villages teaching.

7. And

7. And he calleth to him the twelve (*apostles*,) and began to send them forth by two and two, and gave them power over unclean spirits.

8. And (*he*) commanded them that they should take nothing for their journey, save [c] a staff only, (*viz.*) no scrip, no bread, (*for victuals*,) no money in their purse (*to buy it.*)

9. But (*that they should*) be shod with sandals, and not put on two coats.

10. And he said to them, In what place soever ye enter into an house, there abide till ye depart from that place.

11. And whosoever shall not receive you, nor hear you when ye depart (Gr. *departing*) thence, shake off the dust under your feet for a testimony against them, (*that you count them as unclean. And*) verily I say to you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12. And they went out and preached, that men should repent.

13. And they cast out many devils, and [d] anointed with oil many that were sick, and healed them.

14. And king Herod heard of him, for his name was spread abroad, and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15. Others said, that it is Elias; and others said, that it is [e] a prophet (*raised from the dead*,) or as one of the (*old*) prophets.

16. But when Herod heard thereof (i. e. *of his fame*,) he said, It is (*that*) John whom I beheaded, he is risen from the dead.

17. For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife; for he had married her (*his brother being yet living.*)

18. For John had said to Herod, It is not lawful for thee to have thy brothers wife.

19. Therefore Herodias [f] had a quarrel against him, and would have killed him, but she could not (*prevail with Herod so to do.*)

20. For Herod feared (*to take away*) John, knowing that he was a just man, and an holy (*person*,) and he [g] observed, (*συνετήρει, he kept*) him (*from the malice of Herodias; or he was formerly observant of him;*) and when he heard of him, he did many things (*which John taught*,) and heard him gladly.

21. And (*But*) when a convenient day was come (*for her malicious purpose*, viz. *the day*) that Herod (*celebrating*) his birth-day, made a supper to (*for*) his lords, high-captains, and chief estates of Galilee;

22. And when the daughter of the said Herodias came in and danced, and pleased Herod, (Gr. *coming in, dancing and pleasing Herod*,) and them that sat with him, the king said to the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And (*then*) she went forth and said, (Gr. *going forth said*) to her mother, What shall I ask? And she said, (*Ask*) the head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by, in a charger, the head of John the Baptist.

26. And (*then*) the king was exceeding sorry; yet for his oaths sake, and for the sake of them that sat with him, he would not reject her.

27. And (*so*) immediately the king sent an executioner, and commanded his head to be brought; and he (*the executioner*) went, and beheaded him (*John*) in the prison:

28. And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

29. And when his disciples heard of it, (i. e. *of his death*,) they came and took up his corps, and laid it in a tomb.

30. And (*about that time*) the apostles gathered themselves together unto Jesus, and told him all things both what they had done and what they had taught (*in pursuance of the commission he had given them.*)

31. And he said to them, (*after such a long and laborious journey*,) Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat.

32. And they departed into a desert place by ship privately.

33. And the people saw them departing, and many (*of them*) knew him, (*and whither he was going*,) and (*so they*) ran afoot thither out of all cities, and out-went them, (*viz. Christ and his disciples*,) and came together to him.

34. And Jesus, when he came out (*of the ship*,) saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd (*to lead them into wholesome pastures*,) and he began to teach them many things.

35. And when the day was now far spent, his disciples came to him, and said, This is a desert place, and now the time (*of the day*) is far passed;

36. Send them away, that they may go into

the country round about, and into the villages, and buy themſelves bread, for they have (*here*) nothing to eat.

37. (*But*) he anſwered, and ſaid to them, Give ye them to eat, and they ſay to him, (*How ſhall we do this?*) Shall we go and buy two hundred penny worth of bread, and give them to eat?

38. He ſaith to them, How many loaves have ye? Go and ſee; and when they knew, they ſay, Five, and two fiſhes.

39. And he commanded them to make all (*the people*) ſit down by companies upon the green graſs.

40. And they ſat down in ranks by hundreds and by fifties.

41. And when he had taken the five loaves, and the two fiſhes, he looked up to heaven, and bleſſed (*God; ſee note on* Matth. 14. 19.) and (*then*) brake the loaves, and gave them to his diſciples to ſet before them; and the two fiſhes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments (*of the bread,*) and of the fiſhes.

44. And they that did eat of the loaves, were about five thouſand men.

45. And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go (*from the deſert on the eaſt ſide of the ſea of Galilee,*) to the other ſide (*of that ſea,*) before (*him*) to Bethſaida, while he ſent away the people; (*though the contrary winds made them land at Capernaum,* ver. 53.)

46. And when he had ſent them away, he departed to a mountain to pray.

47. And when even was come, the ſhip was in the midſt of the ſea, and he (*was*) alone on the land;

48. And he ſaw them toyling in rowing, for the wind was contrary to them; and about the fourth watch of the night, he cometh to them walking on the ſea, and (*continued walking ſo, as if he*) would have paſſed by them.

49. But when they ſaw him walking on the ſea, they ſuppoſed it had been a ſpirit, and cried out (*for fear.*)

50. For they all ſaw him, and were troubled; and immediately he talked with them, and ſaith to them, Be of good cheer; it is I, be not afraid.

51. And he went up to them into the ſhip, and the wind ceaſed; and they were ſore amazed in themſelves beyond meaſure, and wondred:

52. For they conſidered not the miracle of the loaves, (*which was done now before their eyes, and was ſufficient to convince them the ſame power might enable him to walk on the ſea, and to calm the wind;*) for their heart was hardened, (i. e. *through incogitance, was not convinced by ſufficient evidence.* See chap. 8. 17.)

53. And when they had paſſed over, they came into the land of Genneſareth, and drew (*the ſhip*) to the ſhore (*of Capernaum,* John 6. 13.)

54. And when they were come out of the ſhip, ſtraightway they (*of that country*) knew him,

55. And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56. And whitherſoever he entered, into villages, or cities, or country (*towns,*) they laid the ſick in the ſtreets, and beſought him, that they might touch if it were but the border of his garment; and as many as touched (*it*) were made whole.

ANNOTATIONS on Chap. VI.

Ver. 3. [a] Οὐχ οὗτός ἐστιν ὁ τέκτων; *Is not this the carpenter?*] So (a) *Juſtin M.* not only ſpeaks of him as the ſon of a carpenter, but ſaith, ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ὢν ἄροτρα καὶ ζυγά, *that being among men, he made rakes and yokes, which were the works of carpenters.* (b) *Origen,* therefore, ſeems to have forgot himſelf, when he ſo poſitively ſays, Ὅτι οὐδαμοῦ ἔν ταῖς ἐκκλησίαις παραδεδώκασιν εὐαγγελίων τέκτονα αὐτὸν ὁ Ἰησοῦς ἀναγεγράφθαι, *that it was not written in any of the goſpels which the church received, that Jeſus was a carpenter.* It ſeems not only true, but even requiſite, that he ſhould be of ſome trade, ſince by the *Jewiſh canons* all fathers were bound to teach their children ſome trade; and their moſt celebrated *Rabbins* thought it a great reproach not to be of ſome trade; and alſo, that he might give no example of idleneſs, and take off all ſuſpicion of being bred up in *curious* arts.

Ver 5. [b] Καὶ οὐκ ἠδύνατο, *And he could do there no mighty work, becauſe of their unbelief:*] For *Chriſt,* ſtill requiring faith in the patient, in order to his cures, where this was wanting he could do no mighty works; not that he wanted power to do them, but that they wanted that condition which only made it fit that he ſhould do them. So God ſaith, *Jer.* 15. 1. *My mind cannot be towards this people*; not for want of kindneſs or good-will in him, but for want of thoſe diſpoſitions in them, which might render them fit objects of his favour.

See additions, N°. 6.

Ver. 8. [c] *And he commanded them, that they ſhould take nothing for their journey,* εἰ μὴ ῥάβδον μόνον, *ſave a ſtaff*

(a) Dial. cum Tryph. p. 316. C.

(b) Cont. Celſum. l. 6. p. 299.

a staff only.] St *Matthew*, chap. 10. 10. saith, μήτε ῥάβδον, *nor a staff*: but *Theophylact* there reads, μήτε ῥάβδους, *nor staves*; and this reading is confirmed, not only from many MS. copies, but from St *Luke*, who, *chap.* 9. 3. hath it, μήτε ῥάβδους, *nor staves*; it being common for those who were to travel a considerable journey, to take with them two staves, as well as two coats. The prohibition of ὑποδήματα, *shoes* there, *ver.* 10. contradicts not the permission of *sandals* here; the sandals being made of harder leather, the shoes of softer; the sandals so open, that you might put your foot into them before or behind, whereas you could put it into the shoe only one way. See *Lightfoot* on *Matth* 10. 10. And this command *Christ* laid upon them, to give them a manifest document, in this their first mission, (which was only *to the lost sheep of the house of Israel*, to prepare them to receive the *Messias*, when he should manifest himself unto them) of the divine providence, providing for them all things necessary; and this they thankfully acknowledge, *Luke* 22. 35. by saying, that when he thus sent them forth, they wanted nothing. But then, that this was a temporary precept, respecting only this very mission, and not reaching to their whole *apostolical* function afterwards, is evident, 1. From the nature of their mission, which was only to the cities of *Judea*, and was performed in a short time: for, *ver.* 30. we find them returned, and telling their *Master* what they had done: and this also sufficiently appears from our *Lord*'s words, *When I sent you forth without scrip or shoes, lacked ye any thing?* Luke 22. 35. Hence *Christ* himself had one that bore his bag, *John* 13. 29. and St *Paul* sends for his cloak that he had left at *Troas*, 2 Tim. 4. 13.

Ver. 13. [d] Καὶ ἤλειφον ἐλαίῳ, *And anointed with oil many that were sick.*] That it was usual with the *Jews* to prescribe oil as a fit thing to anoint the sick, in order to their recovery, Dr *Lightfoot* here, and elsewhere, fully proves: nor do I think the *apostles*, having no command of *Christ* to do so, would have used this ceremony, had it not been customary for them so to do. But whether they did this *symbolically*, in hope of obtaining to the patient *the oil of gladness*, or only *medicinally*, 'tis certain, that the virtue which attended it, when used by the *apostles*, could not be natural, or inherent in the oil, but must be supernatural, and derived from him who sent them; since by this unction was produced a certain and constant cure of all whom they anointed.

Ver. 15. [e] Προφήτης ἢ ὡς εἷς τῶν προφητῶν, *Others said, that he is a prophet, or as one of the prophets.*] I see no necessity of questioning or changing the reading here, not into ὁ προφήτης, *the prophet*, by way of excellency: for, when we find the disciples declaring what the *Jews* said of him, *Matth.* 16. 14. and St *Luke*, chap. 9. 19. there is no intimation of any of them who owned him as the *Christ*: nor is there any need of leaving out the ἢ ὡς, the *Jews* being of both these opinions; some saying that he was a *prophet*, *John* 4. 19.—9. 17. *a great prophet risen up in Israel*, Luke 7. 16. others, that he was *one of the old prophets risen from the dead*, Luke 9. 8. and, in particular, that he was the *prophet Jeremy*, Matth. 16. 14.

Ver. 19. [f] *Herodias, ἐνεῖχεν, had a quarrel against him.*] The word *primarily* imports, adverso erat animo, *she was in mind averse to him*; viz. after his reprehension of *Herod*; and, because the natural consequence of that averseness is anger, and hatred, arising from the conceived injuries which make us thus averse to any man, therefore it is well rendered by *Hesychius* and *Phavorinus*, ὀργίζεται μνησικακεῖ, *she is angry, and bears a grudge against him.*

Ver. 20. [g] Συνετήρει αὐτὸν, *He observed him*;] *i. e.* saith Dr *Hammond*, he kept him guarded from the malice of *Herodias*, who would have killed him: but this seems not to agree with his desire to kill him, *Matth.* 14. 5. I therefore think it may relate to his regard to him and his sayings, before he was incensed against him, by reason of his reprehension, as the words following do insinuate.

See additions, N°. 7.

CHAP. VII.

1. THEN came together to him the Pharisees, and certain of the scribes which came from Jerusalem;

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault (*with them for so doing.*)

3. For the Pharisees, and all the Jews, except they wash their hands [a] oft, (Gr. *up to the wrist,*) eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they eat not; and many other things (*of this kind*) there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables, (Gr.

κλινῶν, *of beds, upon which they did eat, as now upon tables.*)

5. [b] Then (*therefore*) the Phariſees and ſcribes asked him, Why walk not thy diſciples according to the tradition of the elders, but (*tranſgreſs them, for they*) eat bread with unwaſhen hands?

6. He anſwered and ſaid unto them, [c] Well did Iſaiah propheſy of you hypocrites; as it is written, (*for what he teſtified of the people of that age from the mouth of God, muſt equally reſpect all people of all ages, that do as they did.*) This people (*of the Jewiſh nation*) honoureth me with their lips, but their heart is far from me:

7. Howbeit, in vain do they (*think to*) worſhip me, (*by*) teaching for doctrines (*neceſſary to be obſerved*) the commandments of men.

8. For laying aſide the commandment of God, (*by obedience to which he is truly honoured,*) ye hold (*to*) the traditions of men, as waſhing of pots and cups, and many other ſuch like things ye do, (*which, who hath required at your hands?*)

9. And he ſaid to them, Full well ye (*or do ye well to*) reject the commandment of God, that ye may keep your own tradition:

10. (*As it is plain ye do;*) For Moſes ſaid, Honour thy father and thy mother; and whoſo curſeth (*or revileth*) father or mother, let him die the death:

11. But ye ſay, If a man ſhall ſay to his father or mother, It is (*be it as a*) Corban, that is to ſay, (*as*) a gift (*conſecrated to God,*) by whatſoever thou mayeſt be profited by me; (*he is free*, i. e. *he is bound by that vow not to ſuccour his parent.*)

12. And (*therefore*) ye ſuffer him no more to do ought for his father or mother;

13. Making (*thus*) the word (i. e. *the fifth commandment*) of God of none effect through your tradition, which ye have delivered (*in this matter to the people*;) [d] and many ſuch like things do ye.

14. And when he had called all the people (*preſent*) to him, he ſaid to them, Hearken to me every one of you, and underſtand:

15. There is nothing from without a man, that (*by*) entring into him, can defile him; but the things which come out of him, thoſe are they which defile the man.

16. If any man hath ears to hear, let him hear; (i. e. *he that hath underſtanding to perceive this, let him take notice of it.*)

17. And when he was entred into the houſe from the people, his diſciples asked him concerning the (*meaning of the*) parable:

18. And he ſaith unto them, Are ye ſo without underſtanding alſo, (*as to need farther inſtruction in this thing?*) Do ye not perceive, that whatſoever thing (*it is*) from without (*that*) entreth into a man, it cannot defile him (*as to his heart and ſoul?*)

19. Becauſe it entreth not into his heart, (*to raiſe up evil thoughts there,*) but (*only*) into the belly, and goeth out into the draught, purging all meats, (*by carrying off the dregs of them.*)

20. And he ſaid, That which cometh out of a man, that defileth a man (*in the ſight of God;*)

21. For [e] from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, (*or evil ſpeaking,*) pride, fooliſhneſs:

23. All theſe evil things come from within, and (*ſo*) defile the man.

24. And from thence he aroſe, and went into the borders of Tyre and Sidon, and (*he*) entred into an houſe, [f] and would have no man know it, but he could not be hid.

25. For a certain woman, whoſe young daughter had an unclean ſpirit, heard of him, and came, and fell at his feet:

26. The woman was a Greek, (*as to religion,*) a Syrophœnician by nation; and ſhe beſought him, that he would caſt forth the devil out of her daughter.

27. But Jeſus ſaid to her, Let the children (*of the kingdom*, Matth. 8. 12.) firſt be filled; for it is not meet to take the childrens bread, and to caſt it to the dogs, (i. e. *to them who are without the kingdom*, Rev. 22. 15.)

28. And ſhe anſwered, and ſaid unto him, Yes, Lord; (Gr. ναὶ Κύριε, καὶ γὰρ, *I pray thee, Lord, for even*) the dogs under the table eat of the childrens crumbs; (*and, in like manner, thou muſt ſhew a little favour to the Gentiles.*)

29. And he ſaid to her, For this ſaying, (*ſhewing a more than ordinary faith,*) go thy way (*ſatisfied, for*) the devil is gone out of thy daughter.

30. And when ſhe was come to her houſe, ſhe found the devil gone out (*of her,*) and her daughter laid upon the bed.

31. And again departing from the coaſts of Tyre and Sidon, he came to the ſea of Galilee, through the midſt of the coaſt of Decapolis:

32. And they bring to him one that was deaf [g], and had an impediment in his ſpeech, (*or was tongue-tied,*) and they beſeech him to put his hand upon him;

33. And he took him aſide from the multitude, and [h] put his fingers into his ears, and he ſpat, and touched his tongue;

34. And looking up to heaven, he ſighed, (*at the conſideration of the miſeries of human life,*) and ſaith to him, Ephatha, that is, (*Let thine ears*) be opened.

35. And

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it,

37. And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

ANNOTATIONS on Chap. VII.

Ver. 3. [a] Ἐὰν μὴ πυγμῇ νίψωνται, *Unless they wash their hands oft*;] *i. e.* if they wash not the hand up to the wrist; for Mr *Le Clerc* is certainly out, when he interprets a word plainly relating to the *Jewish* customs, and therefore only to be interpreted by those customs, out of *Hesychius* and *Phavorinus*, who knew nothing of them. See Dr *Lightfoot* in locum.

Ver. 5. [b] Ἔπειτα, *Then*;] or rather idcirco, *therefore*: so *Zenophon*, ἔπειτ' οὐκ οἴει; *Do you not therefore think that the gods take care of men?*

Ver. 6. [c] Καλῶς προεφήτευσε περὶ ὑμῶν, &c. *Well hath Esaias prophesied of you, as it it is written.*] He doth not say, *Isaias* prophesied of the *Jews* of that age in which *Christ* lived, or that he then said what by accommodation might be applied to them, but only that he well said of the hypocrites of his age, that which was true of the like hypocrites in any age; and therefore Dr *Hammond* well paraphraseth the words thus, *You are that very sort of Jewish hypocrites of which* Isaias *prophesied*, i. e. *you fully do resemble them.* See additions N°. 8.

Ver. 13. [d] Καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε, *And many such things do ye*;] i. e. such things as make the word of God of none effect by your traditions: accordingly (a) Dr *Pocock* cites from them this ancient canon, *That vows take place even in things commanded by the law, as well as in things indifferent; and that any one is so bound by them, that he cannot, without great sin, do that which it commanded*; so that if he makes a vow, which cannot be ratified without breaking a command, his vow must be ratified, and the commandment violated.

Ver. 21. [e] Ἔσωθεν γὰρ ἐκ τῆς καρδίας, &c. *For from within, out of the heart of man, proceed evil thoughts.*] The things here mentioned, as coming from the heart, and defiling the man, are either the sins committed against the second table of the law, as they are reckoned up by St *Paul*, Rom. 13. 9. or the incentives and dispositions which incline us to them:

Against the sixth commandment, as murders, and the evil eye;

Against the seventh, as fornication, adultery, lasciviousness;

Against the eight, as theft, deceit;

Against the ninth, as false testimony, blasphemies, or evil-speaking;

Against the tenth, as covetousness.

The evil frames and dispositions of spirit which incline us to these vices, are, (1.) Ἀφροσύνη, as that imports in the *Old Testament*, not only an incogitancy and carelessness as to good things, but also a want of reverence to, or awe of the Divine Majesty: and, (2.) Πονηρία, a wicked disposition, inclining us to hurt or to do evil to another. (3.) Ὑπερηφανία, that pride which makes us to contemn and overlook our brother as unworthy our regard, and highly to resent the least affront or seeming injury: and, (4.) Διαλογισμοὶ κακοὶ, evil thoughts, or reasonings.

Ver. 24. [f] Οὐδένα ἤθελε γνῶναι, *And would have no man know it*,] lest he should seem industriously to resort to, and converse with *Heathens*, neglecting the *Jews*. So *Grotius*.

Ver. 32. [g] Κωφὸν μογιλαλον, *one deaf and tongue-tied*:] That he was dumb as well as deaf, is argued, not only from the words of the *Jews*, who saw this miracle, *he maketh both the deaf to hear, and the dumb to speak*, ver. 37. but also from *Matth.* 9. 33. *Luke* 11. 14. if they speak of the same person; for, say they, when the devil was gone out, ἐλάλησεν ὁ κωφὸς, *the deaf man spake*; which shews, that before he could not move his tongue to make an articulate sound; and in this sense is the word μογιλάλος used, *Exod.* 4. 10. *Isaiah* 35. 6.

Ver. 33. [h] Ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, *He put his fingers into his ears, and he spit, and touched his tongue.*] *Christ* often uses visible signs, to represent that divine invisible virtue which he had in him, and would exert; thus, because deaf persons seem to have their ears closed, he puts his fingers into this man's ears, to intimate, that by his power he would open them; and, because the tongue of the deaf seems to be tied, or through drought to cleave to the palate, *Christ* touches his tongue, and moistens it with spittle, to intimate, that he would loose, and give free

(a) Miscel. p. 415.

free motion to his tongue. The *Jews* here also desire Christ *to lay his hands upon him*, because the ancient *prophets* laid their hands on those they healed, 2 *Kings* 5. 11.

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CHAP. VIII.

1. IN those days (*of his abode by the sea of Galilee*, chap. 7. 31.) the multitude (*that heard him*) being very great, and having nothing to eat, Jesus called his disciples to him, and saith to them,

2. I have compassion on the multitude, because they have now been with me three days, and have (*had*) nothing to eat:

3. [a] And if I (*should*) send them away fasting to their own houses, they will faint by the way; for divers of them came from far.

4. And his disciples answered him, From whence can a man satisfie these men with bread, (*whilst we are*) here in the wilderness?

5. And he asked them, How many loaves have ye? And they said, Seven:

6. And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks (*to God,*) and brake (*them,*) and gave to his disciples to set before them, (i. e. *the people,*) and they did set them before the people:

7. And they had a few small fishes; and he blessed (*God over them,*) and commanded (*his disciples*) to set them also before them:

8. So they did eat, and were filled; and they (*of Christ's retinue*) took up of the broken meat that was left, seven baskets.

9. And they that had eaten, were about four thousand; and (*having thus filled them,*) he sent them away.

10. And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha, (*which were within the coasts of Magdala*, Matth. 15. 39.)

11. And the Pharisees came forth, and began to question (*or dispute*) with him (*about his office,*) seeking of him, (*for confirmation of his pretensions to be the Messiah,*) a sign from heaven, tempting him, (*as doubting whether he could give them that sign of the Messiah promised*, Dan. 7. 14.)

12. And he sighed deeply in his spirit, (*by reason of their infidelity,*) and saith, Why doth this generation seek after a sign? Verily I say to you, [b] (εἰ δοθήσεται, *may I not be true, if a sign be given, or*) there shall no sign be given to this generation, (*save that of the prophet Jonas?* Matth. 16. 4.)

13. [c] And he left them; and entring into the ship again, departed to the other side (*of the sea of Galilee.*)

14. Now the disciples had forgotten to take bread (*with them,*) neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed (*to yourselves, and*) [d] beware of the leaven of the Pharisees, and of the leaven of Herod; (i. e. *of the doctrines of the Pharisees, making the commandments of God of none effect by their traditions, and of the doctrine of Herod, concurring in sentiments with the Sadducees*, Matth. 16. 6.

16. And they reasoned among themselves, saying, It is (i. e. *this caution is a reprehension of our negligence,*) because we have (*taken*) no bread (*with us.*)

17. And when Jesus knew it, (Gr. *And Jesus knowing that they reasoned thus,*) he saith to them, Why reason ye (*thus, as if ye were like to famish*) because ye have no bread, (*and are bid to beware of the leaven of the Pharisees?*) perceive ye not yet, neither (*do ye*) understand (*by the two late instances before your eyes, that I am able to provide bread for you?*) [e] Have you your heart yet hardened, (*or unconvinced by these miracles?*)

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember (*what I have done? I ask you then;*)

19. When I brake the five loaves among five thousand (*persons,*) how many baskets full of fragments took ye up? They say to him, Twelve:

20. And when the seven (*loaves were broken*) among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21. And he said to them, How is it (*then*) that ye do not understand (*that I could not, upon that account, speak of bread?*)

22. And he cometh to Bethsaida, and they bring a blind man to him, and besought him to touch him;

23. And he took the blind man by the hand, and led him out of the town; and when he had spit on (Gr. *into*) his eyes, and put his hands upon him, (i. e. *his eyes*;) he asked him if he saw ought.

24. And he looked up and said, I see men as trees walking; (i. e. *I see men walking, but I see them so imperfectly, that they seem to me rather like trees than men.*)

25. After that, he put his hands again upon his eyes, and made him look up, and (*then*) he was restored (*to his perfect sight,*) and saw every man clearly.

26. And he sent him away to his house, saying, [f] Neither go into the town, nor tell it to any (*who dwell*) in the town.

27. And

27. And Jesus went out, and his disciples, (*from Bethsaida*, ver. 22.) into the towns of Cæsarea Philippi; and by the way he asked his disciples, saying to them, Whom do men say that I am?

28. And they answered, (*Some say thou art*) John the Baptist; but some say, (*Thou art*) Elias; and others, (*Thou art*) one of the prophets:

29. And he saith to them, But whom say ye that I am? And Peter answereth, and said to him, Thou art the Christ.

30. And he charged them that they should tell no man (*this*) of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly, (i. e. *in the hearing of the people*;) and Peter took him, and began to rebuke him (*for it, saying, Far be it from thee, this shall not be to thee*, Matth. 16. 22.)

33. But when he had turned about, and looked upon his disciples, he rebuked Peter, saying, [b] Get thee behind me, Satan, (*as in this being to me a tempter, and to men an adversary,*) for (*in this*) thou savourest not the things that be of God, but the things that be of men; (*respecting not the will of God, that I should die for the salvation of men, but the vain traditions of men, that the Messiah the son of David shall not die.*)

34. And when he had called the people to him, with his disciples also, he said to them, Whosoever will come after me, let him (*not expect to receive temporal advantages from me, as king of the Jews, but let him be ready to*) deny himself, and take up his cross, and follow me.

35. [i] For whosoever will, (*to*) save his life, (*refuse thus to follow me, he*) shall lose it; but whosoever, (*by thus taking up his cross,*) shall lose his life, for my sake and the gospels, the same shall save it, (*most likely here, most certainly hereafter: and this surely will be his wisdom.*)

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul, (*or life?*)

37. Or what shall a man give in exchange for his soul? (i. e. *What shall it profit a man to have saved his temporal life by being thus ashamed to own me, since this will cause me to be ashamed of him when all men shall be doomed to eternal life, or death?*)

38. [k] Whosoever therefore (*for whosoever*) shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

ANNOTATIONS on Chap. VIII.

Ver. 3: [a] Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις, &c. *And if I send them away fasting to their own houses, they will faint by the way.*] Had there not been such danger, saith *Theophylact*, *Christ* had not wrought this miracle, that they might not follow him for loaves; and having done this, he straightway leaves them, *ver.* 10. that he might avoid their attempts to make him a king, *John* 6. 15.

Ver. 12. [b] Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. *Verily I say unto you, If there shall be a sign given to this generation,*] i. e. *Let me not live*, or *let me not be deemed a true prophet.* That this is a form of swearing frequent in the *Old Testament* hath been shewed, note on *Heb.* 3. 11. and we find it more fully, *Ezek.* 14. 16. in these words, ζῶ ἐγὼ λέγει Κύριος, ἐὰν υἱοὶ ἢ θυγατέρες ῥυσθήσονται, *As I live, they shall neither deliver sons nor daughters*; whence it must follow that our Lord cannot be reasonably supposed to forbid all swearing, *Matth.* 5. 34. see the note there.

Ver. 13. [c] Καὶ ἀφεὶς αὐτοὺς, *And he left them and went into the ship again.* He left them as incorrigible, saith *Theophylact*; for where there is hope of doing good, there we are to remain; but when ἀδιόρθωτον τὸ κακὸν, *the evil is incorrigible*, to depart.

Ver. 15. [d] Βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου, *Beware of the leaven of the Pharisees, and of the leaven of Herod.*] It is certain that *Josephus* never represents the *Herodians* as a sect of the *Jews*: whence it is probable that *the leaven of the Herodians* here is only the leaven of the *Sadducees*, as may be gathered from St *Matthew*, who gives us this caution in these words, *chap.* 16. 16. *Beware of the leaven of the Pharisees and of the Sadducees.* It may be also noted, that as the *Pharisees* were inclined to the sect of the *Galileans*, and thought they ought not to be tributary to the *Romans*, Matth. 22. 16. so the chief of the *Sadduces* concurred with *Herod* in consenting to, and approving that tribute as just and equal, and assisting him in the collecting of it, whence they might be stiled also *Herodians*, or men of that sect.

Ver. 17. [e] Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν; *Perceive ye not yet, neither understand ye? have ye your hearts yet hardened?*] so *Mark* 6. 52. *They considered not the miracle of the loaves, ἦν γὰρ καρδία αὐτῶν πεπωρωμένη, for their heart was hardened*; and *chap.* 16. 14. *he upbraids them their unbelief, καὶ σκληροκαρδίαν, and hardness of heart.* Now hence it follows, (1.) That the heart may be

be hardened without any divine influx concurring to that effect, unleſs it can be thought that God himſelf by a peculiar influx hardened the hearts of *Chriſt*'s *apoſtles*.

(2.) That the heart is then ſaid to be hardened, when, after full or ſufficient evidence of what we ought to do, or to believe, we neglect to do, or to believe it. Now, this may happen either through incogitance, or want of due conſideration of that evidence, as in the caſe of the *apoſtles* here, and *chap.* 6. 52. in both which places the hardneſs of their heart is aſcribed to this, that *they conſidered not the miracle of the loaves*; or through the weakneſs of their faith, as when they are upbraided with it, *chap.* 16. 14. *Becauſe they believed not them who had ſeen him riſen*: in both which caſes it only ſeems to have been a ſin of infirmity. Or this proceeds from that perverſeneſs of the will, or from thoſe evil diſpoſitions and affections of the ſoul, which render us averſe from the performance of what is required, or the belief of what is revealed; as when 'tis ſaid of the *Jews*, that *their hearts were hardened*, John 12. 39, 40. and then it is a wilful ſin.

Ver. 23. [f] Ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, *He led him out of the town.*] Declaring thoſe of *Bethſaida*, who had ſeen ſo many miracles in vain, unworthy to behold this miracle. See *Matth.* 11. 21. whence he permits him not to tell it in the town, *ver.* 26.

Ver. 26. [g] Μηδὲ εἰς κώμην εἰσέλθῃς, *He ſent him away to his houſe, ſaying, Neither go into the town, neither tell it to any one in the town.*] The reading of the vulgar, *ſi in vicum introieris*, and of ſome *Greek* MSS. ſeems only to have had its riſe from a conceit, that this man's houſe was in the city, which the words of Chriſt ſeem to contradict, *viz. And many that wanted cures came to him from other places*, whilſt he abode there. The *Syriac*, *Arabic*, the *Alexandrian* copy, and *Theophylact* read as we do.

See additions, No. 9.

Ver. 33. [h] Ὕπαγε ὀπίσω μου, Σατανᾶ, *Get thee behind me, Satan.*] He calls *Peter Satan*, ſaith *Theophylact*, as favouring of the things of *Satan*; it being only *Satan* who would not that our Lord ſhould ſuffer for the ſalvation of mankind.

Ver. 35. [i] Ὃς γὰρ ἂν θέλῃ, *Whoſoever will come after me.*] Here the note of (a) *Athanaſius*, and (b) *Theophylact* is this, θεοσεβείας μὲν ἴδιον μὴ ἀναγκάζειν, ἀλλὰ πείθειν, *It is the property of religion not to compel, but to perſuade: for our Lord himſelf not offering violence to any, but giving place to human choice, ſaid to all, If any man will come after me,* ἐδένα γὰρ βιάζομαι, *for I compel none.*

Ver. 38. [k] Ὃς γὰρ ἐπαισχυνθῇ, *For whoſoever ſhall be aſhamed of me*;] *i. e.* to own and to confeſs me, and my doctrine, *Matth.* 10. 32, 33. for, ſaith *Theophylact*, we being compounded of an outward and an inward man, both muſt be ſanctified, the inward man by faith, the outward by confeſſion of it, *Rom.* 10. 18.

CHAP. IX.

1. AND he ſaid to them, Verily I ſay to you, That there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power, (*to take away their lives who would deſtroy mine to preſerve their own*, John 11. 50.)

2. And after [a] ſix days, Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high [b] mountain apart by themſelves; and he was transfigured before them:

3. And his raiment became ſhining, exceeding white as ſnow, ſo as no fuller on earth can white them; (i. e. *like the inhabitants of heaven, clothed with white raiment*, Rev. 4. 4.)

4. And there appeared to them Elias with Moſes, and they were talking with Jeſus; (*and by their talk they knew them to be Moſes and Elias.*)

5. And Peter anſwered, (i. e *ſpake with relation to what he had ſeen. See note on* Luke 14. 3.) and ſaid to Jeſus, Maſter, it is good for us to be here, and (καὶ, *therefore*) let us make three tabernacles, one for thee, and one for Moſes, and one for Elias.

6. For he wiſt not what to ſay, for they were ſore afraid; (i. e. *and this he ſaid, being the moſt forward of them to ſpeak, though, being ſtruck with the ſame dread that ſeized on the other two, he knew not whether he ſaid well or ill, or what was indeed adviſeable or not.*)

7. And there was a cloud that overſhadowed them, and a voice came out of the cloud, ſaying, This is my beloved Son, hear him.

8. And ſuddenly when they had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves.

9. And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the Son of man was riſen from the dead.

10. And they kept that ſaying with themſelves, queſtioning

(a) Ep. ad ſolit. vit. agentes. p. 855.

(b) Theoph. in locum.

questioning one with another, [c] what the rising (*of their Messiah*) from the dead should mean? (i. e. *how it could be reconciled with their tradition, that the Messiah, the son of David, should not die,* John 12. 34.)

11. And they asked him, saying, (*If thou hast done already what was required of the Messiah, and so art about to die,*) [d] Why say the scribes that Elias must first come (*to anoint the Messiah, and make him known to the people?*)

12. And he answered, and told them, [e] Elias verily cometh first, and restoreth all things, (i. e. *doth all things requisite to prepare the Jews for the reception of the Messiah, calling them to repentance, that they might be fitted to believe in him, pointing him out to the people, and baptising him with that baptism in which he was anointed with the Holy Ghost:*) and (*in answer to their first doubt, he told them*) [f] how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But (*as to your enquiry about the coming of Elias,*) I say to you, [g] That (*the*) Elias (*who was to do these things*) is indeed come, and they have done to him whatsoever they listed, (*rejecting his baptism,* Luke 7. 30. *and his testimony,* Mark 11. 31.) as it is written of him (*that he should come.*)

14. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them, (*whether the power of their Master did extend to the casting out of devils.*)

15. And straightway all the people, when they beheld him, were greatly amazed, (*seeing some remainders of the splendour at his transfiguration in his visage,*) and running to him (*they*) saluted him.

16. And he asked the scribes (*about*) what question ye with them?

17. And one of the multitude answered, and said, Master, I have (*now*) brought to thee my son, which hath a dumb spirit, (i. e. *a spirit which takes away his speech.*)

18. And whersoever he taketh him, [h] he teareth him, (*or throws him down,*) and he foameth, and gnasheth with his teeth, and pineth (*or fainteth*) away, and I spake to thy disciples, that they should cast him out, and they could not; (*this raised the dispute betwixt them and the scribes.*)

19. (*And*) He answered him and saith, (*to the scribes,*) O faithless generation! how long shall I be with you? how long shall I suffer you (*r incredulity?*) bring him (*that is possessed*) to me.

20. And they brought him to him; and when he saw him, straightway the spirit tare him, (*or shook him,*) and he fell on the ground, and wallowed, foaming:

21. And he asked his father, How long is it ago since this came unto him? and he said, Of a child;

22. And oft times it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing (*to deliver him from this evil spirit,*) have compassion on us, and help us, (*me and him:*)

23. (*And*) Jesus said to him, [i] If thou canst believe (*that I am able to do this*) all things are possible to him that (*thus*) believeth:

24. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou my unbelief (*or what is wanting to my faith.*)

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying to him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

26. And the spirit cried, and rent him sore, (*or shook him much,*) and (*then*) came out of him; and he was as one dead, insomuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up, and he arose.

28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29. And he said to them, This kind can come forth by nothing, but by (*that faith which is to be procured by*) prayer and fasting.

30. And they departed thence, and passed through Galilee, and he would not that any should know it; (*that the concourse of the multitude might not retard his journey to Jerusalem, where he was to suffer.*)

31. For he taught his disciples, and said to them, The Son of man is (*to be*) delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise (*again*) the third day.

32. But they understood not that saying, and were afraid to ask him (*what the import of it was.*)

33. And he came to Capernaum; and being in the house, he asked them (*about*) What was it that ye disputed among yourselves by the way?

34. But they held their peace; for by the way they had disputed among themselves who should be the greatest.

35. And he sat down and called the twelve, and saith to them, If any man desire to be first (*in my kingdom,*) the same shall be last of all, and servant of all; (*the highest offices in my kingdom tending not so much to dignify and advantage any man in this world, as to*

render him the more a ſervant, and miniſter to all.)

36. And (*having ſaid this*) he took a child, and ſet him in the midſt of them, (*as a fit emblem of that humility and freedom from worldly-mindedneſs he required in them*;) and when he had taken him in his arms, he ſaid to them,

37. Whoſoever ſhall receive one of ſuch children, (i. e. *any of my ſervants, ſo free from pride and love of the world as they are,*) in my name, receiveth me; and whoſoever ſhall receive me, receiveth not me (*only,*) but (*alſo*) him that ſent me.

38. And John anſwered him (*to thoſe words ſpoken of receiving him,*) ſaying, Maſter, [k] we ſaw one caſting out devils in thy name, and (*but*) he followeth not us, and we forbad him becauſe he followeth not us.

39. But Jeſus ſaid, Forbid him not; for there is no man who ſhall do a miracle in my name, that can lightly, (i. e. *eaſily be induced to*) ſpeak evil of me:

40. For he that is not againſt us (*in beating down the kingdom of Satan*) is on our part, (*and ſo is to be owned as one that doth me ſervice, and ſo as one whom God will reward.*)

41. [l] For whoſoever ſhall give you a cup of water to drink, (*or do you the leaſt ſervice,*) in my name, becauſe you belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward:

42. And (*on the other ſide,*) whoſoever ſhall offend one of theſe little ones that believe in me, (*and ſo diſcourage them from continuing in my doctrine,*) it is better for him that a milſtone were hanged about his neck, and he were caſt into the ſea.

43. And (*therefore*) if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into [m] hell, into the fire that never ſhall be quenched;

44. Where their worm dieth not, and the fire is not quenched, (i. e. *where the body is conſumed, and the ſoul tormented for ever.*)

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be caſt into hell, (*i. e.*) into the fire that never ſhall be quenched;

46. Where their worm dieth not, and (*where*) the fire is not quenched.

47. And if thine eye, (i. e. *of any thing that ſeems moſt dear and uſeful to thee,*) offend thee, (i. e. *hinder thy entrance into life,*) pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell fire;

48. Where their worm dieth not, and the fire is not quenched.

49. [n] For every one (*that thus offends*) ſhall be ſalted with fire, (*ſo as to endure for ever in a ſtate of torment,*) and every ſacrifice, (*ſaith the ſcripture, even the whole burnt offering*) ſhall be ſalted with ſalt, (*the ſymbol of incorruption.*)

50. Salt is good, (*to make things ſavoury, and to preſerve them from corruption*;) but if the ſalt have loſt its ſaltneſs, wherewith will ye ſeaſon it? (*If by keeping theſe offending members, or corrupt affections, you corrupt yourſelves, and became unſavoury, and like a ſacrifice without ſalt, you can never be acceptable to God*;) have (*therefore*) ſalt in yourſelves, and have peace, (*the bond of unity,*) one with another.

ANNOTATIONS on Chap. IX.

Ver. 2. [a] Μεθ' ἡμέρας ἓξ, *After ſix days.*] So alſo *Matth.* 17. 1. ὡσεὶ ἡμέραι ὀκτώ, about eight days after, *Luke* 9. 29. For *Matthew* and *Mark* computing only the days betwixt this diſcourſe of Chriſt, and the day he went up into the mount, ſtile them ſix days only; but St *Luke*, including both the days of his diſcourſe and his aſcent, ſaith they were eight: and this is evident from the word ὡσεὶ, which, when a ſum is mentioned, is always added to ſignify it is not exact, but wanteth ſomething to make it complete; thus Chriſt was ὡσεὶ ἐτῶν τριάκοντα, *i. e.* beginning to be thirty, *Luke* 3. 23. It was ὡσεὶ ὥρα ἕκτη, inclining to the ſixth hour, *Luke* 23. 44. So *Matth.* 14. 21. *Luke* 1. 56.—22. 59. *John* 4. 6.—19. 14. *Acts* 2. 41.—4. 4.—5. 36.—10. 3.

Ibid. [b] *Into an high mountain.*] That this was mount *Tabor*, antiquity hath conſtantly taught and believed; yet Dr *Lightfoot* queſtions the truth of this tradition upon two accounts: 1. That Chriſt, in the ſtory going before, was on the coaſts of *Cæſarea Philippi*, *Matth.* 16. 12. *Mark* 8. 27. *Luke* 19. 18. and can we think, ſays he, that he travelled thence to *Tabor*, through almoſt the whole length of *Galilee? Anſ.* This he might do with eaſe in the ſpace of ſix days; and that he did ſo, is made very probable from the very words of the ſame chapter, which repreſent him and his diſciples as ἀναστρεφόμενοι; *returning thence*, Matth. 17. 22. and *going through Galilee*, Mark 9. 29. As for what he adds, that the *evangeliſts* mention no change of place, will be anſwered by his note on *chap.* 10. 1. For, ſaith he, however it ſeems to be intimated by our *evangeliſt*, and by St *Matthew*, that when he had finiſhed theſe words, forthwith he entered upon his journey, yet, in truth, he went before

to

to *Jerusalem*, through the midst of *Samaria*, to the feast of *tabernacles*, Luke 9. 51. and again from *Galilee*, after he had returned thither through the cities and towns to *Jerusalem*, Luke 13. 22. to the feast of *dedication*, John 10. 22. and again beyond *Jordan* indeed, *John* 10 40. but first taking his way into *Galilee*, and thence beyond *Jordan*: so that hence, we see, the silence of the text is no sure evidence that Christ made no such journey. The other things he offers seem too little to deserve consideration.

Ver. 10. [c] Συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. *And they kept that saying to themselves, questioning among themselves what the rising from the dead should mean.*] They questioned not the general resurrection, for that all the *Pharisees* believed, *Acts* 24. 15. that *Martha* owned, *John* 11. 24. nor could they be ignorant of the meaning of the raising of a particular person from the dead, for they had instances of it in the *Old Testament*, and had seen an example of it at the gates of the city *Naim*, with their eyes; but being taught out of the law, that *Christ was to abide for ever*, John 12. 34. and that *the Son of David should reign over the house of Jacob for ever*, and *of his kingdom there should be no end*, Luke 1. 33. they knew not how to reconcile this with the death of Christ, supposed in that saying, *the Son of man shall rise from the dead*. Thus again, when Christ had told them *the Son of man shall be killed, and after that shall rise from the dead*, ver. 31. they understood not that saying, *ver.* 32. and yet, doubtless, they knew what it was to be killed, and that our Saviour spake of his own death; whence these words made them very sorry, *Matth.* 17. 23. and yet St *Luke* saith, *chap.* 9. 44. that *they understood not this saying, and it was hid from them that they perceived it not*; and chap. 18. 34. *they understood none of those things*, and *knew not what was said*; and here *they understood not the saying, i. e.* they knew not how to reconcile this death of the Son of *David* and their King *Messiah* with the predictions of their *prophets*, and their own conceptions touching his temporal kingdom. Hence, when Christ was dead, their hopes died with him, *i. e.* their *trust that he had been the Redeemer of Israel*, Luke 24. 21. and revived again at his resurrection, they presently enquiring, *Wilt thou at this time restore the kingdom to Israel?*

Ver. 11. [d] *And they asked him, saying,* ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; *Why say the scribes that Elias must first come?*] That ὅτι must signify *why*, is evident, because the same question in St *Matthew*, chap. 17. 10. runs thus, τί οὖν; *why therefore say the scribes:* ὅτι here, therefore, must be put for διὰ τοῦτο; so *ver.* 28. ὅτι ἡμεῖς οὐκ ἠδυνήθημεν; *why could not we cast him out?* So *Homer odyss.* 19. they asked him ὀλοὸν ὅτι πάθοι; *why he had that fear?* And *Aristophanes Plut.* 1. 19. ὅτι τῷ δ' ἀκολουθοῦμεν πόται; *why do we follow him?* This may suffice for the grammatical import of the words; but 'tis more difficult to assign the reason of this question. My conjecture is, that it relates to that title of the *Messiah*, Dan. 7. 13. *the Son of man*, here used, and to the voice from heaven, saying, *This is my beloved Son*; as if they should have said, If thou art indeed the *King Messiah*, and the Son of God, and hast so far accomplished thy office, as to talk of a death which thou must suffer at *Jerusalem*, why is not *Elias* come to anoint thee, and to preach of thee? For the tradition of the *scribes* was, 1. That before the coming of the Son of *David*, *Elias* was to come to preach of him. *Lightfoot in Matth.* 17. 10. 2. That (a) *Elias was to anoint the Messiah to his office*, and that *before that unction the Messiah could do nothing, he being to manifest him to the world*, saith *Trypho*. To this enquiry our Saviour here first answers in the following verse; and then to their scruple about his passion.

Ver. [e] 12. *And he answered and told them,* Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα, *Elias verily cometh first, and restoreth all things.*] How *Elias* did this, see note on *Matth.* 11. 14. And note, that the *Jews* themselves did not conceive that *Elias* should do this work so effectually as to turn all the *Jews* to God, but only so as to deliver them from the terrible day of the Lord who would turn to him.

So (b) *David Kimchi, When God shall bring Elias to life in the body, he shall send him to Israel before the day of judgment, which is the great and terrible day of the Lord, and he shall admonish both the fathers and the children together to turn to God, and they that turn shall be delivered from the day of judgment.*

Ibid. [f] Καὶ πῶς γέγραπται, *And how it is written;*] *i. e.* and in answer to their other scruple, how the Son of man could die, he told them also, from the scriptures, how it was foretold that he should suffer many things.

Ver. 13. [g] *But I say unto you,* καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν καθὼς γέγραπται ἐπ' αὐτόν, *Elias is both come (and they have done to him whatsoever they listed) as it is written of him.*] Since we find nothing in the *Old Testament* which foretells of any thing the *Jews* should do, either to

(a) Οὐδὲ ἔχει δύναμιν τινὰ μίσχεις ἂν ἐλθὼν Ἠλίας χεῖσθαι αὐτὸν καὶ φανερὸν ποιῆσαι πᾶσι τοῦτο, Trypho. apud. Just. Dial. p. 226. Παίζεις ἡμᾶς προσδοκῶμεν τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα, p. 268. A.

(b) On Mal. 4.

Elias in perſon revived, or to *John* the *Baptiſt*, it ſeems requiſite to place theſe words (*and they have done to him as they would*) in a parentheſis, and to admit here the figure συγχυσις, or ſuch a tranſpoſition of the words as is uſual in other places both of the *Old* and the *New Teſtament*. So *Gen.* 13. 10. *And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered every where, (before the Lord deſtroyed Sodom and Gomorrah) even as the garden of the Lord.* Exod. 12. 15. *Whoſoever eateth leavened bread (that ſoul ſhall be cut off from Iſrael,) from the firſt day until the ſeventh day.* Mark 12. 12. *And they ſought to lay hold on him, (for they knew that he had ſpoken the parable againſt them) but they feared the people, and they left him.* Rom. 1. 13. *I purpoſed to come to you, (but was let hitherto) that I might have ſome fruit among you.* See *Cant.* 1. 5. *Mark* 16. 3, 4. *Acts* 8. 7. So that the ſenſe of theſe words ſeems to be this; *Elias* is come, as it is written of him in *Malachi*, and they, the *ſcribes* and *Phariſees*, *have done to him whatſoever they liſted*, rejecting his baptiſm, *Luke* 7. 30. and refuſing to believe his *doctrine*, Matth. 21. 25. See additions, No. 10.

Ver. 18. [h] *It teareth him, and he foameth and gnaſheth with his teeth, καὶ ξηραίνεται, and pineth away*; Luke 9. 39. *καὶ σπαράσσει αὐτὸν, μετ' ἀφροῦ, it teareth him that he foameth again.*] Here note, 1. That the word ῥήσσει αὐτὸν, and ἔῤῥηξεν αὐτὸν, *Luke* 9. 52. being ſpoken of an epileptic perſon, are not well rendered *he teareth him*, but rather ſignifies, as *Heſychius* and *Phavorinus* ſay, τυπτει αὐτὸν, *he beateth him*, or *makes him fall to the ground, beating himſelf againſt the earth*; or, as *Euſtachius* and *Phavorinus* ſay, the word in *Homer* ſignifies σφοδρότερον τὴν γην πίπτει παίων, *i. e.* the evil ſpirit working with, or taking advantage of his diſeaſe, makes him beat himſelf againſt the earth, ἐλαφίζει καὶ περιρέιπει τῇ γῇ, *He throws him to the ground*, ſaith *Theophylact*. So *Wiſd.* 4. 19. the author, ſpeaking of the wicked, ſaith, ὅτι ῥίψει αὐτοὺς κατω νεῖς, *God will caſt them down headlong, and ſhake them out of their foundations.* 2. The word ξηραίνεται ſignifies, not only *to be dried up*, and ſo *pine away*, but alſo, to be under a conſternation, and to faint. *Iſa.* 37. 27. *they were of ſmall power, they were diſmayed*, καὶ ἐξηράνθησαν. *Zach.* 10. 2. ἐξηράνθησαν ὡς πρόβατα, *as the flock they were troubled*; whence it is rendered by *Theophylact*, λειποθυμεῖ, *he is in a deliquium.* The word σπαράσσειν alſo ſignifies not only *to tear* and *diſcerp*, but alſo to move and ſhake. So *Phavorinus*, σπαραττόμεθα, ταράττομεθα. So *Pſal.* 18. 8. *the foundations of the mountains*, ἐσαλεύθησαν καὶ ἐσαλεύθησαν, *were troubled*, and *ſhook*, that is, 2 *Sam.* 22. 8. καὶ ἐσπαράχθησαν. *Jer.* 4. 19. *My heart maketh a noiſe, or moveth in me*, Seventy σπαράσσεται ἡ καρδία μου. So here, *ver.* 20. ἐσπάραξεν, *the ſpirit ſhook him.*

Ver. 23. [i] Τὸ εἰ δύνασαι πιστεῦσαι. *If thou canſt believe this,*] *viz.* That I can help thee; or if thou canſt believe this thing. So *Rom.* 12. 9. τὸ γὰρ, *for this, thou ſhalt not commit adultery.* Eph. 4. 9. τὸ δὲ ἀνέβη, *but the thing that he aſcended.* Luke 22. 24. there was a contention τὸ, viz. *this, who ſhould be greateſt?* So *Juſtin M.* τὸ πῶς περὶ Θεοῦ λέγειν, *'Tis an argument of incredulity to ſay of God, how?* and τὸ μηδὲν ἄρα, *this ſaying, ne quid nimis, much delights me.* See additions, No. 11.

Ver. 38. [k] Εἴδομεν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, *We ſaw a man caſting out devils in thy name, and we forbad him, becauſe he follows not us.*] That this man did truly caſt out devils, *Chriſt*'s anſwer ſuppoſes, and his diſciples ſaw with their eyes; 'tis alſo certain that he did this in the name of *Chriſt*: but that he did it by invocation of the name of *Jeſus of Nazareth*, is not ſo certain; for he might be a diſciple of *John*, and ſo do this in the name of *Chriſt* ſhortly to come. For if he ſtedfaſtly believed that *Jeſus of Nazareth* was the *Chriſt*, 'tis hard to give a reaſon why he did not follow him, or join himſelf to *Chriſt*'s diſciples. However, it was no ſmall confirmation of the truth of *Chriſtianity*, that his name was thus powerful even among thoſe that did not follow him, and therefore could do nothing by compact with him. This man, ſaith *Chriſt*, do not forbid; for he that purſues the ſame end with us, the beating down of *Satan*'s kingdom, cannot be againſt us, but rather for us; and he who finds ſo ſenſibly the power of my name, cannot ſpeak evil of me. See *examen Millii.*

Ver. 41. [l] Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, *For whoſoever ſhall give you a cup of cold water in my name, becauſe ye belong to Chriſt, verily I ſay to you, he ſhall not loſe his reward.*] The particle γὰρ ſhews the connection of theſe words with the preceding, which ſeemeth to be thus; Even the leaſt ſervice done to me, by owning any one for my name's ſake, ſhall be rewarded, and much more the labour which this man ſhews in divulging the honour of my name, and aſſiſting me in beating down the kingdom of Satan.

Ver. 43, 44. [m] Ἀπελθεῖν εἰς γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, *Than having two hands to be caſt into hell, where their worm dieth not, and the fire is not quenched.*] Theſe words ſeem plainly taken from *Iſa.* 66. 24. where they exactly may be found; and it ſeems

seems reasonable to interpret them according to the received opinion of the *Jews*, since otherwise our Lord, by using this expression frequently in speaking to them who would be sure to understand it in the usual sense, without saying any thing to shew he did not understand it as they did, must have strengthened them in their error. Now it is certain,

1*st*, That *Gehenna* was by them still looked on and represented as the place in which the wicked were to be tormented by fire: so the (c) *Jerusalem Targum* represents *Gehenna* which is prepared for the wicked in the world to come, as a *furnace sparkling and flaming with fire, into which the wicked fall.* And the *Targum* upon *Ecclesiastes* speaks of the *fire of hell*, Eccles. 9. 15. *of the sparks of the fire of hell*, chap. 10. 11. and *of the wicked who shall go to be burned in hell*, chap. 8. 10. Accordingly our Lord speaks here, *ver.* 47. and *Matth.* 5. 22. of the wicked being *cast into the fire of hell*, and of their being *cast into a furnace of fire*, Matth. 13. 42.

2*dly*, The ancient *Jews* held that the punishments of the wicked in hell should be perpetual, or without end. So *Judith* saith, that κλαύσονται ἐν ἀδίσιν ἐπ' αἰῶνος, *they shall weep under the sense of their pains for ever*, chap. 16. 17. (d) *Josephus* informs us that the *Pharisees* held *the souls of the wicked were to be punished, ἀιδίῳ τιμωρίᾳ, with perpetual punishment*, and that there was appointed for them, εἱρκτὸς ἀϊδίου, *a perpetual prison.* (e) *Philo* saith, the punishment of the wicked person is ζῆν ἀποθανόντα ἀεὶ, *to live for ever dying*; and δακνίζεσθαι ἐν ἀλγηδόσι καὶ ὀδύναις, καὶ ζυμφοραῖς ἀδιαλείπτοις, *take for ever in pains and griefs, and calamities that never cease*: accordingly our Lord continually saith of them, that *they shall go away into eternal punishment*, and that *their worm dieth not, and their fire is not quenched*, and that God will *destroy their soul and body in hell fire*, Matth. 18. 8.—25. 41. Luke 3. 17. Whence I collect,

1*st*, That though it is not to be doubted that *the worm not dying* is to be taken tropically for the worm of conscience, yet shall the bodies of the wicked suffer in fire properly so called; this being suitable, not only to the tradition of the *Jewish* and the *Christian* church, but to the constant phraseology of the *scriptures*, declaring that the *tree that brings not forth good fruit, the fruitless branch, the chaff, shall be cast into the fire, and be burnt with unquenchable fire*, Matth. 3. 10, 12.—13. 50. John 15. 6. that the wicked *shall go into everlasting fire*; their souls and bodies shall be *cast into hell fire*, Matth. 10. 28.—25. 45. that they shall be *punished with flaming fire*, 2 Thess. 1. 8. *suffer the vengeance of eternal fire*, Jude 7. *the heavens and earth being reserved to fire for the punishment of ungodly men*, 2 Peter 3. 10.

2*dly*, That the punishment of wicked men shall be eternal. That this was the constant opinion of the *Christian* church, see note on *Heb.* 6 2. and that this punishment is consistent with divine justice and goodness, see *appendix* to 2 *Thess.* 1.

Ver. 49. [Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται. *For every one shall be salted with fire, and every sacrifice shall be salted with salt.*] These words may be referred to the preceding, respecting the punishment of those wicked men, who will not cut off those offending eyes, feet, or hands, which render them obnoxious to future punishments; and then the import of them will be to this effect, Every wicked man shall be seasoned with fire itself, so as to become inconsumeable, and shall endure for ever to be tormented, and therefore may be said to be salted with fire, in allusion to that property of salt which is to preserve things from corruption. To strengthen this interpretation, consider,

1*st*, The connexion of the words, *where their worm dieth not, and where the fire is not quenched*, πᾶς γὰρ αὐτῶν, *for every one* (of them) *shall be salted with fire*; where the illative particle γὰρ, *for*, shews, that these words are designed as a proof of the words preceding. Consider,

2*dly*, From whence those words, *Their worm dieth not, and their fire is not quenched*, are taken, *viz.* from *Isaiah* 66. *ult.* where they run thus; *They shall go forth, and look upon the carcasses of those men that have transgressed against me; for their worm shall not die, nor shall their fire be quenched*: which words plainly belong to the wicked, and to them alone; and so the proof of them, in this verse, must belong to them only. Note,

3*dly*, That the word πᾶς must refer therefore to the same persons, as if it had been said expressly, πᾶς γὰρ αὐτῶν, *for every one* (of them) *whose fire is not quenched shall be salted with, or in the fire*, i. e. preserved from corruption, or by it; so *chap.* 12. 44. πάντες γὰρ, *for all*, i. e. πάντες οἱ πλέσιον ὄντες, *all those rich men* cast in, out of their superfluities: so *Luke* 16. 16. the kingdom of heaven is preached, καὶ πᾶς, *and every one* (*viz.* who believes) *presseth into it*: and *Luke* 21. 32. this generation shall not pass away ἂν πάντα γένηται, *till all things be done*, i. e. πάντα ταῦτα, *all those things* now mentioned, *Matth.* 24. 35. *Mark* 13. 30. See many other instances in *Grotius.* Note,

4*thly*, That these words, καὶ πᾶσα θυσία ὑμῶν, may be rendered thus; *For every sacrifice shall be seasoned*

(c) *In Gen.* 15. 17. p. 713. D. E. (d) De bell. Jud. l. 2. c. 12. p. 788. Antiq. l. 18. c. 2. (e) De præm. & pœn.

ſeaſoned with ſalt, even the whole burnt offerings, (which anſwer here to the whole body) as well as others; and then they will be a proof of the former, from the precept concerning ſacrifices, *Lev* 2. 13. That the particle καὶ, frequently ſignifies *for*, appears from many examples; ſo *Exod.* 5. 23. καὶ ἀφ' οὗ, *for from the time that I ſpake to Pharaoh*; Joſh. 1. 5. καὶ ὅσπερ ἦμην, *for as I was with Moſes*. See alſo *chap.* 22. 25. 1 *Sam.* 2. 15. καὶ ἐ μὴ λάβω, *for I will not take ſodden fleſh*; Pſal. 108. 12. ſend us help from trouble, καὶ μάταια, *for vain* is the help of man; *Iſaiah* 64. 5. Thou waſt angry, καὶ ἡμεῖς, *for we have ſinned*; Mic. 7. 8. καὶ ἀναστήσομαι *for I ſhall riſe up again*. Note,

5*thly*, That it is the property of ſalt to preſerve things from corruption: hence a covenant of ſalt is put for an everlaſting or inviolable covenant. So *Numb.* 18. 19. διαθήκη ἁλὸς αἰωνίου ἔστιν ἐναντίον Κυρίου, *it is a covenant of ſalt for ever before the Lord.* And 2 *Chron.* 13. 5. God gave *David* and his ſons kings over *Iſrael* for ever, *by a covenant of ſalt.* Whence the *Jews* ſay, ſalt was to ſeaſon all their ſacrifices; to ſignify, that *they preſerved their ſouls from corruption, as the ſalt did the ſacrifice.* *Philo*, that *ſalt is a ſymbol*, διαμονῆς καὶ τῆς συμπάντων, *of the perpetuity of all things, preſerving that on which it is ſprinkled*; de victimis, p. 647. F. And on thoſe words, *With every oblation you ſhall offer ſalt*, δι' ἧς τὴν εἰσάπαν διαμονὴν αἰνίττεται, φυλακτήριον γὰρ αἱ ἅλες σωμάτων τετιμημένοι ψυχῆς δευτερείοις· *By this*, ſaith (f) *Philo, he ſignifies the perpetual duration of them; ſalt being the preſervation of bodies next to the ſoul itſelf; for as the ſoul is the cauſe that our bodies are not corrupted, ſo is ſalt preſerving them for a long time*, καὶ τρόπον τινὰ ἀθανατίζουσες, *and rendering them in a manner incorruptible.* If, then, by keeping theſe offenſive members, or corrupt affections, you render your Chriſtianity ſuch as hath loſt its ſavour, and like a ſacrifice without ſalt, you can never be acceptable to God: retain, therefore, your Chriſtian wiſdom or piety, and preſerve peace, the bond of unity, among yourſelves.

Others interpret the words thus: Let it not ſeem a hard ſaying, that I require your abſciſſion of theſe offenſive members; for every ſacrifice, that it may be grateful and acceptable to God, muſt be ſalted with fire: for *the fire muſt prove every man's action*, and it will not receive its reward till it hath paſſed through the fire of tribulation, 1 *Cor.* 3. 13, 14. and he be purged from his droſs by it, as gold is, διὰ πυρὸς δοκιμαζόμενον, 1 *Pet.* 1. 7. See *chap.* 4. 12. 'Tis then more deſirable, here, to endure this trial by fire, and communion with *Chriſt* in his ſufferings, that ye may rejoice at his appearance, than to fall into that fire which will never be extinguiſhed. 'Tis therefore good to have this ſalt in yourſelves, this Chriſtian wiſdom, which will preſerve you from corruption, and that peace which will preſerve the Chriſtian body from it. Like this is that expreſſion of *Joſephus*, concerning one of the ſeven children roaſted in the fire, ὥσπερ ἐν πυρὶ μεταχυμαζόμενον εἰς ἀφθαρσίαν, *he is transformed into incorruption, as it were by fire*; Lib. de Maccab. p. 1093. D. And in this ſenſe *Irenæus* ſaith, *Tribulation is neceſſary for the children of God*, ut igniti apti ſint ad convivium regis, *that, being ſalted with fire, they may be fit for the banquet of the king*, l. 5. c. 28.

May 3rd/42.

CHAP. X.

1. AND he aroſe from thence *(from Capernaum*, chap. 9. 33.) and cometh into the coaſts of Judea by the farther ſide of Jordan; and the people reſort to him again; and as he was wont, he taught them again.

2. And the Phariſees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him; (i. e. *by that queſtion thinking he might be induced to ſpeak ſomething againſt the law of Moſes.*)

3. And he anſwered and ſaid to them, [a] What did Moſes command you?

4. And they ſaid, Moſes ſuffered (*us*) to write a bill of divorcement, and *(ſo)* to put her away.

5. And Jeſus anſwered, and ſaid to them, For the hardneſs of your heart, (*which would not ſuffer you to perceive, and yield to the firſt inſtitution of matrimony*,) he wrote you this precept, (*that if you would put away your wife, you ſhould do it by giving her a bill of divorce*;)

6. But from the beginning [b] of the creation, God (*ſhewed he would have it otherwiſe*; *for he*) made them male and female, (*ſaying*, Gen. 22. 24.)

7. For this cauſe ſhall a man leave his father and mother, and cleave to his wife;

8. And they twain ſhall be one fleſh; (*ſo as they are not one fleſh with father or mother:*) ſo then they, (*after the matrimonial duty*,) are no more twain, but one fleſh:

9. What therefore God hath (*thus*) joined together, let no man, (*under the goſpel diſpenſation, preſume to*) put aſunder.

10. And (*when he was*) in the houſe, his diſciples asked him again of the ſame matter:

11. And

(f) Περὶ θυσιῶν, p. 659.

11. And he saith to them, (*according to the primitive institution of matrimony,*) [c] Whosoever shall put away his wife, and marry another, committeth adultery against her, (*she being by that institution still his wife, and so having the sole right over his body,* 1 Cor. 7. 4.)

12. And if a woman shall put away her husband, and be married to another, (*as hath of late been done among you,*) she committeth adultery (*against him, as being still his wife, and not having power over her own body, but the husband,* ibid.)

13. And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them:

14. But when Jesus saw (i. e. *perceived*) it, he was much displeased, and said to them, Suffer little children to come to me, and forbid them not, for of such is the kingdom of God: (*and if of such as resemble them in disposition, why should they whom they are to resemble be unfit for that kingdom?*)

15. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, (i. e. *with the same freedom from vain glory, and the love of the world, which is in them,*) he shall not enter therein.

16. And he took them up in his arms, and put his hands upon them, and blessed them:

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do, that I may inherit eternal life?

18. And Jesus said to him, Why callest thou me good, (*seeing*) there is none good but one, that is, God? (*Dost thou own me as one commissionated by him to teach the way of life? I shall then do it according to his will, by saying,*)

19. Thou knowest the commandments, (*viz.*) Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; [d] Defraud not; Honour thy father and (*thy*) mother; (*do this, and thou shalt live.*)

20. And he answered, and said to him, Master, all these things have I observed from my youth.

21. Then Jesus beholding him, [e] loved him, and said to him, One thing thou (*yet*) lackest (*to render thee my disciple*;) go thy way, (*and at my command*) sell whatsoever thou hast, and give (*it*) to the poor, and thou shalt have treasure in heaven; and (*then*) come, and take up the cross, and follow me:

22. And he was sad at that saying, and went away grieved; for he had great possessions.

23. And Jesus looked round about, and saith to his disciples, [f] How hardly shall they that have riches enter into the kingdom of God?

24. And the disciples were astonished at his words; but Jesus answereth again, and saith to them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God?

25. It is easier for a camel (*or cable*) to go through the eye of a needle, than for a rich man (*thus trusting in his riches, as in things which make him happy,*) to enter into the kingdom of God.

26. And they (*who heard this*) were astonished above measure (*at it,*) saying, among themselves, Who then can be saved?

27. And Jesus looking upon them, saith, With men it is impossible, (i. e. *human persuasion cannot work men off from this love of the world,*) but (*this is*) not (*impossible*) with (*to*) God; for with God all things are possible.

28. Then Peter began to say to him, Lo, we have left all and followed thee.

27. And Jesus answered and said, Verily I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospels;

30. But he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, (i. e. *shall find men more affectionate to him than these relations, and receive greater blessings than he parts with here,*) with persecutions, and in the world to come eternal life.

31. [g] But many that are first shall be last, and the last (*shall be*) first. (*See the note here.*)

32. And they were in the way going up to Jerusalem, [h] and Jesus went before them; and they were amazed (*that Christ would thus go into the mouth of the Sanhedrim, who had resolved to kill him:*) and as they followed, they were afraid (*of what might befal them, being his disciples:*) and he took again the twelve, and began to tell them what things should happen to him,

33. Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests, and to the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles;

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

35. [i] And James, and John, the sons of Zebedee, come to him (*by their mother,*) saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36. And he said to them, What would ye that I should do for you?

37. They said to him, Grant to us that we may sit,

ſit, one on thy right hand, and the other on thy left, in thy glory.

38. But Jeſus ſaid to them, Ye know not what (*it is*) you ask; (*the higheſt place in my glory being the reward of the higheſt ſufferings*:) can ye (*then*) drink of the cup that I (*am to*) drink of? and be baptized with the baptiſm that I am (*to be*) baptized with? (i. e. *can ye ſuffer as I am to do?*)

39. And they ſaid to him, We can. And Jeſus ſaid to them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized, (i. e. *ſhall ſuffer for my ſake*:)

40. But to ſit on my right hand, and on my left hand, [k] is not mine to give (*to any others,*) but it ſhall be given to them for whom it is prepared.

41. And when the ten heard it, they began to be much diſpleaſed with James and John, (*for deſiring precedency above them in Chriſt's kingdom.*)

42. But Jeſus calleth them to him, and ſaith to them, Ye know that they which are [l] accounted to rule over the Gentiles, exerciſe lordſhip over them, (*commanding them as their ſervants*;) and their great ones exerciſe authority upon them (*at their pleaſure.*)

43. But ſo ſhall it not be among you; but whoſoever will be great among you, ſhall be your miniſter:

44. And whoſoever of you will be the chiefeſt, ſhall (*by that office*) be (*come the*) ſervant of all:

45. For even the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many, (*and ſo muſt it be with his diſciples.*)

46. And they came to Jericho; and as [m] he went out of Jericho with his diſciples and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the way-ſide begging, (*and another with him*:)

47. And when he heard that it was Jeſus of Nazareth (*that came that way,*) he began to cry out, and ſay, Jeſus, thou Son of David, have mercy on me; (*and ſo ſaid the other alſo*, Matth. 20. 30.)

48. And many charged him, that he ſhould hold his peace; but he cried the more a great deal, Thou Son of David have mercy on me.

49. And Jeſus ſtood ſtill, and commanded him to be called; and they called the blind man, ſaying to him, Be of good comfort, riſe, he calleth thee:

50. And he caſting away his garment, roſe, and came to Jeſus;

51. And Jeſus anſwered, and ſaid to him, What wilt thou that I ſhould do to thee? The blind man ſaid to him, Lord, (*I ask*) that I might receive my ſight:

52. And Jeſus ſaid to him, Go thy way, thy faith hath made thee whole; and immediately he received his ſight, and followed Jeſus in the way.

ANNOTATIONS on Chap. X.

Ver. 3. [a] Τί ὑμῖν ἐνετείλατο Μωσῆς; *What did Moſes command you?*] There ſeems to be a difference here betwixt St *Matthew* and St *Mark*, not much taken notice of by *interpreters*; St *Mark* introducing Chriſt asking them what *Moſes* commanded in this caſe; St *Matthew* introducing them asking Chriſt, *Why then did Moſes command us to write a bill of divorce?* &c. But this ſeeming difference may be removed by ſaying, They firſt asked him, Why did *Moſes* command? and then our Saviour asked them what were the words of *Moſes* in this caſe; and, when they had repeated them, he tells them the reaſon why *Moſes* gave them this permiſſion.

Ver. 6. [b] Ἀπὸ δὲ ἀρχῆς κτίσεως, *From the beginning of the creation.*] The word κτίσεως is found in the *Alexandrian* copy, and in *Theophylact*, and is interpreted by the *vulgar* and the *Arabic*, and extant in moſt copies, and therefore is not to be ſuſpected becauſe not found in *Beza*'s copy, or in the *Syriac*, or in the parallel place, *Matth.* 19. 4. for ἀπ' ἀρχῆς being in ſenſe the ſame, St *Matthew* might ſay no more, but St *Mark* could not well add more, if Chriſt had ſaid no more.

Ver. 11. [c] Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν, *Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her.*] Though this diſcourſe of Chriſt's be originally about divorce, yet it ſeems plainly to evince that *polygamy* muſt be unlawful, eſpecially under the *Chriſtian œconomy*; for, 1. From Chriſt's ſaying, *He that putteth away his wife, and marries another, committeth adultery againſt her*, it clearly follows, that he, who having not put her away, marries another, muſt be guilty of the ſame crime, ſeeing he muſt have, at leaſt, the ſame power to marry another, when the firſt is put away, as when ſhe is not. 2. He who commits adultery againſt his wife by marrying another, could have no power to do ſo whilſt ſhe lived, ſince no man can be ſuppoſed to have power to commit adultery: and, 3. He who, by marrying another, commits adultery with her, muſt marry her whom he had no power to marry. 4. Since to commit

commit adultery is to violate the bed of another person, he that commits adultery against his wife must violate her bed, which no husband can do, only by doing that which a husband lawfully might do. Since, then, a right to *polygamy* is a right to marry more wives than one, he that hath this right cannot violate the bed of his first wife, by assuming another to it: it therefore must be acknowledged, either that the husband under Christ's institution, and by the original law of matrimony, had no such right, or that he that marrieth another cannot, by that, commit adultery against his first wife.

See additions, No. 12.

Ver. 19. [d] Μὴ ἀποστερήσῃς, *Thou shalt not defraud.*] Dr *Hammond*, here, saith, that the tenth commandment is rendered by the *Seventy*, and by St *Paul*, Rom. 7. 7. οὐκ ἐπιθυμήσεις, *thou shalt not covet*; by *Christ*, here, *thou shalt not defraud*; and *Matth.* 19. 19. *thou shalt love thy neighbour as thyself*: whence he concludes, that the commandment contains the importance of all these phrases; obliging us so to rest satisfied with that lot God hath afforded us, and so to desire the good of others, as well as of ourselves, as not to desire or endeavour to gain any thing to ourselves by the loss or diminution of another, but to think others as worthy to enjoy what belongs to them, as we are to enjoy what belongs to us: all which is very true. Mr *Cl.* also here well notes, that there be two ways of injuring our neighbour. 1. By theft, whether privately, or by force against the will of the owner, and by taking away what belongs to another, without any pretence of right or justice, which is forbidden in the eighth commandment: or, 2. By secret and cunning devices, where the law, and a pretence of right is made use of to cover the injury, which is forbidden in the tenth commandment, and here expressed by μὴ ἀποστερήσῃς, *thou shalt not defraud.* And surely all such endeavours to defraud must shew a very covetous mind, inclining us, against the dictates of our consciences, and to the damage of our precious souls, to defraud another of his right. Only let it be noted, that the word ἀποστερεῖν in scripture is of a greater latitude, and signifies also to *detain* and *keep back a thing* when it is due. So *Exod.* 21. 10. *her food and raiment, and the duty of marriage,* οὐκ ἀποστερήσεις, *thou shalt not keep back.* So the word signifies, *Numb.* 9. 7. *Deut.* 24. 14. οὐκ ἀποστερήσεις, μισθὸν πένητος, *thou shalt not keep back the hire of the poor, at his day thou shalt give him his hire*, ver. 15. And so we expound the word ἀπεστερημένος, used *James* 5. 4. by *kept back.* Ecclus. 4. 1. τὴν ζωὴν τοῦ πλησίον μὴ ἀποστερήσῃς, *detain not the life of the poor, and make not his eyes to wait long*; and *chap.* 34. 21, 22. *the bread of the poor is his life,* ὁ ἀποστερῶν αὐτὸν, *he that detains it is a man of blood*; ὁ ἀποστερῶν μισθὸν μισθίου, *he that detains the wages of the hireling sheddeth blood.* And surely they who desire thus to detain that which belongs to others, and they know they much want, must covet to have for that time what is another's. And here, especially, the rule of the *Civilians* obtains, Minus solvit qui tempore minus solvit, *He pays less than he ought, who pays not in due time, or when he ought to do it.*

Ver. 21. [e] Ἠγάπησεν αὐτὸν, *And Jesus looking upon him, loved him.*] He loved not only virtues, but even the seeds of them; the one so as to reward them, the other so as to encourage and minister to their growth.

Ver. 23. [f] Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες; *How hardly can they that have riches enter into the kingdom of God!*] The example of this young man shews that ἔχειν here imports, not only to possess riches, but also to retain such an affection to them, as that we cannot well bear the thoughts of losing them, or parting with them. The interpretation of Christ, that they who trust in riches, *ver.* 24. cannot do it, is the consequence of that affection; for this affection must be built upon the apprehension of the goodness of them, the conveniencies and advantages we trust we shall receive by having and retaining them.

Ver. 31. [g] Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, &c. *But many that are first shall be last, and that are last shall be first*;] *i. e.* But as it is with this *Jew*, so will it be with the generality of that nation, tho' they shall have the first offer of this kingdom, they shall generally refuse to enter into it; whereas many of the *Gentiles* shall gladly embrace it upon these terms, and shall be admitted into it, and so preferred before the *Jews*, to whom these blessings primarily belonged. That this is the true import of these words, see the note on *Matth.* 20. 1.

Ver. 32. [h] Καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο, *They were amazed, and following they were afraid.*] They were amazed that the *Sanhedrim*, resolving to kill him, *John* 11. 53. and sending out their pursuivants and injunctions to apprehend him, *v.* 57. he would run himself into the mouth of that danger he seemed formerly to decline; and they were afraid what might befal them, who bore the character of his disciples, for his sake.

Ver. 35. [i] Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, *And James and John came unto him*;] viz. *by their mother, as their mouth*, Matth. 20. 20. And so Christ insinuates by answering, not to the mother, but to them coming with her on this errand, *Ye know not what ye ask*, ver. 22.

Ver. 40. [k] Οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται'] *It is not for me*, who never vary from my Father's will, to give to others than to them for whom it is prepared by my Father. Οὐκ ἔστιν ἐμοῦ ἡ δικαία κρίσις, it is not for me, a righteous judge, and diſtributer of recompences, to give to any by favour or affection to their relations, or themſelves, but to thoſe who are prepared for it according to the will of my Father. So *Theophylact*.

Ver. 42. [l] Οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, *They who are accounted to rule over the Gentiles.*] This is in *Matth.* 20. 25. οἱ ἄρχοντες τῶν ἐθνῶν, *the rulers of the Gentiles*, Luke 22. 25. οἱ βασιλεῖς τῶν ἐθνῶν, *the kings of the Gentiles*. So that this ſhews that δοκέω is ſometimes an expletive, as has been noted on 1 *Cor.* 7. 40.

Ver. 46. [m] Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰερειχὼ Βαρτίμαιος ὁ τυφλός, *And as he was going from Jericho, a blind man named Bartimæus ſat by the way ſide.*] Luke 18. 35. ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχώ, when he was near to *Jericho*, a certain blind man ſat. *Matth.* 20. 30. δύο τυφλοί, *two blind men*. There is no reaſon, from theſe ſeeming differences, to think the ſtory different of which the *evangeliſts* ſpeak. For, as to the firſt, St *Luke* ſaith indeed, that Chriſt was yet *near to Jericho*; but then, ſo is he who is gone a little from it, as well as he who is come near to it, which St *Luke* doth not ſay. To the ſecond it may be anſwered, That he who ſaith, There was a certain blind man celebrated by the name of *Bartimæus*, ſaith not there was no more, but only that there was no other ſo noted and diſtinguiſhed by that name; and he that mentions his deſire, and Chriſt's anſwer, doth not exclude the other from making the like requeſt, nor from an intereſt in Chriſt's anſwer, but only ſhews he thought it ſufficient to take notice of him as the moſt celebrated of the two.

CHAP. XI.

1. AND when they came nigh to Jeruſalem, (*even*) to [a] Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples;

2. And he ſaith to them, Go your way into the village over againſt you; and as ſoon as ye be entred into it, ye ſhall find a colt tied, [b] whereon never man ſat, looſe him, and bring him (*to me.*)

3. And if any man ſay to you, Why do ye this? ſay ye, that the Lord hath need of him; and ſtraightway he will ſend (i. e. *will quietly permit you to bring*) him hither.

4. And they went their way (*to the village,*) and found (*there*) the colt tied by the door without, in a place where two ways met, and they looſe him.

5. And certain of them that ſtood there, ſaid to them, What do ye looſing the colt?

6. And they ſaid to them, (*we do*) Even as Jeſus had commanded; and (*upon this*) they let them go.

4. And they brought the colt to Jeſus, and caſt their garments on him, and he ſat upon him.

8. And many ſpread their garments in the way, and others cut down branches of the trees, and ſtrawed them in the way.

9. And they that went before, and they that followed, cried, ſaying, Hoſanna, Bleſſed is he that cometh in the name of the Lord, (*Let proſperity attend on the Meſſiah;*)

10. [c] Bleſſed be the kingdom of our father David, that cometh in the name of the Lord; (*may the kingdom flouriſh which God is to erect, according to his promiſe made to David:*) Hoſanna in the higheſt, (*Let proſperity be from heaven on this King and kingdom.*)

11. And Jeſus entred into Jeruſalem, and into the temple; and when he had looked round about upon all things, (*and cured the blind and lame,* Matth. 21. 14.) and now the eventide was come, he went out to Bethany with the twelve.

12. And on the morrow, when they were come from Bethany, he was hungry;

13. [d] And ſeeing a fig-tree afar off having leaves, (*which the common fig-trees then had not,* Matth. 24. 32.) he came (*to it,*) if haply he might find any thing thereon; and when he was come to it, he found nothing but leaves, for the time of (*other*) figs was not yet:

14. And Jeſus anſwered, (i. e. *upon this diſappointment ſpake,*) and ſaid unto it, (*Let*) no man eat fruit of (i. e. *from*) thee hereafter for ever; and his diſciples heard it.

15. And they come to Jeruſalem, and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves;

16. And would not [e] ſuffer that any man ſhould carry any veſſel through the temple.

17. And he taught (*them who did theſe things, how contrary they were to ſcripture,*) ſaying to them,

Is

Is it not written, [f] My houſe ſhall be called of all nations the houſe of prayer? (Gr. *an houſe of prayer to all nations; and ſo that very court of the Gentiles you thus profane is dedicated to his ſervice;*) but ye (*by employing it to theſe uſes*) have made it a den of thieves.

18. And the ſcribes and chief prieſts heard it; and (*inſtead of being moved, by what he ſaid from the ſcripture, to reform this abuſe, they*) ſought how they might deſtroy him (*privily*;) for they feared (*to do this openly to*) him, becauſe all the people were aſtoniſhed at his doctrine.

19. And when even was come, he went out of the city.

20. And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots.

21. And Peter calling to remembrance (*the words of Chriſt,*) ſaith to him, Maſter, behold the fig-tree which thou curſedſt is withered away.

22. And Jeſus anſwering ſaith unto them, Have (*a ſtrong*) faith in God:

23. For verily I ſay unto you, That whoſoever ſhall ſay to this mountain, Be thou removed, and be thou caſt into the ſea, (i. e. *whoſoever of you ſhall attempt the greateſt difficulties, reſpecting your office in confirming the truth of my doctrine to Jew and Gentile, and bringing them to the faith,*) and ſhall not doubt in his heart, (*of God's power or readineſs to aſſiſt him,*) but ſhall believe that thoſe things which he ſaith ſhall come to paſs, (Gr. *ſhall be done,*) he ſhall have whatſoever he ſaith, (*it ſhall be to him according to what he ſaith.*)

24. Wherefore I ſay to you, (*for the confirmation of your faith,*) What things ſoever ye deſire when ye pray, (*or ask in prayer,*) believe that ye receive them; and ye ſhall have them.

25. And when ye [g] ſtand praying, forgive, if ye have ought (*any juſt matter of complaint*) againſt any (*for what they have done to you,*) that your Father alſo which is in heaven may forgive you your treſpaſſes.

26. But (*For*) if you do not forgive (*them,*) neither will your Father which is in heaven forgive your treſpaſſes.

27. And they come again to Jeruſalem; and as he was walking in the temple, there come to him the chief prieſts, and the ſcribes, and the elders,

28. And ſay to him, By what authority doeſt thou theſe things? and who gave thee this authority to do theſe things?

29. And Jeſus anſwered, and ſaid to them, I will alſo ask of you one queſtion, and anſwer (*you*) me, and (*then*) I will tell you by what authority I do theſe things;

30. The baptiſm of John, was it from (*the God of*) heaven, or of men (*only?*) anſwer me.

31. And they reaſoned with themſelves, ſaying, If we ſhall ſay, (*It was*) from heaven, he will ſay, Why then did ye not believe him, (*and from his teſtimony,* John 3. 31, 34. *learn that I alſo came from God?*)

32. But if we ſhall ſay, Of men, (*this may be hazardous, for*) they feared (*this might incenſe*) the people; for all men counted John, that he was (*to be*) a prophet indeed.

33. And they (*therefore*) anſwered and ſaid to Jeſus, We cannot tell: Jeſus anſwering ſaith to them, Neither do I (*think fit to*) tell you by what authority I do theſe things.

ANNOTATIONS on Chap. XI.

Ver. 1. [a] Εἰς Βηθφαγὴ καὶ Βηθανίαν, *To Bethphage and Bethany.*] So moſt copies read; though as St *Matthew* leaves out *Bethany*, ſo the Vulgar, and, as (a) *Origen* informs us, St *Mark*, here left out *Bethphage*. Theſe two places were conterminous, the bound of *Bethany*, through which they went to go from *Jericho* to *Jeruſalem*, reaching to *Bethphage*, whither our Lord was come. Now this *Bethphage*, ſaith St *Jerom*, was ſacerdotum viculus ſitus in monte Oliveti, *a little village of the prieſts ſituated in mount Olivet*. It was, according to the *Jews*, *a place out of Jeruſalem* near the mountain of the temple, in quo coquebant oblationes, *in which*, ſaith the *Talmud*, *they boiled their offerings*. Tract. Berachoth, c. 11. f. 95.

Ver. 2. Ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε, *upon which no man ever ſat.*] Here *Grotius* truly notes, that ſuch animals as had not been employed in the uſe of man were wont to be choſen for ſacred uſes; for even the *Heathens* thought thoſe things and ſacrifices moſt proper for the ſervice of the gods, which had not been put to profane uſes. Thus the *Philiſtines* return the ark in a new cart drawn by heifers never before put into the yoke, 1 *Sam.* 6. 7. To *Minerva* the *Heathens* ſacrificed injuges boves, *oxen not put into the yoke*; and in *Virgil* we read thus, *Æn.* 6. *v.* 36.

Nunc grege de intacto ſeptem mactare juvencos
Praeſtiterit,—
It is beſt to offer ſeven heifers not yet brought from the flock;

(a) Ὁ Μάρκος ὃ κατὰ τὸν τόπον ὅτος ἀνίσταται, καὶ ὅτι ἐγγίζουσιν—εἰς Βηθανίαν. In Matth. Tom. 16.

which (b) *Macrobius* calls hoſtias injuges, *ſacrifices not accuſtomed to the yoke;* they thinking them polluted, ſaith (c) *Turnebus*, by being put to profane work And it ſeems to have been a miracle, that ſuch a colt ſhould ſo patiently ſuffer Chriſt to ride upon him. To be ſure, there was a completion of the prophecy of *Zachary*, chap. 9. 9. the *Jews* themſelves applying thoſe words to the *Meſſiah*: for *R. Joſeph* ſaid, *May the Meſſiah come, and may I be worthy to ſit under the ſhadow of the tail of his aſs. Sanhedrim* cap. 10. in Gemara.

Ver. 10. [c] Εὐλογημένη ἡ βασιλεία ἐρχομένη ἐν ὀνόματι Κυρίου Παιδὸς ἡμῶν Δαβίδ, *Bleſſed be the kingdom of our father David that cometh in the name of the Lord;*] i. e. Let the kingdom be happily begun and flouriſh which God is to erect according to his promiſe made to our father *David;* let proſperity be from heaven to the King *Meſſiah*, and to his kingdom. See *examen Millii.*

Ver. 13. *And ſeeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves,* ὁ γὰρ οὐκ ἦν καιρὸς Σύκων, *for the time of figs was not yet.*] Here it is enquired why Chriſt ſhould curſe this fig-tree becauſe it had not figs upon it before the time of figs. The criticiſm ὁ γὰρ ἦν, *for where he was, it was the time of fruit*, and that of Dr *Hammond*, that *it was not* καιρὸς Σύκων, *a good or ſeaſonable year for figs*, are both confuted by this one obſervation, that *Chriſt* did this on the 11th of *Niſan*, that is, five months before figs were ripe; for *about ſummer*, ſaith our Lord, *the branch of the fig-tree is yet tender, and putteth forth leaves;* Matth. 24. 32. Mark 13. 28. *from the time of production of leaves to the green figs*, ſay the *Jews*, *is fifty days; from thence to the falling off of the buds, fifty*; *and from thence to ripe figs, fifty.* And in *Canticles*, the entrance of the ſummer is deſcribed by the *fig-trees bringing forth green figs*, פגיה *i. e.* groſſos, ὀλυνθους αὐτῆς, *her unripe figs:* not as Mr *Clerc* here renders the words, *ſhe hath brought her figs to perfection*; nor do either *Theophraſtus* or *Pliny* make mention of any figs in *Syria* which were gathered till after the dog-days, that is, about the latter end of *Auguſt*; and had there been a ſort of figs which, as Mr *Cl.* fancies, might have been ripe at the *paſſover*, before which *Chriſt* ſpake theſe words, St *Mark* could not truly have ſaid, *the time of figs was not yet.* There is another ingenious expoſition of a *reverend and learned biſhop*, that ὁ καιρὸς Σύκων is *the time of gathering in of figs*, of which ſignification of the word καιρὸς he gives two or three inſtances; and then it ſeems reaſonable for our Saviour to expect ſome figs upon this tree, they being not yet gathered in, and to curſe it for having none upon it, when none had been taken from it. And could I find it proved that any, even the *Biccaroth*, or firſt ripe figs mentioned *Jer.* 34. 2. and *Hoſea* 9. 10. were fit to be gathered in at the paſſover, I ſhould acquieſce in this interpretation; but the words cited from *Cant.* 2. 13. and *Matth.* 24. 32. ſeem to prove, that the fig-tree only began to put forth her leaves and her green figs at the entrance of the ſummer. Wherefore let it be noted, that St *Mark* doth not by theſe words, *for the time of figs was not yet*, deſign to give a reaſon why our Lord found no figs upon this tree, but why he only went to this one tree, which had leaves on it, and ſo was of that kind of figs which, ſaith (d) *Theophraſtus*, was ἀεὶ φύλλον, (e) ſemper comantibus foliis, *a fig-tree that had always leaves*, and why he expected to find fruit on that, which upon the other ordinary fig-trees abounding there he could not expect, the time of ordinary figs being not yet: for this kind of fig-tree being ever green with leaves, had, ſaith *Theophraſtus*, ἅμα καὶ τὸν ἔνον καὶ τὸν νέον καρπὸν, *old and new fruit hanging on it together*, the fruit of the year paſt and preſent, ſay the *Jewiſh* doctors. Accordingly (f) *Julian* the *apoſtate*, ſpeaking of the fruits of *Damaſcus*, ſaith, ſome of them were but of a ſhort duration; μόνη γὰρ τῇ Σύκῳ καὶ ὑπερβιαζόμενον ἔξεστι, καὶ τῇ τὸν μέλλοντα καρπὸν γίνεσθαι Συνεχθῆναι; *only the fig-tree carries its fruit above a year, and it hangs on with the fruit of the following year.* And thus was this fig-tree a fit reſemblance of the *Jewiſh* nation, to whom alone *Chriſt* come in perſon, and from whom alone he could then expect fruit: whence are they in another parable repreſented by a fig-tree, from which the husbandman three years expected fruit, but found none, *Luke* 13. 7. and therefore is there ordered to be cut down; and here they are emblematically curſed for their barrenneſs, *the kingdom of God being ſhortly to be taken from them, and given to a nation bringing forth the fruits thereof*, Matth. 21. 43. See additions No 13.

Ver. 16. [e] Καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ, *And he ſuffered not any one to carry a veſſel through the temple.*] In this our Lord approved of the received doctrine of the *Jews*, *who*, ſaith (g) *Joſephus*, *held*, quod ne vas quidem aliquod portari in templum licet, *that it was not lawful to carry any veſſel into the temple;* and this was part of that reverence they thought due to it by virtue of that precept, *thou ſhalt reverence my ſanctuary*, Levit. 19. 30. But whereas the *Rabbins* extended this to their *ſynagogues*, yea even to a ſynagogue

(b) Saturn. l. 3. c. 5. (c) L. 18. c. 2. (d Hiſt. Plant. l. 4. c. 2. (e) Pliny l. 13. c. 8.
(f) Ep. 24. (g) Cont. App. p. 1066.

gogue laid waste, that none should make them a thorough-fare, in this they seem to have exceeded; there seeming not to be the same reason for things instituted by them, for their convenience of meeting for religious worship, as for that house which the *Lord hath chosen to put his name there*, Deut. 12. 5. and in which the Divine Majesty dwelt; though they being houses of prayer, a reverence was to be observed in them whilst they engaged in that worship.

Ver. 17. [f] Καὶ ἐδίδασκε λέγων αὐτοῖς· οὐγέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; *And he taught them, saying, Is it not written, My house shall be called an house of prayer to all nations?*] In the *temple* there were three courts; the court of the *priests*, where the altar of incence stood; the second was that into which the clean *Jews*, and the proselytes of justice who had embraced circumcision, and the whole law of *Moses*, entred; and this was parted from the third court (*which was called the court of the Gentiles*, because the unclean *Jew*, and the *Gentile* who owned the true God, were permitted to come and worship there,) by a sept or low wall, having this inscription on it, μὴ δεῖν ἀλλόφυλον εἴσω τοῦ περὶ τὸ ἱερὸν τρυφάκτου, *that no alien was to enter into the holy place*; where (h) *Josephus* by adding τὸ δὲ δεύτερον, ἱερὸν ἅγιον ἐκαλεῖτο, *for the second court was called holy*, seems to intimate that *the court of the Gentiles* was by them not deemed holy, but profane; and therefore thither they brought sheep and doves to sell; and hence it appears how oppositely our *Saviour* argues, that the house for all nations was God's house, and therefore must be sacred, and not to be polluted. Mr *Whiston* must therefore be mistaken, when he conjectures that our Lord did this twice in the week before his passion; once driving those hucksters, and their merchandice, out of the inner temple, and the next day out of the outer temple; for Christ drave out the oxen and the sheep, as well as the men, *John* 2. 15. Now can we think that they who had so great a reverence for the inner temple, as to make it death for any *Gentile*, though a proselyte of the gate, to come into it, would themselves bring sheep and oxen to dung in it? It is true that St *Mark* speaks of this as done the day after he came into the city, and discoursed with the *Pharisees*; but that he did this only by recapitulation, St (i) *Austin* proves; but let this be done twice, provided he bring not his merchants and merchandice into the inner temple. See *Maldon. in Matth.* 21. 12.

Ver. 25. [g] Καὶ ὅταν στήκετε προσευχόμενοι ἀφίετε, *And when ye stand praying, forgive, if ye have ought against any.*] That it was ordinary with the *Jews* to pray standing, see note on *Matth.* 6. 5. yet in their solemn days of fasting they did kneel, and even prostrate themselves before the Lord. But the first *Christians* usually kneeled down and prayed, *Acts* 9. 40.—20. 36.---21. 5. The command here to forgive those that offend us before we pray, not only shews that no resentments of what our brother doth should stick long upon our spirits, because they indispose us for that duty we are continually to be prepared for, but also, that there is some kind of forgiveness to be exercised towards him, though he do not ask it, or shew any tokens of repentance; of which, see note on *Matth.* 6. 14, 15. And seeing I am to pray not only for myself, but for him also, *Matth.* 5. 44. and that out of love to him, I must be free from all displeasure against him, that I may lift up pure hands without wrath: I must be inclined and ready to do him any good; for how else can I heartily desire it of God, and wish well to him? which in effect I do by praying for him.

June 7th/42

CHAP. XII.

1. AND he began to speak to them by parables, (*saying,*) A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower (*in it,*) and let it out to husbandmen, (*the Jews*, Isaiah 5.) and (*then*) went into a far country; (i. e. *left them to manage it for him so, as that he might in their season receive the fruits of it.*)

2. And (*accordingly*) at the season he sent to the husbandmen a servant, that he might receive from the husbandmen, (*the guides and rulers of the Jewish church,*) of the fruit of the vineyard.

3. And (*But*) they caught him, and beat him, and sent him away empty.

4. And again he sent to them another servant; and at him they [a] cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another, and him they killed; and (*so they dealt with many others*, 2 Chron. 36. 15, 16.) beating some, and killing some (*of them.*)

6. Having yet therefore one son, his wellbeloved, he sent him also last to them, saying, (*It may be*) they will reverence my son.

7. But

(h) Joseph. de bell. Jud. l. 6. c. 13. p. 916.

(i) De consens. evangelist. lib. 2. cap. 68.

7. But thoſe husbandmen ſaid among themſelves, This is the heir, come, let us kill him, and (*then*) the inheritance ſhall be ours.

8. And (*accordingly*) they took him, and killed him, and caſt him out of the vineyard.

9. What ſhall therefore the Lord of the vineyard do (*to thoſe men? Surely*) he will come and deſtroy the (*ſe*) husbandmen, and will give the vineyard to (*be cultivated by*) others.

10. And (*if ye doubt of this, ye underſtand not what theſe husbandmen deſerve:*) have ye not read (*or, nor have ye read with attention*) this ſcripture? *which ſaith,* Pſal. 118. 22, 23.) The ſtone which the builders rejected, is become the head (*ſtone*) of the corner.

11. This was the Lords doing, and it is marvellous in our eyes.

12. And (*when he had ſaid this,*) they ſought (*occaſion*) to lay hold on him; but (*they*) feared the people, for they knew that he had ſpoken the parable [b] againſt them, and (*through this fear*) they left him, and went their way.

13. And they ſend to him certain (*perſons*) of the (*ſect of the*) Phariſees, and of the Herodians, to catch him in (*and get advantage againſt him from*) his words.

14. And when they were come, they ſay to him, Maſter, we know that thou art true, and careſt for no man (*'s perſon*;) for thou regardeſt not the perſon (*s*) of men, but teacheſt the way of God in truth; (*tell us therefore,*) Is it lawful to give tribute to Cæſar, or not?

15. Shall we give, or ſhall we not give? (*that if he ſaid No, the Herodians might repreſent him as an enemy to Cæſar; if Yea, the Phariſees might repreſent him to the people as no friend to the nation*:) but he knowing their hypocriſie, ſaid to them, Why tempt ye me (*ye hypocrites?*) bring me a (*Roman*) penny, that I may ſee it.

16. And they brought it; and (*then*) he ſaith to them, Whoſe is this image and ſuperſcription, (*that is upon this money?*) and they ſaid to him, (*It is*) Cæſars.

17. And Jeſus anſwering, ſaid to them, Render (*then*) to Cæſar the things that are Cæſars, and to God the things that are Gods; and they marvelled at him, (*that he had anſwered from their own received principles, and yet ſo wiſely, that they could take no advantage from his words.*)

18. Then come to him the Sadducees, who ſay there is no reſurrection (*of the body,*) and they asked him, ſaying,

19. Maſter, Moſes wrote to us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed to his brother.

20. Now there were (*with us*) ſeven brethren, and the firſt (*of them*) took a wife, and dying left no ſeed;

21. And the ſecond took her, and died, neither left he any ſeed; and the third likewiſe;

22. And (*ſo*) the ſeven had her, and left no ſeed; laſt of all the woman died alſo.

23. In the reſurrection therefore, when they ſhall riſe (*from the dead,*) whoſe wife ſhall ſhe be of them? for the ſeven had her to wife.

24. And Jeſus anſwering, ſaid to them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God? (*nor yet the ſtate in which they that are raiſed from the dead ſhall be.*)

25. For when they ſhall riſe from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven.

26. And as touching the dead, (*to prove from the ſcriptures, which you own,*) that they riſe, have ye not read (*what is written*) in the book of Moſes, how in the buſh God ſpake to him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? (*and yet*)

27. He is not the God of the dead, (i. e. *of them who are ſo dead as not to be the ſons of the reſurrection,*) but the God of the living, (i. e. *of thoſe whom he will raiſe to life again*;) ye therefore do greatly err.

28. And one of the [c] ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandment of all?

29. And Jeſus anſwered him, The [d] firſt of all the commandments is, Hear, O Iſrael, the Lord our God is one Lord:

30. And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength; this is the firſt commandment:

31. And the ſecond is like (*to it,*) namely this, Thou ſhalt love thy neighbour as thyſelf; there is none other commandment greater than theſe.

32. And the ſcribe ſaid to him, Well, maſter, thou haſt ſaid the truth; for there is one God, and there is none other but he;

33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and (*for a man*) to love his neighbour as himſelf, is more than all whole burnt-offerings and ſacrifices.

34. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from (*being prepared to enter into*) the kingdom of God; and no man after that durſt ask him any queſtion.

35. And

35. And Jesus answered (*their questions,*) and said (*to them by way of question,*) while he taught in the temple, How say the scribes, that Christ is the Son of David?

36. For [e] David himself said (*of him,*) by (*the afflatus of*) the Holy Ghost, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord; and whence (*how*) is he then his son? and the common people heard him gladly.

38. And he said to them in his doctrine, Beware of the scribes, which love to go in long clothing, and love (*to have*) salutations in the marketplaces,

39. And the chief seats in the synagogues, and the uppermost rooms at feasts;

40. Which devour widows houses, and for a pretence make long prayers; these shall receive greater damnation.

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and (*saw that*) many that were rich cast in much:

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called to his disciples, and saith to them, Verily I say to you, that this poor widow hath cast more in than all they which have cast into the treasury:

44. For all they did (*only*) cast in of their abundance, but she [f] of her want did cast in all she had, even all her living; (i. e. *her livelihood for that day.*)

ANNOTATIONS on Chap. XII.

Ver. 4. [a] Ἀπεσταλκησαν ἐκεφαλαίωσαν κ) ἀπέστειλαν ἠτιμωμενον. *Again, he sent to them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully treated.*] That ἐκεφαλαίωσαν here cannot signify, capite, i. e. vita eum mulctarunt, *they beheaded him, or took away his life*; but as St *Luke* interprets it, τραυματίζοντες, *they wounding him,* chap. 20. 12. *to wit,* in the head, *cast him out of the vineyard,* τὴν κεφαλην ἔτυψαν, *they beat him on the head.* So *Theophylact.* And this is evident from the words following, *they sent him away dishonoured,* or *shamefully treated.* So in (a) *Aristophanes,* δύναι τὴν κρωτοζον κεφαλαίῳ ῥάψαι, is to *smite the skull with a blow upon the head,* or *to strike one upon the head with a radish root.* See *examen Millii.*

Ver. 12. [b] *They knew that he spake this parable,* πρὸς αὐτὰς· so *Luke* 20. 19. *against them.*] So λέγειν πρὸς αὐτὸν, is to say what they could against him; *Acts* 23. 30. *to kick* πρὸς κέντρα, *against the pricks*; Acts 26. 14. *to fight* πρὸς τὰς μεθοδίας, *against the machinations of Satan*; Eph. 6. 11. *to strive* πρὸς τὴν ἁμαρτίαν, *against sin*; Heb. 12. 4. *to fight* πρὸς υἱὲς, *against the children of Ammon*; Judg. 12. 3. *to speak error* πρὸς Κύριον, *against the Lord,* Isa. 32. 6. Ezek. 13. 9.

Ver. 28. [c] Καὶ εἷς τ γραμματέων, *And one of the scribes came*; so *Luke* 20. 39. but *Matth.* 22. 35. εἷς ἐξ αὐτῶν νομικὸς, *one of them being a lawyer.*] Now, in this diversity of words there is no difference in sense: for the *scribes* were of two sorts, or had, at the least, two offices; the one was to *sit in the chair of Moses,* i. e. to read, and to interpret the law of *Moses* to the people, *Matth.* 23. 2. the other was, to expound and deliver to the people *the traditions* which they pretended to have received from their forefathers. The first name of *scribe* they seem to have had from *Ezra,* who is so often stiled Γραμματεὺς, *a scribe of the law of the Lord,* Ezra 7. 12. Neh. 12. 36. *who read in the book of the law and expounded,* Neh. 8. 2, 3, 4. they being also teachers of the traditions, which were called νόμικα, or *laws*; and binding these heavy burdens upon the people, were thence called νομικοὶ· See the note on *Matth.* 22. 23. And this *scribe* is said to speak to *Christ* πειράζων, *tempting him,* or making an experiment of his wisdom, whether it was such as fame reported, as the *queen* of *Sheba* came, 1 *Kings* 10. 1. πειράσαι *to tempt king Solomon,* i. e. to try whether his wisdom was equal to the fame she had heard of it.

Ver. 29. [d] *And Jesus answered,* ὅτι πρώτη πασῶν τ ἐντολῶν, *the first of all the commandments is this, The Lord thy God is one God.*] For this is necessary to be known, that we may worship him alone in opposition to all Heathen gods, and own, that he alone is God, who is the Maker of heaven and earth. Here *Woltzogenius* objects, that this lawyer having said, That *there is one God, and that there is no other God besides him, our Lord acknowledges that he had answered wisely; whereas he could not have given him this commendation, if he had been obliged to own him also as God, or to have owned a Trinity of persons:* as if he had not heard that *Thomas,* who held the unity of the Godhead as much as any other *Jew,* yet stiles our Saviour, *My Lord,* and *my God,* and is commended for his faith, *John* 20. 28, 29. And since all that assert a Trinity of persons do as unanimously assert an unity of essence, and of the Godhead, I know not why this answer

(a) In ranis, Act. 3. Sc. 2.

anſwer might not be commended by them; tho', perhaps, our *Saviour*'s commendation might eſpecially reſpect his prelation of the love of God and our neighbour to all burnt-offerings and oblations. Of which ſee the note on *Matth.* 22. 35. and of which one of the *Jews* ſaith thus, *The doing acts of beneficence is more acceptable to God than all the victims and oblations which the Iſraelites offer on his altar; he having ſaid, I will have mercy, and not ſacrifice.* Pirk. Eliezer, *c.* 16. *p.* 33. See here and *v.* 27. *examen Millii.*

Ver. 36. [e] Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, *For David himſelf ſaid by the Holy Ghoſt*, &c.] i. e. by a divine *afflatus*, orthe ſpirit of prophecy; for elſewhere we read, that *God ſpake by the mouth of David*, Acts 1. 16.—4. 25. Nor is any one cited in the New Teſtament as ſpeaking *by the Spirit*, or *by the Holy Ghoſt*, who was not thus aſſiſted by a divine *afflatus*: and this deſerves to be noted by them who deny that the *pſalms of David* were wrote by the ſpirit of prophecy.

Ver. 44. [f] Αὕτη γὰρ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλλεν, ὅλον τὸν βίον αὐτῆς, *But ſhe of her want did caſt in all ſhe had, even all her living*,] or all that ſhe had to live upon that day. Hence it appears, that a perſon may be ſometimes liberal, even in giving what he wanteth for himſelf, or being ready to expend in works of charity ὑπὲρ δύναμιν, *above what he can well ſpare*, 2 Cor. 8. 2, 3. See here *Grotius*.

CHAP. XIII.

1. AND as he went out of the temple, (*his diſciples came to him, to ſhew him the buildings of the temple*, Matth. 24. 1. *and*) one of his diſciples ſaith unto him, (*in the name of the reſt*,) Maſter, ſee what manner of ſtones, and what buildings are here.

2. And Jeſus anſwering, ſaid to him, Seeſt thou theſe great buildings? There ſhall not be left of them one ſtone upon another, that ſhall not be thrown down, (*or diſſolved.*)

3. And as he ſat upon the mount of Olives, over againſt the temple, Peter, and James, and John, and Andrew, asked him privately, (i. e. *apart, not from the reſt of his diſciples, but from the multitude*,)

4. (*Saying*,) Tell us, (*Maſter*, Luke 21. 7.) When ſhall theſe things be? and what ſhall be the ſign when all theſe things ſhall be fulfilled?

5. And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you;

6. For many ſhall come in my name, ſaying, I am Chriſt, and (*by that pretence*) ſhall deceive many:

7. And when ye ſhall hear of wars, and rumours of wars, be ye not troubled; for ſuch things muſt needs be, but the end (*of the polity and temple of the Jews*) ſhall not be yet.

8. For nation ſhall riſe againſt nation, and kingdom againſt kingdom; and there ſhall be earthquakes in divers places, and there ſhall be famines and troubles; (*all*) theſe (*things*) are (*only*) the beginnings of ſorrows (*to them:*)

9. But take heed to your ſelves; for (*then*) they ſhall deliver you up to councils, and in the [a] ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt (Gr. *to*) them, (*that the kingdom of God is come.*)

10. And the goſpel muſt firſt be publiſhed among all nations, (*before the end of theſe things.*)

11. But when they ſhall (*thus*) lead you, and deliver you up (*to theſe rulers*,) [b] take no thought before-hand what ye ſhall ſpeak, neither do ye premeditate; but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, (*from your own wiſdom*,) but the Holy Ghoſt, (*who teacheth you what to ſpeak.*)

12. Now (*at this time*) the brother ſhall betray the (*his*) brother to death, and the father the ſon, and the children ſhall riſe up againſt their (*believing*) parents, and ſhall cauſe them to be put to death.

13. And ye ſhall be hated of all (*ſorts of*) men for my names ſake; but (*yet poſſeſs your ſouls in patience*, Luke 21. 19. *for*) he that ſhall endure to the end, the ſame ſhall be ſaved (*out of this calamity.*)

14. But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, (*chap.* 9. 27.) ſtanding where it ought not, (i. e. *the Roman army compaſſing Jeruſalem*, Luke 21. 20.) [let him that readeth underſtand] (*that her deſolation draweth near*, ibid. *and*) then let them that be in Judea flee to the mountains (*of Peræa:*)

15. And (*then*) let him that is on the houſe-top, not go down into the houſe, neither enter therein to take any thing out of his houſe:

16. And let him that is in the field, (*and hath laid aſide his garment*,) not turn back again to take up his garment; (i. e. *let not your regard for your clothes or goods cauſe you to delay your flight, but do it with your utmoſt expedition.*)

17. But

17. But wo to them that are with child, and to them that give ſuck in thoſe days (*of vengeance*, Luke 21. 22. *and ſo are not in a condition to fly from it.*)

18. And [c] pray ye, that your flight be not in the winter, (*when the ways be ſcarce paſſable:*)

19. For in thoſe days ſhall be affliction, (*even*) ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be (*afterwards; ſo that ye cannot hope to eſcape without hazard.*)

20. And except that the Lord had ſhortened thoſe days, no fleſh ſhould be ſaved; but [d] for the elects (i. e. *the Chriſtians*) ſake, whom he hath choſen (*out of the world,*) he hath ſhortened the (*ſe*) days (*of vengeance.*)

21. And then if any man ſhall ſay to you, Lo, here is Chriſt, or lo, he is there, believe him not;

22. For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſigns and wonders to ſeduce, if (*it were*) poſſible, (*or if they can,*) the very elect.

23. But (*therefore*) take ye heed; behold, I have foretold you all (*theſe*) things.

24. But in thoſe days, after that tribulation (*of which I have ſpoken,*) the ſun ſhall be darkned, and the moon ſhall not give her light:

25. And the ſtars of heaven ſhall fall, and the powers that are in (*or the hoſts of*) heaven ſhall be ſhaken; (i. e. *the diſſolution of their government in church and ſtate, by the zealots, ſhall be a ſign of their approaching ruin*, Luke 21. 25.)

26. And then ſhall they ſee the Son of man coming in the clouds with great power and glory, (*μετὰ δυνάμεως πολλῆς καὶ δόξης, with a great and glorious hoſt*, viz. *the Roman army:*)

27. And then ſhall he ſend his angels, (*the meſſengers of the goſpel,*) and (*they*) ſhall gather together his elect, (*among the Gentiles,*) from the four winds, from the uttermoſt part of the earth to the uttermoſt part of heaven; (i. e. *from one end of the earth to the other.*)

28. Now learn a parable of (*from*) the fig-tree; (*for*) when her branch is yet tender, and putteth forth leaves, ye know that ſummer is near:

29. So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it (viz. *the deſolation I ſpeak of*) is nigh, even at the doors.

30. Verily I ſay to you, that this generation ſhall not paſs (*away*) till all theſe things be done.

31. Heaven and earth ſhall paſs away; but my words ſhall not paſs away (*unperformed.*)

32. [e] But of that day and that hour knoweth no man, no not the angels which are in heaven; neither the Son, (*who hath the Spirit without meaſure,*) but the Father (*only.*)

33. Take ye heed, watch and pray; for ye know not when the time is (*to be:*)

34. For the Son of man is (*theſe words are not in the original, and ſo this verſe may begin thus: And in this exhortation to watch, I act*) as a man, taking a far journey, who left his houſe, (Gr. *as a travelling man leaving his houſe,*) and gave (Gr. *giving*) authority to his ſervants, and to every man his work, and (*who*) commanded the porter (*as I do you*) to watch:

35. Watch ye therefore, for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cock crowing, or in the morning,

36. Leſt coming ſuddenly, he find you ſleeping, (*and therefore unprepared for his advent.*)

37. And what I ſay to you, I ſay to all (*my diſciples*, i. e.) Watch.

ANNOTATIONS on Chap. XIII.

Ver. 9. [a] Καὶ εἰς συναγωγὰς δαρήσεσθε, *And ye ſhall be beaten in the ſynagogues.*] It is certain both from the *ſcripture* and the *Jewiſh* writers, that whipping and the rebels-beating were puniſhments uſed in the *ſynagogues* of the *Jews*. Thus *Paul* ſaith, he puniſhed the *Chriſtians* κατὰ πάσας τὰς συναγωγὰς, *throughout all the ſynagogues*, Acts 26. 11. and that he did *beat in the ſynagogues thoſe that believed*, chap. 22. 19. and that it was uſual to whip both their *wiſe men* and their *diſciples*, when they had done perverſely in their *ſynagogues*, is fully proved by *Campegius Vitringa* de ſynag. vet. lib. 3. c. 11.

Ver. 11. [b] Μὴ προμελετᾶτε τί λαλήσητε, μηδὲ μελετᾶτε, ἀ γὰρ ὑμεῖς ἔσται οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον· *But when they ſhall lead you* (before,) *and deliver you up* (to theſe *rulers*, ver. 9.) *take no thought before-hand what you ſhall ſpeak, neither do ye premeditate; but whatſoever ſhall be given you in that hour, that ſpeak ye; (for I will give you a mouth and wiſdom which all your adverſaries ſhall not be able to gain-ſay*, Luke 21. 14, 15.] From theſe two places collated together, it is evident, (1.) That this promiſe is peculiar to the *apoſtles*, to whom alone *Chriſt* here diſcourſeth: and, (2.) That it belongs to them alone, when they were brought before *kings* and *rulers*, to plead the cauſe of *Chriſt*, and leave before them a teſtimony of the truth of it, *Matth.* 10. 18. and therefore there can be nothing more ridiculous than the *Quakers* apply-

ing this to their extemporary effuſions, their ſenſeleſs prayers and harangues; of which it cannot, without blaſphemy, be ſaid, *It is not you that ſpeak, but the holy Ghoſt ſpeaketh in you*; ſeeing, if ſo, all their fooliſh and ignorant harangues muſt be as ſacred, and as worthy to be preſerved, as the inſpired *ſcriptures*. See *examen Millii*.

Ver. 18. [c] Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος· *Pray therefore, that your flight may not be in the winter.*] Hence it ſeems plain, that even when tribulations come by the decree of God, the circumſtances of them may be mitigated by our prayers. See the note on *Matth.* 24. 20. ſee *examen Millii*.

Ver. 20. [d] Ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσε τὰς ἡμέρας· *But for his elect's ſake, whom he he hath choſen out (of the world,) he hath ſhortned thoſe days.*] That in the *New Teſtament* all *Chriſtians* called to the knowledge and belief of the faith are ſtiled the elect, as being γενεὰ ἐκλεκτὴ, *a choſen generation*, ſee the note on 1 *Peter* 2. 9. Theſe are the elect our *Saviour* ſpeaks of, when he ſaith, *Many are called, but few are choſen*, Matth. 20. 16. And *ſhall he not hear his elect, which cry unto him day and night?* Luke 18. 7. And this was alſo the *phraſeology* of the *primitive Chriſtians*. Thus (a) *Clemens* tells the *Corinthians*, that their ſedition was ἀλλοτρία καὶ ξένη τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, *alien from and ſtrange to the elect of God*; and exhorts them to come to God with holy ſouls, lifting up pure hands to him, and loving our kind and merciful *Father*, ὃς ἡμᾶς ἐκλογῆς μέρος ἐποίησεν ἑαυτῷ, *who hath made us a part of his election*. (b) *Ignatius* writes to the *church* of *Epheſus*, ἐκλελεγμένη, *elected*; and the author of the *martyrdom* of *Polycarp* ſaith, the common people admired the difference there was (c) μεταξὺ τῶν ἀπίστων καὶ τῶν ἐκλεκτῶν, *betwixt the Heathens and the Chriſtians*; and among the aphoriſms of the *apoſtle* this is one, ἐὰν ἐκλίπῃ ὁ γείτων ἁμαρτήσῃ ἥμαρτεν ὁ ἐκλεκτὸς, *If the neighbour of the Chriſtian hath ſinned, he hath ſinned alſo.*

Ver. 32. [e] Περὶ δὲ τῆς ἡμέρας ἐκείνης, καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ· *But of that day and hour knoweth no man, neither the angels which are in heaven, nor the Son, but the Father*, Matth. 24. 36. *but my Father only.*] I dare not ſay here with St *Ambroſe*, *l.* 5. *de fide*, *c.* 8. that theſe words were added by the *Arians*, ſeeing I find them owned by *Irenæus*, *l.* 2. *c.* 48. and by *Origen in Matth. hom.* 30. *f.* 64. *A.* but for explication of them, note,

1*ſt*, That theſe words περὶ δὲ τῆς ὥρας ἐκείνης, *of that day and hour*, may refer, not to the deſtruction of *Jeruſalem*, but, as the *fathers* generally thought, to the immediate precedent words, *heaven and earth ſhall paſs away*, but of that day and hour when they ſhall paſs away none knoweth but the *Father*. Note,

2*dly*, That ὁ υἱὸς, here, is *Chriſt* conſidered as the *prophet* ſent into the world to reveal his *Father*'s will; and therefore, as delivering to the world not what the λόγος knew or taught, but what the *Spirit* of God revealed to him, according to his frequent declarations concerning himſelf, That *he ſpake nothing of himſelf, but the Father which ſent him gave him commandment what he ſhould ſay, and what he ſhould ſpeak*, John 12. 49. *My doctrine is not mine, but his that ſent me*, chap. 7. 16. *The word which I ſpeak I ſpeak not of myſelf, but the Father which abideth in me*, chap. 14. 10. *The Father loveth the Son, and ſheweth him all that he doth*, John 5. 20. which by the *Baptiſt* ſeems to be expounded thus, *He that is of God ſpeaketh the words of God; for the Father giveth not him the Spirit by meaſure; for the Father loveth the Son, and hath put all things* (relating to the revelation of his will) *into his hands*, John 3. 34, 35. Tho' therefore he revealed this doctrine as *the Son of man*, as the nature of the *prophetic* office abſolutely required, yet is he placed here, as to his knowledge of the mind of God, deſervedly above the *angels*, as being, by this Spirit reſiding in him without meaſure, more fully acquainted with the mind of God than they; and yet, ſaith he, *the knowledge of this day and hour* being no part of my *prophetic* office, even I, *the Son of man*, know it not, it being one of *thoſe times and ſeaſons which the Father hath put in his own power*, Acts 1. 7. Excellent to this purpoſe are the words of Dr *Lightfoot* on this place: "(1.) It is one thing to under-
" ſtand the Son of God barely and abſtractly for
" the ſecond perſon in the *Holy Trinity*; another
" to underſtand him for the *Meſſias*, or the ſecond
" perſon incarnate. To ſay that the ſecond per-
" ſon in the *Trinity* knows not ſomething, is blaſ-
" phemous; to ſay ſo of the *Meſſias* is not ſo,
" who nevertheleſs was the ſame with the ſecond
" perſon in the *Trinity*. For although the ſecond
" perſon, abſtractly conſidered according to his
" mere *Deity*, was co-equal with the *Father*, *co-*
" *omnipotent*, *co-omniſcient*, *co-eternal* with him,
" &c. yet *Meſſias* who was *God-Man*, conſidered
" as *Meſſias*, was a ſervant and a meſſenger of
" the *Father*, and received commands and authori-
" ty from the *Father*: and thoſe expreſſions, *The*
" *Son can do nothing of himſelf*, &c. will not in the
" leaſt ſerve the *Arians* turn, if you take them
" in this ſenſe, which you muſt neceſſarily do;
" *Meſſias* can do nothing of himſelf, becauſe he
" is a ſervant and a deputy. (2.) We muſt
" diſtinguiſh between the excellencies and per-
" fections

(a) § 1. (b) § 29. (c) § 16.

" ſections of Chriſt which flowed from the *hypo-*
" *ſtatical* union of the two natures, and thoſe
" which flowed from the donation and anointing
" of the *Holy Spirit*. From the *hypoſtatical* union
" of the natures flowed the infinite dignity of his
" perſon, his impeccability, his infinite ſelf-ſuf-
" ficiency to perform the law, and ſatisfy the
" divine juſtice: from the anointing of the
" *Spirit* flowed his power of miracles, his fore-
" knowledge of things to come, and all kind of
" knowledge of evangelic myſteries: *thoſe* render-
" ed him a fit and perfect redeemer, *theſe* a fit
" and perfect miniſter of the goſpel."

Now, therefore, the fore-knowledge of things to come, of which the diſcourſe here is, is to be numbred among thoſe things which flowed from the anointing of the *Holy Ghoſt*, and from the immediate revelation, not from the *hypoſtatic* union of the natures; ſo that thoſe things which were revealed by *Chriſt* to his *church*, he had them from the revelation of the *Spirit*, not from that union. Nor is it any derogation or detraction from the dignity of his perſon, that he ſaith, *He knew not that day and hour of the deſtruction of Jeruſalem*: yea, it excellently agrees with his office and deputation, who being the *Father*'s ſervant, *meſſenger*, and *miniſter*, followed the orders of the *Father*, and obeyed him in all things.

See another anſwer to this objection, *Tract. de vera Chriſti Deitate, p.* 124, 125.

CHAP. XIV.

1. AFTER two days was the feaſt of the paſſover, and of unleavened bread; and (*then*) the chief prieſts, and the ſcribes ſought how they might take him by craft, and put him to death.

2. But they ſaid, (*Let*) not (*this be done*) on the feaſt-day, leſt there be an uproar of the people.

3. And (*he*) being in Bethany, in the houſe of Simon (*formerly*) the leper, as he ſat at meat, there came a woman having an alabaſter-box of ointment of ſpikenard, very precious; and ſhe brake (*or ſhook*) the box (*of ointment*,) and (*then*) poured it on his head.

4. And there were ſome that had indignation within themſelves (*at this which the woman had done*,) and ſaid, Why was this waſte of the ointment made?

5. For it might have been ſold for more than three hundred pence, and (*the money might*) have been given to the poor; and they murmured againſt her.

6. And (*But*) Jeſus ſaid, Let her alone, why trouble ye her (*without cauſe?*) ſhe hath (*in doing this*) wrought a good work on me.

7. For ye have the poor (*for whom ye pretend ſo much kindneſs*) with you always, and whenſoever you will, you may do them good; but me ye have not always, (*my departure from you being at hand, which will cut off all further opportunity of ſhewing kindneſs to my body.*)

8. She hath done what ſhe could, (*to teſtify her affection to me; for*) ſhe is come aforehand to anoint my body (*in order*) to the burying (*of it: nor ſhall her charity be loſt: for*)

9. Verily I ſay to you, Whereſoever this goſpel ſhall be preached, (*as I aſſure you it will be,*) throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of, for a memorial of her.

10. And (*then*) Judas Iſcariot, one of the twelve, went to the chief prieſts, to betray him to them.

11. And when they heard it, they were glad, and promiſed to give him money (*for ſo doing, covenanting with him for thirty ſhekels*;) and (*upon this promiſe*) he ſought how he might conveniently betray him.

12. And (*on*) the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid to him, Where wilt thou that we go and prepare (*for thee,*) that thou mayeſt eat the paſſover?

13. And he ſendeth forth two of his diſciples, and ſaith to them, Go ye into the city, and (*when you are come into it*) there ſhall meet you a man bearing a pitcher of water; follow him:

14. And whereſoever he ſhall go in, (*go ye in after him, and*) ſay ye to the good man, (*the maſter*) of the houſe, The maſter ſaith, Where is the gueſt-chamber, where I ſhall (*may*) eat the paſſover with my diſciples?

15. And he will ſhew you a large upper room furniſhed and prepared; (Gr. *a great upper room ſtrowed, ready to receive gueſts*;) there (*ſhall ye*) make ready for us.

16. And his diſciples went forth (*from Bethany*, v. 3.) and came into the city, and found as he had ſaid unto them, and they made ready the paſſover.

17. And in the evening he cometh with the twelve (*to eat of it.*)

18. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you who eateth with me (*at the table*) ſhall betray me.

19. And they began to be ſorrowful, and to ſay to him one by one, (*ſeverally,*) Is it I? and another, Is it I?

20. And he anſwered and ſaid to them, It is one of the twelve, (*he*) that (*now*) dippeth with me in the diſh; (*Matth.* 26. 23.)

21. (*Now*) The Son of man indeed goeth (*to ſuffer,*) as it is written of him; but (*yet*) wo to that man by whom the Son of man is betrayed: good were it for that man, if he had never been born, (*it being better not to be, than to be miſerable for ever.*)

22. And as they did eat, Jeſus took bread, and bleſſed (*it,*) and brake (*it,*) and gave (*it*) to them, and ſaid, Take, eat, this is my body (*given for you.*)

23. And he took the cup, and when he had given thanks (*over it,*) he gave it to them; and they all drank of it.

24. And he ſaid to them, This is (*the memorial of*) my blood, (*that blood*) of the New Teſtament (*or covenant*) which is ſhed for many.

25. Verily I ſay to you, [b] I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, (i. e. *till after my reſurrection.*)

26. And when they had ſung an [c] hymn, they went to the mount of Olives.

27. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of (*or ſcandalized in*) me this night; for (*it will be as*) it is written, (*Zach.* 13. 7.) I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.

28. But after that I am riſen, I will go before you into Galilee.

29. But Peter ſaid to him, Although all ſhall be offended (*at thy paſſion,*) yet will not I (*be offended.*)

30. And Jeſus ſaith to him, Verily I ſay to thee, This day, even in this night, before the cock crow twice, thou ſhalt deny me thrice:

31. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe; likewiſe alſo ſaid they all.

32. And they came to a place which was named Gethſemane; and he ſaith to his diſciples, Sit ye here, while I ſhall pray.

33. And he taketh with him Peter, and James and John, and began to be ſore amazed, and to be very heavy.

34. And (*he*) ſaith to them, My ſoul is exceeding ſorrowful unto death; tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible, the hour (*of his preſent temptation*) might paſs from him.

36. And he ſaid, Abba, (*that is*) Father, all things are poſſible to thee, take away this cup from me; nevertheleſs not what I will, but what thou wilt (*be done.*)

37. And he cometh, and findeth them ſleeping, and ſaith to Peter, Simon, ſleepeſt thou (*after all thy confidence?*) couldſt not thou watch one hour?

38. Watch ye and pray, leſt ye enter into temptation; (*for*) the ſpirit truly is (*may be*) ready (*to make good reſolutions,*) but the fleſh is weak, (*and ſo unable to perform them without that divine aſſiſtance which is to be obtained by prayer, and improved by vigilance.*)

39. And again he went away, and prayed, and ſpake the ſame words.

40. And when he returned, he found them aſleep again; for their eyes were heavy, neither wiſt they what to anſwer him.

41. And he cometh the third time, and ſaith to them, Sleep on now, and take your reſt, it is enough, (ἀπέχει, *the time of watching is now paſt*) the hour is come (*in which I ſhall be apprehended;*) behold the Son of man is betrayed into the hands of ſinners.

42. Riſe up, let us go; lo, he that betrayeth me is at hand.

43. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude, with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders.

44. And he that betrayed him had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he, [d] take him, and lead him away ſafely.

45. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter, and kiſſed him:

46. And (*then*) they laid their hands on him, and took him.

47. And [e] one of them that ſtood by, (*namely Peter,*) drew a ſword, and ſmote a ſervant of the high-prieſt, and cut off his ear.

48. And Jeſus anſwered, (i. e. *ſpake with relation to their manner of coming thus to apprehend him,*) and ſaid to them, Are ye come out as againſt a thief, with ſwords, and with ſtaves, to take me?

49. I was daily with you in the temple teaching, and (*then*) ye took me not; but (*now ye are permitted to do it, becauſe*) the ſcriptures (*which foretold my ſufferings*) muſt be fulfilled.

50. And (*having ſaid this,*) they (*who were with him*) all forſook him, and fled.

51. And there followed him a certain [f] young man having a linen cloth caſt about his naked body, and the young men laid hold on him;

52. And he left the linen cloth (*in their hands,*) and fled from them naked.

53. And

53. And they led Jesus away to the [s] high-priest, and with him were assembled all the chief-priests, and the elders, and the scribes.

54. And Peter followed him afar off, even to the palace of the high-priest, and he sat with the servants, and warmed himself at the fire.

55. And the chief-priests and all the council sought for witness against Jesus, to put him to death, and (*but*) found none (*that could testify any thing capital against him.*)

56. For many bare false witness against him, but their witness agreed not together, (Gr. *their testimony was not sufficient to render him guilty of death.*)

57. And there arose certain (*men,*) and bare false witness against him, saying,

58. We have heard him say, I will destroy this temple made with hands, and within three days I will build another, made without hands.

59. But neither so did their witness agree together; (i. e. *their testimony did not amount to a capital crime.*)

60. And the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it (*of no concern*) that these (*men*) witness against thee?

61. But he held his peace, and answered nothing. Again the high-priest asked him, and said to him, Art thou the Christ, the Son of the blessed (*God?*)

62. And Jesus said, [t] I am, and (*within a while,* Matth. 26. 64.) ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63. Then the high-priest rent his clothes, and saith, What need we any further witnesses?

64. Ye have heard the blasphemy (*he now speaks,*) what think ye? And they all condemned him to be guilty of death (*for it.*)

65. And (*then*) some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy (*who it is that smites thee;*) and (*the very*) servants did strike him with the palms of their hands.

66. And as Peter was beneath in the palace, there cometh one of the maids of the high-priest.

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied (*it,*) saying, I know not (*the man,*) neither understand I what thou sayest; and he went out into the porch, and the cock crew.

69. And a maid saw him again, and began to say to them that stood by, (*what one of them said to him,*) This is one of them (*that were with Jesus.*)

70. And he denied it again: and a little after they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereunto, (*or is like those of Galilee.*)

71. But he (*upon this*) began to (*imprecate a*) curse (*upon himself,*) and to swear, (*saying with an oath,*) I know not this man of whom ye speak:

72. And (*then*) the second time the cock crew; and Peter (*upon that*) called to mind the word that Jesus said to him, (*viz.*) Before the cock crow twice, thou shalt deny me thrice; and when he [x] thought thereon, (*or rushing forth from the company,*) he wept (*bitterly.*)

ANNOTATIONS on Chap. XIV.

Ver. 3. [a] Ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς, καὶ συντρίψασα τὸ ἀλάβαστρον κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. *There came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it upon his head.*] Either the word πιστικὴ answers to the *Syriac pistacha*, and then it may be rendered nardus spicata, or *ointment made of the spikes of nard:* or, if it be of a *Greek* original, I think *Theophylact* well renders it, πιστικὴ ἡ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα, that is (a) *nard unadulterated*, and *faithfully prepared*, the great price it carried tempting many to adulterate it, as *Dioscordes* and *Pliny* tell us, according to these words of (b) *Vadianus, Dignum autem cognitu quod, lib.* 13. *Plinius tradit, viz. Novum herbarum species esse quæ nardum imitentur, et adulterent. Unde intelligimus in tanta fraudis materia usum loquendi obtinuisse, ut pistica nardus diceretur, quæ sincera et absque vitio esset,* ἀπὸ τῆς πίστεως, *a fide, et plane* ἄδολος, *hoc est germana et nulla arte vitiata.* Moreover, it is the conjecture of Dr *Hammond*, that συντρίψασα here signifies, not to break the *alabaster*, that being not easily done, but to shake it, to liquify the ointment, and make it fitter to run out; the old *glossary* rendering συντείνω, *conquatio.* Now, Mr *Cl.* owns that the word doth not always signify to break; but when the discourse is about a vessel that may be broken, he saith it must so signify: as if a vessel might not be

(a) *St* Jerom *on* Matth. 26. verum et sine dolo, *unsophisticated nard.*

(b) Epist. de insulis maris Mediter. p. 476, 477.

be ſhaken as well as broken, or the veſſel might not be put for the ointment in it, it being that which was poured out on Chriſt's head; or elſe the veſſel might be only broke, as we break a flaſk, by ſtriking off the head of it, and then we may eaſily perceive how, after it was thus broke, the ointment might be poured on his head.

Ver. 25. [b] Οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ Θεοῦ *Henceforth I will not drink of the fruit of the vine, till the day that I drink it new with you in the kingdom of God.*] Hence we may argue thus againſt the doctrine of *tranſubſtantiation*; that which, after conſecration, remains *the fruit of the vine*, is not ſubſtantially changed into the blood of Chriſt; therefore that which Chriſt gave the *apoſtles* to drink was not ſubſtantially changed into his blood. The conſequence is evident; becauſe Chriſt calls that which he gave them to drink *the fruit of the vine*: for that *Chriſt* ſpake this after the conſecration of the elements, St *Matthew* and *Mark* unanimouſly teſtify; nor doth St *Luke* contradict them, but only ſaith, our Lord ſpake this alſo, after the giving of the *paſchal* cup. Nor can St *Matthew* or St *Mark* be underſtood of any cup, but of that which they only mention; now they make mention only of the cup given at the *euchariſt*, and therefore can be only underſtood of that. Hence doth the *R. catechiſm* inform us, that from theſe words, *I will not drink of the fruit of the vine*, the *catholic church* hath always taught that our Lord uſed wine in the inſtitution of this ſacrament; which yet ſhe could not teach from theſe words, unleſs they were ſpoken of the ſacramental cup, ſeeing the accidents of wine, without the ſubject, cannot be called *the fruit of the vine*. And ſeeing wine is ſtiled αἷμα σταφυλῆς, *the blood of the grape*, Deut. 32. 14. and by the *Heathens* αἷμα βότρυων, *Achill. Tatius l.* 2. why may it not, by a like metaphor, be ſtiled *Chriſt's blood?* Moreover, the *antient fathers*, from theſe words, confuted the hereſy of the *Encratitæ* or *Aquarians*, who conſecrated only water at the celebration of the ſacrament; declaring that, by theſe words, our *Saviour* ſhewed the thing which had been bleſſed was wine, and therefore was carnis potus, *the drink of the fleſh*, ſaith *Irenæus*. Now, had not the ſacramental cup, after the conſecration, remained wine, this argument could have had no force, ſince then the *orthodox* could no more have drunk it in the *euchariſt* than the *Aquarii*. See *Iren. l.* 5. *c.* 33. *Clemen. Alex. Pedag. l.* 2. *c.* 2. *p.* 158. *Chryſoſt. hom. in Matth.* 26. *p.* 511. *Theodoret. dial.* 1. *p.* 17, 18. and many others cited by *Albert. l.* 1. *de euch. c.* 17. *p.* 112.

The following words, *till I drink it new with you in the kingdom of God*, are, by St *Luke*, thus varied, *till the kingdom of God come*, chap. 22. 18. or *until it be fulfilled in the kingdom of God*; and therefore only ſeem to ſignify, till I riſe again from the dead: for the kingdom of God here, and the kingdom of the *Father* in St *Matthew*, being certainly the ſame, *viz.* the kingdom and the power given to Chriſt, the exerciſe of his kingly office being given to him of the *Father*, when one of theſe is come, the other muſt be come alſo. Now, 1. Chriſt calling the *Jews* to repentance, becauſe *the kingdom of God was near*, Mark 1. 15. upbraiding the *ſcribes* and *Phariſees*, becauſe they ſuffered *publicans* and *harlots* to enter into the kingdom of God before them, *Matth.* 21. 31. and threatning that the *kingdom of God ſhould be taken from them, and given to other nations*, Matth. 21. 43. 2. The *Jews* expecting then *the kingdom of God*, Mark 15. 43. and thinking it *ſhould ſuddenly appear*, Luke 19. 11. and enquiring of him *when it ſhould come*, Luke 17. 20 and ſpeaking *of eating bread with him in it*, Luke 14. 15. and wiſhing *proſperity to it, as then coming*, Mark 11. 10. 3. Chriſt having told them that *the kingdom of God was near*, Luke 11. 2, 20. that *it was to come to them*, Matth. 12. 28. that it was *among them*, Luke 17. 21. that ſome of them ſhould not die *till they ſaw the Son of man coming in his kingdom*, Matth. 16. 28. that is, *till they ſaw the kingdom of God*, Luke 9. 27. till *they ſaw the kingdom of God come with power*, Mark 9. 1. and having ſpoken ſo many parables relating to this kingdom of God, or ſtate of the goſpel, *Mark* 4 30. *Luke* 13. 18, 20. And, *laſtly*, the doctrine which he preached being *the goſpel of the kingdom of God*, Mark 1. 14. *the word of the kingdom*, Matth. 13. 19. *the myſtery of the kingdom of God*, Mark 4. 11. the preaching of it being *the preaching the kingdom of God*, Luke 4. 43.—8. 1.—9. 2, 11, 60.—16. 16. Chriſt alſo, after his reſurrection, ſpeaking to his *apoſtles* of the things *relating to the kingdom of God*, Acts 1. 3. and they preaching to others the *things belonging to the kingdom of God*, Acts 8. 12. —19. 8.—20. 25.—28. 23, 31. exhorting their hearers *to enter into the kingdom of God*, Acts 14. 22. and telling believers *they were tranſlated into the kingdom of God*, Coloſſ. 1. 13. On theſe accounts, I ſay, I cannot think this kingdom of God ſhould ſignify *heaven*, or the happineſs then and there to be enjoyed; but rather the goſpel ſtate, and the kingdom of Chriſt erected at his reſurrection, and more completely begun when *he ſat down at the right hand of power*, and was made *heir of all things*. To *drink this wine new*, is, by the interpretation of St *Luke*, to do it *when it was fulfilled in the kingdom of God*, v. g. when *Chriſt our paſſover was ſacrificed for us*, 1 Cor. 5. 7. and when that *blood of the new covenant*, which was re-

pre-

preſented by the wine, was actually ſhed, and a new feaſt was inſtituted in commemoration of it. And if you yet enquire, when did Chriſt thus drink this wine with them? I anſwer, He did it, not ſo much by *eating and drinking with his diſciples after he aroſe from the dead*, Acts 10. 41. for that drinking could have no relation either to the *paſchal* or the *ſacramental* cup; as by fulfilling the promiſe made to them, *Luke* 22. 29, 30. *I diſpoſe to you a kingdom, as my Father hath done to me, and ye ſhall eat and drink with me at my table in my kingdom:* for in what ſenſe ſoever they are here ſaid *to drink with him at his table*, he alſo muſt be ſaid to drink with them.

Ver. 26. [c] Ὑμνήσαντες, *And when they had ſung an hymn they went forth.*] The *evangeliſt* may well be ſuppoſed to intend ſuch an *hymn* as was cuſtomarily ſung at the *paſſover*; for if *Chriſt* had begun a new and unuſual hymn, his diſciples could not have told how to ſing with him. Now the uſual hymn ſung on the night of the *paſſover* began at *Pſal.* 113. and ended at *Pſal.* 118. in which *hymns*, as the *Jews* obſerve, are mentioned *the ſorrows of the Meſſiah, and the reſurrection of the dead.* So Dr *Lightfoot*.

See additions, No. 14.

Ver. 44. [d] Κρατήσατε αὐτὸν, *Hold him faſt, and lead him away ſecurely.*] It is probable that *Judas* thought they could not do this; but that as *Jeſus* had at other times conveyed himſelf from the multitude, when they attempted to caſt him down a *precipice*, Luke 4. 30. or to ſtone him, *John* 8. 59. —10. 39. ſo he would have done now. And when he found that he did not thus reſcue himſelf, *he repented, and went and hanged himſelf*, Mat. 27. 5.

Ver. 47. [e] Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, *And one that ſtood by drew a ſword;*] *viz. Simon Peter*, John 18. 10. Hence, ſaith *Beza*, the *antients* may be confuted, who, with ſo great conſent, ſay that *Mark* writ this goſpel from the mouth of *Peter*; for why ſhould *Peter* deny his name, who ſpeaks ſo fully of his denial of his Lord? I anſwer, So doth St *Matthew* and St *Luke* ſpeak as plainly of his denial, and yet both conceal his name who drew the ſword. 2. The *antients* only ſay, that *Mark* wrote his goſpel at the deſire of others, *Peter neither forbidding nor commanding it to be done*; and that it being done, he did κυρῶσαι τὴν γραφὴν εἰς ἐνίσχυσιν ταῖς ἐκκλησίαις, *confirm the reading it in the churches.* Euſeb. hiſt. eccl. *l.* 2. *c.* 15. *l.* 6. *c.* 14.

Ver. 51. [f] Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, *And there followed him a certain young man*, &c.] *Epiphanius* and St *Jerom* think this young man was *James*, the brother of our Lord; but he had *forſook him and fled*, ver. 50. and we read nothing of his return. St *Chryſoſtom*, *Ambroſe* and *Gregory*, ſay he was *John*; but *John* was with Chriſt in the garden clothed, *ver.* 33. and afterwards fled from him, *ver.* 50. how then can it be likely he ſhould fly naked away? Note alſo, that thoſe words, *he fled away naked*, need not be ſo underſtood as if he had no garment, but only ſo as that he had a linen garment left. And ſo *Dionyſius Alexandrinus* ſaith of himſelf, ἡμὴν γυμνὸς ἐν τῷ λινῷ ἐσθήματι, *I was naked, having only a linen garment.* Apud Euſeb. hiſt. eccl. *l.* 6. *c.* 40. See the note on *John* 21. 7.

Ver. 53. [g] Καὶ ἀπήγαγον αὐτὸν πρὸς τὸν ἀρχιερέα, *And they brought him to the high-prieſt*;] that is, to *Caiphas*, Matth. 26. 57. for though it be evident from *John* 18. 13, 14. that he was firſt brought to *Annas*, yet becauſe there was nothing done to him there, and he ſeems only to be detained there till the council met at the houſe of *Caiphas* was ready for him, the other *evangeliſts* paſs that over in ſilence.

Ver. 55, 56. [h] Ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτὸν, καὶ οὐκ ἔυρισκον, πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. *They ſought for witneſs againſt him to put him to death, and found none; for many bare falſe witneſs againſt him, but their witneſs agreed not together.*] If they had many falſe witneſſes, it cannot be true that they found no witneſs againſt him. This latter clauſe, therefore, and the like, *ver.* 59. ſhould be rendered, *their teſtimonies were not equal*, viz. to the charge laid againſt him, that he was worthy to die, or they were not ſufficient εἰς τὸ θανατῶσαι αὐτὸν, to cauſe him to be put to death, either not teſtifying two of the ſame thing, or elſe not charging him with a crime that deſerved death by the law. For a vain-glorious boaſt of deſtroying the temple could not be capital, eſpecially being attended with a promiſe of rebuilding it in three days.

Ver. 62. [i] Ἐγώ εἰμι, *I am he.*] The anſwer, *Matth* 26. 62. Σὺ εἶπας, i. e. *I am what thou haſt ſaid*, is the ſame; for theſe two *phraſes* are of equal import in the *Hebrew* idiom; ſo that we need not here St *Auſtin*'s ſubtilty, *viz. Non ego dico, ſed tu ais.*

Ver. 72. [k] Ἐπιβαλὼν ἔκλαιε, *And when he thought thereon he wept.*] I think this reading may be maintained; for though *Caſaubon* gave no inſtance of this ſignification of the word, *Conſtantine* proves out of *Philoponus*, *Dionyſius*, and St *Baſil*, that it ſignifies καλαυσεῖν, mente agitare, *to conſider of*, and *ponder*, or *fix the mind upon a thing.* So *Euſtathius* ſays, ἐπιβάλλει γὰρ τις νοήματι, ἢ ἔργῳ, ἅτις ἐπεισαμένως ἴσχεῖται, καὶ ἐπίσυκῶς νοεῖ· *the word* ἐπιβάλλω *reſpects either the action, and then it ſignifies exactly*

exactly to take it in hand; or the mind, and then it ſignifies to conſider of it as we are able; or, as *Phavorinus* interprets it, ἐπιβάλως νοεῖν, *aptly and wiſely to conſider of it.* So again, ἐπιβάλλει τίς, ſaith *Phavorinus*, ἐπιθεὶς, ἢ νόων, ἐπιβάλλει ἢ τὸ τίς νοῆ-μαϛι, &c. ἐπιβάλλεσθαι, ἐπιθυμεῖν, ἐπιβαλλόμενος, ἐπιθυμῶν, i. e. *the word ſignifies to think upon, or conſider of a thing;* and *Theophylact* here renders it ἐνέπησας· and this is ſufficient to juſtify our own tranſlation, that *Peter*, remembring what our Saviour had foretold concerning his denial, and conſidering how exactly, but ſhamefully, after all his confident engagements to the contrary, he had fulfilled the ſame, was filled with compunction, and wept bitterly. 2. Whereas the other *evangeliſts* ſay ἐξελθων ἔξω, *he went forth, and wept there*, there is another expoſition of the word ἐπιβαλλων, which makes it agree with them, and that is, projiciens ſe foras, *ruſhing out from the company*, or *caſting himſelf out*, he wept: and plain it is, that in the book of *Maccabees* it often ſignifies *irruens*, or *ſe projiciens*, as when *Gorgius* attempted ἐπιβαλλεῖν εἰϛ τὴν παρεμβολὴν, projicere ſe, *to ruſh in upon the camp of the Jews*, 1 Maccab. 4. 2. and *Judas*, νυκτὸϛ ἐπιβαλλων, ruſhing upon the *Jamnites by night, ſet fire on the haven*, 2 Maccab. 12. 9. See alſo *chap.* 13. 15.—15. 1. But the moſt pertinent inſtance to this purpoſe is in *Pſal.* 108. 10, where אשליך נעלי, projiciam vel emittam calceamentum meum, *I will caſt forth my ſhoe*, is, in the *Greek*, ἐπιβαλλῶ τὸ ὑποδημά μου. Here therefore underſtand only ἑαυτὸν, and the ſenſe will run agreeably to St *Matthew* and St *Luke*, *and caſting himſelf forth, he wept.*

Sept 2. 1732.

CHAP. XV.

1. AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and (*upon that conſultation they*) bound Jeſus, and carried him away, [a] and delivered him to Pilate.

2. And Pilate asked him, Art thou the king of the Jews? and he anſwering ſaid to him, Thou ſayeſt it, (i. e. *it is as thou ſayeſt.*)

3. And the chief prieſts accuſed him of many things, but he anſwered nothing:

4. And Pilate asked him again, ſaying, Anſwereſt thou nothing? behold, how many things they witneſs againſt thee.

5. But Jeſus yet anſwered nothing, ſo that Pilate marvelled.

6. Now [b] at (*or after the manner of*) the feaſt, he releaſed to them one priſoner, whomſoever they deſired.

7. And there was one named Barrabas, who lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection.

8. And the multitude [c] crying aloud, began to deſire him to do as he had ever done to them (*at that feaſt.*)

9. But Pilate anſwered them, ſaying, Will ye that I releaſe to you the king of the Jews?

10. For he knew that the chief prieſts had delivered him for envy.

11. But the chief prieſts moved the people that (*they would deſire*) [d] he ſhould rather releaſe Barrabas to them, (*and they accordingly did ſo.*)

12. And (*then*) Pilate anſwered, and ſaid again to them, What will ye then that I ſhall do to him whom ye call the king of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate ſaid to them, Why (*deſire you this?*) what evil hath he done (*to deſerve this puniſhment?*) And (*But*) they cried out the more exceedingly, Crucify him.

15. And ſo Pilate (*being*) willing to content the people, releaſed Barrabas to them, and delivered Jeſus, when he had ſcourged him, to be crucified.

16. And the ſoldiers led him (*immediately*) away into the hall called Prætorium, and they call together the whole band.

17. And they clothed him with purple, (*the robe of kings,*) and platted a crown of thorns, and put it about his head;

18. And began to ſalute him, (*ſaying in raillery,*) Hail king of the Jews.

19. And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him:

20. And when they had (*thus*) mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21. And they compel one Simon, a Cyrenean, who paſſed by, coming out of the country, (*and who was*) the father of Alexander and Rufus, (*two celebrated Chriſtians afterwards*, Acts 19. 33. *Rom.* 16. 13.) to bear his croſs.

22. And they bring him to the place Golgotha, which is, being interpreted, the place of a ſkull.

23. And (*there*) they gave him to drink, wine mingled with myrrh; but he received it not, (*being not willing, by any ſtupifying draughts, to allay his pains.*)

24. And

24. And when they had crucified him, they parted his garments, caſting lots upon them, what every one ſhould take.

25. [e] And it was the third hour, and (*when*) they crucified him.

26. [f] And the ſuperſcription of his accuſation was written over (*his head thus,*) THE KING OF THE JEWS.

27. And with him they crucified two thieves, the one on his right hand, and the other on his left.

28. [g] And (*thus*) the ſcripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors.

29. And they that paſſed by railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days,

30. Save thy ſelf, and come down from the croſs.

31. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others, (*but*) himſelf he cannot ſave.

32. Let Chriſt, (*who ſtiles himſelf*) the king of Iſrael deſcend now from the croſs, that we may ſee, and believe; and they (*one of them*) that were crucified with him, reviled him.

33. And when the ſixth hour was come, there [h] was darkneſs over the whole land (*of Judea*) till the ninth hour;

34. And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me?

35. And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias.

36. And one ran, and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone, let us ſee whether Elias will come to take him down.

37. And Jeſus cried (*again*) with a loud voice, (*ſaying, Father, into thy hands I commend my Spirit,*) and (*ſo*) gave up the ghoſt.

38. And (*then*) the veil of the temple (*which parted the holy place from the moſt holy*) was rent in twain from the top to the bottom. (*See paraphraſe on* Matth. 27. 51.)

39. And when the centurion, which ſtood over againſt him, ſaw that he ſo cried out, and (Gr. *that he ſo crying*) gave up the ghoſt, he ſaid, Truly this man was the Son of God.

40. There were alſo women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, and Salome;

41. Who alſo when he was in Galilee followed him (*as he was teaching,*) and miniſtred to him, and many other women which came up with him to Jeruſalem.

42. And now, when the even was come, becauſe it was (*the even of*) the preparation, that is, (*of*) the day before the ſabbath,

43. Joſeph of Arimathea, an [i] honourable counſellor, who alſo waited for the kingdom of God, came, and went in boldly to Pilate, and craved the body of Jeſus (*might be given him.*)

44. And Pilate marvelled, if he were (*that he was*) already dead, and calling to the centurion, he asked him whether he had been any while dead.

45. And when he knew it of (i. e. *the certainty from*) the centurion, he gave the body to Joſeph.

46. And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre, which was hewn out of a rock, and rolled a ſtone to the door of the ſepulchre.

47. And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

ANNOTATIONS on Chap. XV.

Ver. 1. [a] Παρέδωκαν τῷ Πιλάτῳ, *They delivered him to Pilate.*] Here the obſervation of *Theophylact* is this, *The Jews delivered up our Lord to the Romans, and they for that ſin were themſelves given up into the hands of the Romans.*

Ver. 6. [b] Κατὰ ἑορτὴν ἀπέλυεν, *And at the feaſt he delivered up to them a priſoner whomſoever they deſired.*] I conceive that ἀπέλυεν here is not put for εἰώθει ἀπολύειν, *Matth.* 27. 15. *he was wont to deliver up,* as Mr *Le Cl.* thinks, but rather κατὰ ἑορτὴν ſhould be rendred, ad morem feſti, or, ſecundum morem feſti, *after the manner of the feaſt:* as κατὰ ἄνθρωπον λέγω, *I ſpeak after the manner of a man,* Rom. 3. 5. Gal. 3. 15. κατ' ἄνθρωπον περιπατεῖν, is *to walk after the manner of men,* 1 Cor. 3. 3. *to fight with beaſts at Epheſus,* κατὰ ἄνθρωπον, *after the manner of men,* 1 Cor. 15. 32. So κατὰ Θεὸν, Dei in morem, *after the example of God:* and among the *Atticks,* κατὰ τὰ αὐτὰ, that is, κατὰ τὸν αὐτὸν τρόπον, *after the ſame manner.* Now the feaſt of the *paſſover* being celebrated in memory of their releaſe from *Egypt,* it was agreeable to the nature of that feaſt to make this releaſe at that time, and therefore cuſtomary.

Ver. 8. [c] Ἀναβοήσας, *Crying out.*] The *Vulgar* and ſome *MS. copies* read here ἀναβὰς, or ἀναβήσας

but the *Alexandrian copy*, *Theophylact*, and all the *eaſtern verſions*, reading as we do, and the 13th verſe ſaying that πάλιν ἐκραξαν, *they cried out again*, this muſt paſs only for a miſtake of the *copyer*, or of the *abbreviation* uſed by him.

Ver. 11. [d] *But the chief prieſts moved the people,* ἵνα μᾶλλον Βαραββᾶν ἀπολύσῃ αὐτοῖς, *that he ſhould rather releaſe Barabbas to them*;] *i. e.* That he ſhould releaſe *Barabbas*, and not *Jeſus*; for their cry was this, *Not this man, but Barabbas*, John 18. 40. And that the comparative μᾶλλον is often in ſenſe negative, ſee the note on 1 *Tim.* 1. 4. ſo *Matth.* 10. 5. *Go not into the way of the Gentiles,* πορευεσθε μᾶλλον, *but go to the loſt ſheep of the houſe of Iſrael*, ver. 6. Mark 9. 43. *It is good to go into life lame,* μᾶλλον, *and not having two hands to go to hell.* Eph. 4. 28. *Let him that ſtole ſteal no more,* μᾶλλον δὲ κοπιάτω, *but contrariwiſe let him labour.* chap. 5. 4. *Let there not be among you filthineſs, or ſcurrilous ſpeaking,* μᾶλλον δὲ, *but giving of thanks.* See *John* 12. 43. *Rom.* 14. 13. *Eph.* 5. 11.

See additions N°. 15.

Ver. 25. [e] Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτὸν, *And it was the third hour, and they crucified him.*] But St *John* ſaith *it was* ὡς ὥρα ἕκτη, *about the ſixth hour*, chap. 19. 14. when even he was *condemned* to crucifixion. But then it muſt be obſerved, that the *Greek MSS.* produced by *Camerarius*, *Beza*, and *R. Stephanus*, read in St *John* ὡσει τρίτη, *about the third hour*; that *Nonnus* ſeems to have read ſo, his *paraphraſe* running after this manner, ἦν δὲ τρίτατον τρίτατη ἀναλοιφὸς ὥρης, *the third hour was not yet paſt*; that *Theophylact* contends it ought to be ſo read; and that becauſe the three other *evangeliſts* unanimouſly ſay, that the darkneſs began *at the ſixth hour*, which yet began not, till after our Lord had hung upon the croſs ſome conſiderable time, till the *ſoldiers* had divided his garments, the *Jews* had mocked him, and bid him come down from the croſs, and the diſcourſe had paſſed between the two thieves among themſelves, and betwixt the repenting thief and our Lord. And laſtly, the author of the *Conſtantinopolitan chronicle* ſaith expreſly, that τὰ ἀκριβῆ βίβλια, αὐτό τε τὸ ἱστόχειρον τοῦ ἁγιωτάτου Ἰωάννου, *that the exacter copies, and the manuſcript of St John kept till his time at Epheſus, read,* ὡς ὥρα τρίτη, *about the third hour.* See *Jerom in Pſal.* 77. And the change from γ the third to ϛ the ſixth, is ſo eaſy, that this may very reaſonably be owned in the later copies of St *John*'s goſpel: eſpecially if we conſider how punctual St *Mark* is in the enumeration of the hours, ſaying, *it was the third hour, and they crucified him*, or began to lead him away to be crucified; and *ver.* 33. *when the ſixth hour was come*, from that time *there was darkneſs over the whole earth till the ninth hour*, and *ver.* 34. at the ninth hour Jeſus expired.

This I prefer before the expoſition of ſome others, that St *John* ſpeaks of the hours according to the *Roman*, and St *Mark* according to the computation of the *Jews*; 1*ſt*, Becauſe this alters not the difficulty, there being the ſame diſtance of time betwixt the *Romans* ſixth, and the *Jews* third hour, as between the *Jews* third and their *ſixth*, i. e. three hours difference. And, 2*dly*, Becauſe the vulgar hours by which the *Romans* reckoned and the hours of the *Jews* were the ſame, *viz.* twelve, as our Lord ſhews in theſe words, *are there not twelve hours in the day?* John 11. 9. and *Dempſter* in theſe words, *dies civilis duodecim horarum*, Auctuar. p. 175. the civil day of the *Romans* contained twelve hours. And, 3*dly*, If St *Mark* writing his goſpel at *Rome*, for the *Romans* there, retains the *Jewiſh* hours, we have more reaſon to conceive that St *John* ſhould do ſo.

Ver. 26. [f] Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, *And the ſuperſcription of his accuſation was written.*] This is ſpoken according to the manner of the *Romans*, by whom the title of the crimes for which the criminals were condemned, were either carried before them, or affixed to the inſtrument of their puniſhment: thus (a) *Dio* ſpeaks of a *Roman* ſervant crucified by his maſter, μετὰ γεγραμμένων τὴν αἰτίαν τοῦ θανατώσεως δηλόντων, *with a writing declaring the cauſe of his death.* See of this matter other inſtances in *Lipſius de cruce*, *l.* 2. *c.* 11. *p.* 52, 53.

Ver. 28. [g] Καὶ ἐπληρώθη ἡ γραφὴ, *And the ſcripture was fulfilled which ſaith*, Iſaiah 53. 12. *and he was numbred with the tranſgreſſors.*] Seeing *Abarbanel* and (b) *R. Moſes Alſhe* teſtify that their *Rabbins* did with one mouth confeſs that the words of this chapter were ſpoken *of Meſſiah the King*, and they bring in God enquiring of the *Meſſiah* thus, (c) *Wilt thou heal and redeem my ſons after ſix thouſand years? wilt thou bear chaſtiſement to expiate their iniquities according to what is written?* Iſaiah 53. 4. *Surely he bore our griefs*: they cannot reaſonably deny that theſe words were fulfilled by *Chriſt*'s crucifixion between two thieves.

Ver. 33. [h] Σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, *There was darkneſs over the whole earth.*] Of this darkneſs (d) *Africanus* ſpeaks thus, τοῦτο τὸ σκότος ἔκλειψιν ἡλίου θαλλὸς ἐπικαλεῖ ἐν τρίτῃ τῶν ἱστοριῶν, ὡς ἐμοὶ δοκεῖ ἀλόγως, *this darkneſs Thallus calls an eclipſe of the ſun in the third book of his hiſtory, but without reaſon, as I conceive.* (e) *Origen* ſaith, *Phlegon in the 14th book of his chronicles wrote of the defection of the ſun*

(a) L. 54. p. 598. (b) In Iſa. 52. 13. (c) *See* Cartw. Mell. Cr. Sac. p. 2975. (d) Chronogr. (e) Contra Celſum, l. 2. p. 80.

sun under Tiberius Cæsar, in whose reign it is manifest that our Lord suffered. (f) *Tertullian* saith, that this prodigious darkning of the sun was recorded in the *Roman archives; for*, saith he, *at the same moment about noontide the day was withdrawn; they who knew not that this was foretold concerning Christ, thought it was an eclipse.* And *Eusebius* in his *chronicle*, at the 18*th year of Tiberius*, saith, *Christ suffered this year, in which time we find in other commentaries of the Heathens these words, There was a defection of the sun, Bithynia was shaken with an earthquake, and many houses fell down in the city of Nice;* and then he proceeds to the testimony of *Phlegon.*

Ver. 43. [Ευσχήμων βουλευτὴς, *An honourable counsellor*;] That is, saith Dr *Hammond*, a *decurio*, one of those who were appointed for a standing council to a *Roman colony*: but against this Mr *Le Cl.* objects that he was *Joseph* of *Arimathea*; now, saith he, *that was never reputed a Roman colony*: and therefore he conjectures he is here named a *counsellor*, as being one of the greater *Sanhedrim*, or of the counsel of the *high priest*, who had a chamber in the temple in which he consulted with the *priests*, called *the chamber of the counsellors*, saith Dr *Lightfoot* here; they who were of the council of the *high priest* being called, saith he, βουλευταὶ, *counsellers*. And this is the most likely, because *Arimathea* was a city of *Judea*; this *Joseph* had a sepulchre in *Jerusalem*, and *waited for the consolation of Israel*, which are indications rather of a *Jew*, than of a *Roman*; and especially because it is peculiarly noted of him by St *Luke*, *That he consented not to the counsel or actions of them who* destroyed our Lord, *chap.* 23. 51. He therefore might have consented to them, being one of the *Sanhedrim*: hence is he introduced, *John* 19. 38, 39. with *Nicodemus*, who certainly was one of the great *Sanhedrim*, John 3. 1.—7. 50. doing kind offices to *Christ*; the first begging his body, that it might not be buried in the common burial place of malefactors; the other bringing spices to embalm him, as being both *disciples* of the *Holy Jesus*, Matth. 27. 57.

CHAP. XVI.

1. AND when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, (*who*) [a] had bought sweet spices, that they might come and anoint (i. e. *embalm*) him, *(set out.)*

2. And [aa] very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away; for (*that which made them sollicitous about it was, that*) it was very great.

5. And entring into the sepulchre, they saw (*one in the shape of*) a young man, sitting on the right side (*of the sepulchre,*) clothed with a long white garment; and they were affrighted (*at the sight of him.*)

6. And he saith to them, Be not (*ye*) affrighted. *(for)* ye seek Jesus of Nazareth who was crucified; he is risen, he is not here; (*come near, and*) behold the place where they laid him.

7. But go your way, tell his disciples, and (*especially*) [b] Peter, that he goeth before you into Galilee; there shall ye see him (*according*) as he said to you.

8. And they went out quickly, and fled from the sepulchre, for they trembled, and were amazed (*at the sight*;) neither said they any thing to any man (*whom they met by the way,*) for they were afraid.

9. Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils:

10. And she went and told them that had been with him, (*his disciples,*) as they mourned and wept.

11. And (*But*) they, when they had heard that he was alive, and had been seen of her, believed not.

12. After that, he appeared in another form to two of them as they walked, (*to Emmaus*, Luke 24. 13.) and (*so*) went into the country.

13. And they went and told it to the residue, neither [c] believed they them: (*See the note.*)

14. Afterward he appeared to the eleven as they sat at meat, and [d] upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen.

15. And he said to them, Go ye into all the world, and preach the gospel to every [e] creature, (*to all nations*, Matth. 28. 19.)

16. He that believeth, and is baptized, [f] shall be saved, (*by his continuance in that faith*, 1 Cor. 15. 2. Colos. 1. 23.) but he that believeth not (*the gospel preached, and by miracles confirmed to him,*) shall be damned.

(f) Apol. c. 21.

17. And theſe [g] ſigns ſhall follow them that believe; (*by virtue of that faith,*) in my name ſhall they caſt out devils, (*and*) they ſhall ſpeak with new tongues, (*which they had not learned.*)

18. They ſhall take up ſerpents, (*without being hurt by them;*) and if they drink any deadly thing, (*the poiſon of*) it ſhall not hurt them; they ſhall lay their hands on the ſick, and they ſhall recover.

19. So then, after the Lord had ſpoken (*thus*) to them, he was received up into heaven, and ſat at the right hand of God.

20. And they went forth (*after the Holy Ghoſt was come upon them,*) and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen. (i. e. *So it was.*)

ANNOTATIONS on Chap. XVI.

Ver. 1. [a] Ἠγόρασαν ἀρώματα, *Had bought ſpices.*] This tranſlation is juſtified from *Luke* 23. 56. where it is ſaid they prepared theſe ſpices (before,) and reſted on the ſabbath day; ſo that the *Aoriſt* is here put for the *Perfect* tenſe. See examples of like nature, note on 1 *Cor.* 5. 9.

Ver. 2. Καὶ λίαν πρωὶ τῆ μιᾶς τῶν Σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, *Very early in the morning;*] ὀψὲ τῶν Σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν Σ· *in the end of the week, as it began to dawn towards the firſt day of the week,* Matth. 28. 1. *on the firſt of the week,* ὄρθρου βαθέως, *very early in the morning,* Luke 24. 2. Σκοτίας ἔτι οὔσης, *when it was yet dark,* John 20. 1. *i. e.* they began their journey to ſee the ſepulchre whilſt it was only twilight, or whilſt there was a mixture of light and darkneſs, ſaith St *Matthew,* ὀψὲ τῶν Σαββάτων, *after the end of the former week.* See the note there. They paſſed through the city, and came to the ſepulchre, ἀνατείλαντος τοῦ ἡλίου, *as the ſun began to ariſe.* This may be illuſtrated from a paſſage of (a) *Agellius,* That *when two times immediately ſucceed one another, it matters not whether we reckon from the end of the one, or the beginning of the other.*

Ver. 7. [b] Καὶ τῷ Πέτρῳ, *Say to his diſciples, and to Peter.*] *Peter* is here named, not as prince of the *apoſtles,* but, as the *fathers* ſay, for his conſolation, to take off the ſcruple which might ly upon his ſpirit, whether, after his threefold denial of his Maſter, he had not forfeited his right to be one of *Chriſt*'s diſciples. So (b) St *Gregory, Jerom,* St *Chryſoſtom,* and others.

Ver. 13. [c] Οὐδὲ ἐκείνοις ἐπίστευσαν, *Nor believed they them.* And, *ver.* 11. *They believed not: when he ſhewed them his hands and feet, they believed not for joy,* Luke 24. 41.] *When they ſaw him,* according to his promiſe, in Galilee, *ſome doubted,* Matth. 28. 17. Hence one of the *antients* ſays well, Nos de illorum dubitatione ſolidari, *Their doubting is the confirmation of our faith:* and the more difficulty they ſhewed in believing *Chriſt*'s reſurrection, the greater reaſon have we to believe it; for the teſtimony of them who believed not themſelves, till after unqueſtionable conviction, is the more credible on that account.

Ver. 14. [d] Ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, *He upbraideth them for their unbelief and hardneſs of heart, that they believed not them that had ſeen him:*] That after ſo many aſſurances from his own mouth, that he would *riſe again the third day,* and after ſo many eye-witneſſes that he had performed his promiſe, they believed not. And, if this be attributed to them as culpable unbelief, and *hardneſs of heart,* ſurely they muſt much more be guilty of theſe ſins who, after the teſtimony of theſe *apoſtles,* and *five hundred* more eye-witneſſes of his reſurrection; after the ocular teſtimony of a whole world of *Chriſtians,* touching the mighty miracles performed in his name by the *apoſtles,* the choſen *witneſſes of his reſurrection,* and by many others who believed it, and were baptized into this faith; after ſo many internal and external experiments all *Chriſtian churches* had of the miraculous gifts of the Spirit, exerciſed before their eyes in their aſſemblies, and by themſelves for a whole age together, do yet continue to disbelieve that reſurrection, and the faith confirmed by it.

Ver. 15. [e] *Preach the goſpel, πάσῃ τῇ κτίσει, to every creature;*] i. e. to all men; not in oppoſition to, but in conjunction with the *Jews,* to whom they were firſt to preach it; for ſo their commiſſion runs, *viz. To preach* εἰς πάντα τὰ ἔθνη, *to all nations, beginning at Jeruſalem,* Luke 24. 47. See this more fully, note on *Rom.* 8. 23.

Ver. 16. [f] Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται, *He that believeth, and is baptized, ſhall be ſaved; he that believeth not, ſhall be*

(a) *Tempora duo cum inter ſe oppoſita ſunt, atque ita cohærentia, ut alterius finis cum alterius initio miſceatur, non refert, utrum per extremitatem prioris, an per initium ſequentis, locus ipſe confinis demonſtretur,* l. 7. c. 21.

(b) *Si angelus Petrum non nominaſſet, venire inter diſcipulos non auderet; vocatur ergo ex nomine, ne deſperet ex negatione.* Hom. 21. in evang. ἐπτίδη ἠρνήσατο ὁ Πέτρος, Theoph. in locum. Hieron. et Beda in gloſſ. ord.

be damned.] He ſhall be ſaved, *i. e.* he ſhall, by virtue of that faith and baptiſm, be put into a ſtate of ſalvation; ſo that, if he continue in that faith, and do not wilfully recede from his baptiſmal covenant, he ſhall actually be ſaved. Of which import of the phraſe, *ſalvation* and being *ſaved*, ſee note on *Eph.* 2. 8. Note alſo, that they who hence conclude that *infants* are not capable of *baptiſm*, becauſe they cannot believe, muſt alſo hence conclude they cannot be ſaved; faith being here more expreſly required to ſalvation than to baptiſm. Note, 3*dly*, That in the ſecond clauſe baptiſm is omitted, becauſe it is not ſimply the want of baptiſm, but the contemptuous neglect of it, which makes men guilty of damnation; otherwiſe *infants* might be damned for the miſtakes or the profaneneſs of their parents.

Ver. 17. Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει, *And theſe ſigns ſhall follow them that believe*, &c.] Of the *caſting out of devils*, *the healing diſeaſes*, *the ſpeaking with new tongues*, ſee the general preface to the epiſtles, § 17, 18, 19. Of the drinking of deadly poiſons I find but four inſtances recorded in *hiſtory*; that of (c) *Barſabas*, who, ſaith *Papias*, drank of it without hurt; that of the *Cæcilian* ſoldier, mentioned by *Ado* in his *martyrology*; that of *Sabinus*, biſhop of *Canoſa*, mentioned by *Gregory* of *Tours*; and that of *Joſua Ben Levi*, who having drunk a deadly poiſon, was, ſaith the *Jewiſh Talmud*, *cured by pronouncing the name of Jeſus*. Of taking up ſerpents without hurt, tho' venomous, we find in *ſcripture* only the inſtance of St *Paul*, Acts 28. 3. and, in *church-hiſtory*, we find but few of any credit, though the words of (d) *Tertullian* ſeem to intimate, that *the faith of Chriſtians not only preſerved themſelves, but helped even Heathens*. And miracles of this nature being more liable to exceptions than thoſe which were performed upon unbelievers, it being eaſy to imagine they might have ſome *antidotes* againſt the venom of thoſe beaſts, or the pernicious operations of thoſe draughts, it ſeemed good to Providence to be more ſparing in affording them.

By way of *appendix* to this chapter, it may be noted, That St *Jerom* hath long ſince told us, that *this chapter was rarely to be found in this goſpel, and that ſcarce any of the Greek copies had it*. But, notwithſtanding theſe words of *Jerom*, it is evident that this chapter was owned in the times of (e) *Irenæus*, who cites the 19th verſe of it, and ſays, That St *Mark*, *in the end of his goſpel, tells us, that Chriſt aſcended into heaven*, &c. The (f) *apoſtolical* conſtitutions cite theſe words, *ver.* 16. *He that believeth, and is baptized, ſhall be ſaved; he that believeth not ſhall be damned.* (g) They alſo fully cite the 17th and 18th verſes. This chapter is alſo to be found in all the *verſions*, and, as *Beza* teſtifies, in all the *old MSS.* Nor doth *Theophylact*, in his notes upon it, take notice of any *Greek copies* where it had been wanting.

And as for the ſeeming oppoſition betwixt what is recorded in this chapter, and in the other *evangeliſts*, which (h) St *Jerom* tells us *was the occaſion why this chapter was by ſome rejected*; I ſhall firſt enumerate them, and then endeavour to return a ſufficient anſwer to them.

Object. 1. St *Matthew* and St *Mark* make mention only of one *angel* appearing to and ſpeaking with the women which came to the ſepulchre; whereas St *Luke* and St *John* mention two *angels*.

Anſ. I cannot here approve the ſolution of *Voſſius*, that one *angel* only is mentioned by St *Matthew* and St *Mark*, becauſe one only ſpake to the women; ſeeing St *Luke* ſaith in the plural, εἶπον πρὸς αὐτάς, *The angels ſaid unto them*, chap. 24. 15. St *John*, λέγουσιν αὐτῇ ἐκεῖνοι, *they ſaid to Mary Magdalene*, chap. 20. *ver.* 13.; beſides, the place of their appearance, and the words they ſpeak, differ from the place and words of the firſt *angel*.

I anſwer, therefore, That one only is mentioned by St *Matthew* and St *Mark*; becauſe the women ſtanding without the inward ſepulchre, or being only on the floor or pavement of it, ſaw but one *angel*, who ſaid unto them, *He is not here, he is riſen; come ſee the place where the Lord lay*; and then, *go tell his diſciples, and Peter* of it, *Matth.* 28. 6. *Mark* 16. 6. But when, in obedience to the words of this *angel*, they proceed to look into the cave, or inward ſepulchre, where the Lord lay, they ſee two other *angels*, one ſitting at *Chriſt*'s head, another at his feet, where his body was laid, *John* 20. 12. *Luke* 24. 5. and ſaying words the other did not; but giving them no intimation

(c) Euſeb. eccl. hiſt. l. 3. c. 39. p. 112.

(d) *Nobis fides præſidium, ſi non et ipſa percutitur diffidentia ſignandi flatûm et adjurandi et urgendi beſtiæ calcem, hæc denique modo etiam Ethnicis ſæpe ſubvenimus, donati a Deo ea poteſtate quam apoſtolus dedicavit quum morſum viperæ ſprevit.* Scorp. c. 1.

(e) *In fine autem evangelii ait Marcus, et quidem Dominus Jeſus, poſtquam loquutus eſt eis, receptus eſt in cælos, et ſedet ad dexteram Dei*, l. 3. c. 11. p. 257.

(f) L. 6. c. 15. (g) L. 8. c. 1.

(h) *Hujus quæſtionis duplex ſolutio eſt, aut enim non recipimus Marci teſtimonium, quod in raris fertur evangeliis, omnibus Græciæ libris pene, hoc capitulum in fine non habentibus, præſertim cum diverſa atque contraria evangeliſtis cæteris narrare videatur.* Ep. ad Hedib. qu. 3. Greg. Nyſſen. orat. 2. in reſur. Euthymius.

timation that they ſhould tell theſe things to *Chriſt*'s *diſciples*. And this ſeems to be a plain account of this matter from the very words of the *evangeliſts*.

Object. 2. St *John* and St *Matthew* ſay, the women ſtood without the ſepulchre when they ſaw the *angel*, or *angels*; St *Mark* and St *Luke*, that they had this viſion when they were come *within the ſepulchre*.

Anſ. 1. That the truth of the matter of this objection may be juſtly queſtioned: for, *1ſt*, As St *John* ſaith of *Mary Magdalene*, ſhe ſtood πρὸς τὸ μνημεῖον, *at the ſepulchre*; which may ſignify either within or without it, *ver.* 11. So *ver.* 1. he ſaith ſhe came εἰς τὸ μνημεῖον, *into the ſepulchre*; and that ſhe was upon the pavement, or in the outward ſepulchre, when ſhe is ſaid to ſtand at the ſepulchre, is evident from this, that only by ſtooping down ſhe looked down into the cave, or inward ſepulchre where the angels ſtood, at the place where his body had been laid, *ver.* 11, 12. St *Matthew* ſaith nothing directly of the place where the women were when they ſaw the *angel*; but becauſe he ſaith, that the *angel* ſat upon the ſtone which he had rolled from the ſepulchre, hence they conclude that the *angel* ſat without the ſepulchre: but the ſtone being rolled to the mouth of the cave, or inward ſepulchre, where *Chriſt*'s body lay, *Matth.* 27. 60. the *angel* might ſit upon it thus rolled away, and yet ſit in a part of the outward ſepulchre, or pavement, as St *Mark* ſaith he did, *ver.* 5. when he bid the women come and ſee where the Lord lay. In a word, they were without the cave, or inward ſepulchre, according to St *Matthew*; but within the pavement, outward fence, ſept or wall of the outward ſepulchre, when they ſaw the ſingle *angel*, as St *Mark* ſaith. Being invited, *Mary Magdalene* ſtoops down into the cave, or inward ſepulchre, of which St *Luke* and St *John* ſpeak, and ſees two *angels* preſent there, in a quieſcent poſture, repreſented in ſcripture, ſometimes by ſitting, ſometimes by ſtanding.

Object. 3. St *Mark* ſaith, *ver.* 8. the women *ſaid nothing to any man*; the other three *evangeliſts*, that they told theſe things to the *apoſtles*, or *diſciples*.

Anſ. And ſo ſaith St *Mark* expreſly, that *they went and told theſe things* τοῖς μετ' αὐτοῦ, *to thoſe who belonged to Chriſt*, and were uſually with him, *ver.* 10, 11. And he ſaith only, *ver.* 8. that, during their flight from the ſepulchre, and amazement, before Chriſt's appearance to *Mary*, ver. 9. they ſaid nothing to any whom they met about the ſepulchre.

Object. 4. St *Matthew*, *Mark* and *Luke* ſay, that the women came firſt to the ſepulchre, ſaw the *angel*, or *angels*, yea, and *Chriſt* too, ſay *Matthew* and *Mark*, before they came to the *apoſtles*; St *John* ſaith, Chriſt was ſeen of *Mary*, after St *John* and *Peter* had been at the ſepulchre.

Anſ. I anſwer here again, The matter of fact ſeems not exactly related in this objection: for *John* ſaith expreſly, as the other *evangeliſts* did, that *Mary Magdalene* came firſt to the ſepulchre, and ſeeth the ſtone rolled away, *ver.* 1. and that ſhe ran and told *Peter* and *John* of it, *ver.* 2. He therefore doth not, or could not ſay, that *Peter* and *John* came before *Mary* to the ſepulchre. Moreover, it is plain, from all the other *evangeliſts*, and eſpecially from St *Luke*, that *Peter* and *John* went to the ſepulchre after ſhe had told theſe things to the *apoſtles*; for having ſaid this, *ver.* 10. he adds, *ver.* 12. that *Peter riſing up, ran to the ſepulchre*; and, *ver.* 22, 23. he introduces two diſciples ſpeaking thus to Chriſt, *Some women of our own being early at the ſepulchre, made us aſtoniſhed; for they came, ſaying, they had ſeen a viſion of angels, who told them that he was alive.* Vain, here, ſeems the imagination of ſome, who ſay St *John* ſpeaks here of *Peter* and *John* firſt, becauſe their teſtimony was to be preferred before the teſtimony of women; for they neither ſaw *Chriſt*, nor had a viſion telling them that he was riſen, as the women had, and did, but only ſaw his body was not there, which the *Jews* denied not. The words, therefore, of St *John*, ver. 11. Μαρία ἡ εἱστήκει may be rendered thus, *Mary had ſtood at the ſepulchre, and, ſtooping down, had ſeen*; and then there is no word of any difference in the order of this narration among the *evangeliſts*, tho' nothing is more ſlight than that: or elſe it may be ſaid, that St *John* thus poſtpones the ſtory of *Mary Magdalene*, becauſe he having a particular thing to ſay of her, *ver.* 15. which all the other *evangeliſts* had omitted, he would put her whole ſtory together.

Object. 5. St *Matthew* ſaith, the women *held Chriſt's feet*, ver. 9. but St *John*, that Chriſt ſaid to *Mary Magdalene*, *Touch me not*, ver. 17.

Anſ. True it is that St *John* ſaith, *Chriſt* ſpake thus to her; but he ſaith not that *Chriſt* ſaid this before ſhe had touched him: and therefore he ſaith nothing in oppoſition to St *Matthew*. Beſides, the meaning of theſe words, *Touch me not*, is only this, Be not ſo ſollicitous to hold me, as if I was immediately to go hence, and thou ſhouldſt ſee me no more; thou mayeſt have time ſufficient for that; for *I do not yet aſcend*. See the note on *John* 20. 17.

See additions, No. 16.

APPEN-

APPENDIX to Chap. XIV.

Concerning the day on which our Lord did eat the paſſover with his diſciples.

FOR reſolution of this queſtion, let it be noted;

1. That the *paſchal* lamb was to be killed in the evening of the 14th day of the month *Niſan*; for ſo we read, *Exod.* 12. 6. *And the whole congregation ſhall kill it in the evening*, or *between the two evenings*, ſaith the *Hebrew*. So alſo *Lev.* 23. 5. *In the 14th day of the firſt month at even*, Hebr. *between the two evenings, ſhall be the Lord's paſſover*. Now hence we learn, that though the day of the *Jews* began and ended at the evening, yet was it the latter even, on the 14th day, in which the *paſſover* was to be killed; becauſe the *Jews* had not two evenings in the morning, but only in the cloſe of the day, the latter evening beginning at the ſetting of the ſun. And, (2.) Becauſe the 15th day, or *firſt day of unleavened bread* began immediately after the eating of the *paſchal* lamb; and therefore, *v.* 7. is called the day *when they did ſacrifice the paſſover*; and the ſeven days of it were accounted from that day to the 21ſt day of the ſame month, *Exod.* 12. 17, 18. whereas, had they been reckoned from the beginning of the 14th day, there would have been not ſeven only, but eight days of unleavened bread. Accordingly (a) *Joſephus* doth inform us, that they did kill the *paſchal* lambs, ἀπὸ ἐνάτης ἕως μίσου ἑνδεκάτης, *from the ninth hour to the eleventh*. Note,

2*dly*, That the *paſchal* lamb was to be killed and offered at a ſet time, and the whole congregation was never to tranſfer it to another ſeaſon: for it is expreſly ſaid, *Exod.* 12. 14. *This day* (of the paſſover) *ſhall be to you for a memorial, and ye ſhall keep it*, (*i. e.* this ſame day,) *as a feaſt by an ordinance for ever*; and chap. 13. 10. *Thou ſhalt keep this ordinance* (of the paſſover, and of the feaſt of unleavened bread) לְמוֹעֲדָהּ *in its ſet time, from year to year*; and *Lev.* 23. 5. *On the fourteenth day at even ſhall be the Lord's paſſover*. Whence it is evident, there could be no tranſlation of either of theſe feaſts to another day, time, or ſeaſon, without plain violation of the law of *Moſes*.

Moreover, the reaſon of the tranſlation, aſſigned by thoſe who hold the *Jews* did thus tranſlate it when our Saviour ſuffered, is this, *viz.* That this was done that the firſt day of unleavened bread, being as a *ſabbath*, might fall upon a *ſabbath-day*, leſt two ſabbaths ſhould ſucceed each other: whereas it is evident, that upon this tranſlation two *ſabbaths* muſt ſucceed each other; for the ſeventh day of unleavened bread being a *ſabbath* as much as the firſt, *Exod.* 12. 16. muſt then fall upon the *Friday* following; and ſo two *ſabbaths* muſt ſucceed each the other.

3*dly*, That Chriſt did eat the laſt paſſover with his diſciples at the day and time accuſtomed, and did not anticipate the day, ſeems evident from the concurrent teſtimony of three *evangeliſts*, and from the reaſon of the thing. For,

(1.) St *Matthew* ſaith, *chap.* 26. 17. that the firſt day of unleavened bread Chriſt's diſciples did prepare, and, at the even of that day, *Chriſt* with them did eat the *paſſover*; St *Mark*, chap. 14. 12. that the firſt day of unleavened bread the *Jews* killed the *paſſover*; St *Luke*, that then came, or was coming, the day of unleavened bread, *in which the paſſover ought to be killed*, Luke 22. 7. He therefore did eat the paſſover, ὅτε ἔθυον, *when the Jews killed it*; and in the day, ἐν ᾗ ἔδει θύεσθαι, *in which it ought to be eaten*; and on the firſt day of unleavened bread, which was contemporary with the paſſover, according to theſe words of St *Mark*, *After two days was the paſſover, and the feaſt of unleavened bread*, Mark 14. 1. whereas both could not have been on the ſame day, had not the feaſt

(a) De bello Jud. *l.* 7. *c.* 45.

feaſt of unleavened bread begun on the 14th of *Niſan:* and therefore *Maimonides*, and others, on *Exod.* 12. 15. *Deut.* 16. 4. ſay, that the 14th of *Niſan* is called *the firſt day of unleavened bread*, it being ſaid, *Exod.* 12. 15. at even, *the firſt day*, ye ſhall put leaven out of your houſes, and yet they did this on the 14th after mid-day: and, *Deut.* 16. 3, 4. there *ſhall no leavened bread be ſeen with thee ſeven days*, ver. 4. *neither ſhall any of the fleſh* (of the paſchal lamb,) *which thou ſacrificeſt the firſt day at even, remain till the morning.* Whence it appears, that though the 15th of *Niſan* was *the firſt day of unleavened bread*, as to the holy convocation, yet was the 14th the firſt day, as to the ſeparation of leaven from their houſes: and therefore in relation to this computation, (b) *Joſephus* ſaith, Ἑορτὴ ἄζυμα ἐφ' ἡμέρας ἑπτὰ τὰς τῶ ἀζύμων λεγομένας, *We celebrate the feaſt of unleavened bread eight days.* And again, that (c) Ἐνιαύσιος ἡ τῶ ἀζύμων ἑορτὴς θύσαντες τὸν λεγόμενον πάσχα, *that when the feaſt of unleavened bread was come, they ſacrificing the paſſover in the days of king Joſias, offered other ſacrifices* ἐφ' ἡμέρας ἑπτὰ, *for ſeven days following.* He therefore who did eat it *on the firſt day of unleavened bread*, did eat it on the 14th day of *Niſan*, and on the day when the *Jews* did ſo. Vain therefore is the obſervation, That Chriſt is ſaid not θύειν, *to kill* or *ſacrifice*, but only ποιεῖν and φαγεῖν, to celebrate and eat the *paſſover*, ſeeing he did it at the time, ὅτε ἔθνον, *when the Jews killed the paſſover*, and ſent his diſciples to prepare, *i. e.* to kill and dreſs it for him as uſually (ſaith Dr *Lightfoot*) ſervants did for their maſters, that he might eat of it. And vainer ſtill is the argument from the word ποιῶ *with thee do I eat*, not ποιήσω, *I will eat the paſſover*, Matth. 26. 18. for ſeeing the diſciples went to prepare it, that he might eat of it, *Mark* 14. 12, 14. ſeeing they prepared it at the time when the *Jews* did and *ought to kill the paſſover*, and ſeeing he comes *in the evening* of that day to eat it, according to the commandment, with the twelve, *Mark* 14. 17. it is evident, theſe words are well rendered, *I will keep* the paſſover at thy houſe when my *diſciples* have prepared it.

Arg. 2. 2*dly*, Chriſt ſaith to his *diſciples*, *Ye know that after two days is the paſſover*, Matth. 26. 2. and *Mark* 14. 1. The *paſſover and the feaſt of unleavened bread was after two days*; or, as St *Luke* hath it, *The feaſt of unleavened bread, called the paſſover*, chap. 22. 1. and that Chriſt did not eat it till the firſt day of unleavened bread, hath been proved already, therefore he did not eat it till after thoſe two days, when the diſciples and the *Jews* knew the paſſover was by them to be eaten.

Arg. 3. 3*dly*, The day following, *i. e.* the day on which *Chriſt* ſuffered was a feaſt day; for *Barabbas* was releaſed *at the feaſt*, Matth. 27. 15. Mark 15. 6. Luke 23. 17. Now the feaſt of unleavened bread, in which an holy convocation was held, was the day after the *paſſover*, as we read, *Lev.* 23. 4, 5, 6. *in the 14th day of the firſt month is the Lords paſſover; and on the 15th day of the ſame month is the feaſt of unleavened bread; in the firſt day ye ſhall have an holy convocation.*

4*thly*, If Chriſt had celebrated the paſſover by anticipation on the 13th of *Niſan*, he had violated the law, which expreſly requires the celebration of it on the 14th day, and upon that account might have been juſtly liable to the cenſure of the *Jews*; nor would his *diſciples* have come to him, before the time appointed by the law, and by the rulers of the *Jews*, with that queſtion, *Where wilt thou that we prepare for thee to eat the paſſover?* Matth. 26. 17. Mark 14. 12. nor would they, without ſcruple, have eaten with him againſt the letter of the law, or the cuſtom of their nation; and that they did not ſo, is plain, becauſe they put this queſtion to him only *on the firſt day of unleavened bread*, in which the paſſover ought to be eaten, ſaith St *Luke*.

5*thly*, It is confeſſed on all hands, That our Lord ſuffered on *Friday*; and alſo, that at the ſame time that he did eat the paſſover, he inſtituted the holy ſacrament of the Lord's ſupper; and yet that he did this the ſame night that he was betrayed, St *Paul* informs us, 1 *Cor.* 11. 23. now all the *evangeliſts* inform us, that in the morning following he was led bound to *Pilate*, at the *ſixth hour* was crucified, at the *ninth hour* expired; therefore he muſt be crucified the day after he inſtituted the ſacrament, and ſo the day after he celebrated the *paſſover*; the day of his crucifixion being therefore *Friday*, he muſt have celebrated the paſſover on *Thurſday*, or on the 14th of *Niſan*, according to the law.

Laſtly, The *paſchal* lamb could not be ſlain but in the place which God hath choſen to put his name there, *Deut.* 16. 6. that is, the *temple*: now this the *prieſts* would never have done for any, contrary to the law, which appointed the ſlaying of it on the *14th day, betwixt the two evenings*, ibid. Now this, if it were not done by the *prieſts*, as *Joſephus* intimates, but, as (d) *Philo* ſaith, on *a ſet day of every year, every one was then a prieſt for himſelf*, yet would not the *apoſtles* have either done it or have asked to do it on any other day than

(b) Antiq. l. 2. c 5. p. 65. D. (c) Antiq. l. 3. c. 14. p. 324. B.

(d) Πάσχα ἐν ᾗ θύσει πανδημεὶ αὐτῶν ἕκαστος, τὰς ἱερεῖς αὐτῶν ἐκ ἀναμενοῦσες, ἱερωσύνην τὸν νόμον χαριζομένην τῷ ἔθνει παντὶ μίαν ἡμέραν. De decim. p. 591.

than that which, by the law and by the practice of the nation, was appointed for that work. And whereas, to take off the force of this argument, some learned persons have invented a distinction betwixt a πάσχα θυτικὸν, i. e. *a passover in which a lamb was sacrificed* according to the law, and μνημονευτικὸν, or *a commemoration of it without a sacrifice*, and say our *Saviour* only did the latter, this is a novel and absurd imagination. It is new; for though some of the *Greek church* from the fifth century have held that Christ anticipated the day, I find not one of them who says he did not eat the *paschal* lamb. It is also without precedent among the *ancient Jews*, who in the times of their captivity and dispersion never celebrated any such commemorative passover, nor could do it without a sin like that of *Jeroboam*, by devising a celebration of it on their own heads, against the tenor of the law; but, as Mr *Ainsworth* notes, were then contented to keep the feast of unleavened bread, which being not confined to one place, might be observed in their captivity, and their dispersions. Moreover, admit that such an uncommanded memorial of the passover had been kept by them, when their *temple* being burnt, they could not offer sacrifice, and in their dispersions at such distance from it they could not repair to it; yet is there no one instance, nor any semblance of a reason, that this was ever done by any present at *Jerusalem*, where *Christ* was at that very time, in which, saith St *Luke*, *they ought to sacrifice the passover*.

Object. 1. But on the contrary it is objected, 1*st*, That it is plainly said that our Lord ate that supper in which he said, *One of you shall betray me*, and in which he gave the sop to *Judas*, πρὸ δὲ ἑορτῆς τοῦ πάσχα, John 13. 1. *before the paschal feast*, and yet that supper seems to be the same with that mentioned in the other *evangelists*. To this I answer,

Answ. 1*st*, That it neither was the same, nor indeed could be the same, and that for the very reason assigned in the objection, because it was held *before the feast of the passover*; whereas it is already proved, our *Saviour* kept the paschal feast at the first day of unleavened bread, when the *Jews* did and ought to kill the passover, and when the feast of unleavened bread, called the passover, was come, *Luke* 22. 1,—7. (2.) Because when Christ said at this supper to *Judas* going out from it, *What thou doest, do quickly*, some of the disciples thought our Lord had bid him *prepare those things which they had need of against the feast*, viz. the *paschal* feast; whereas *Christ* keeping the feast but one night, they could not have so conceived of his words, had they then celebrated the *paschal* supper, nor was *Judas* ever employed by Christ in making preparation for the *paschal* supper, but *Peter* and *John*, Luke 22. 8. (3.) The devil entered into *Judas* after our Lord had given the sop to him at this supper, *John* 13. 2, 27. and yet it is evident from St *Luke*, chap. 22. 1, 3. that *Satan* entered into *Judas* when the passover was only near, but not yet come, *ver.* 8. And, (4.) Had the supper mentioned here by St *John* been the paschal supper, *Judas* must have made his agreement to betray *Christ* after that supper; whereas it is plain from all the other *evangelists*, that he did that before the *paschal* supper. See *Matth.* 26. 14. *Mark* 14. 10. *Luke* 22. 4.

Answ. 2. And, 2*dly*, There is a great difference betwixt the circumstances relating to him that should betray him here, and at the *paschal* supper; for here *Christ* privately tells *John* who it was that should betray him, *ver.* 25, 26. but at the *paschal* supper he makes him known to them all, *Matth.* 26. 25. *Luke* 22. 21. here he makes him known to St *John*, by giving him a sop which he himself had dipped in the dish, *ver.* 26. but in the *paschal* supper he makes him known by this, that he had his hand with him in the dish, *Matth.* 26. 23. *Mark* 14. 20.

Object. 2. 2*dly*, It is objected, That the *Jews* the day that our *Saviour* suffered would not enter into the judgment hall, lest they should be defiled, and so unfit to eat the passover, *John* 18. 28. whereas *Christ* ate of it the night before he suffered.

Answ. To this I answer, That by the *passover* mentioned, *John* 18. 28. we are to understand, not the *paschal* lamb, but the *chagigah* or peace-offerings, the sheep and oxen offered all the seven days of the feast, and which are expressly called the *passover*, as the whole feast of unleavened bread was, *Luke* 21. 1. so *Deut.* 16. 2. *Thou shalt sacrifice the passover to the Lord, of the flock and of the herd*: where the note of the *Jewish doctors* is, *the flocks signify the lambs and kids for the passover; the herd, the offerings for the chagigah.* Now the lamb, say they, was eaten on the 14th day, but the *chagigah* on the 15th. So 2 *Chron.* 37. 7, 8, 9. where it is twice said, *that the king, and the princes, gave to the people, and the priests, oxen as well as sheep*, lepesachim, εἰς τὸ φασεκ. *for the passover*. And the *Apocryphal Esdras* saith, *chap.* 1. 8. *Helkias, Zacharias and Suelus, governors of the temple, gave to the priests* εἰς πάσχα. *for the passover, two thousand and four hundred sheep, and three hundred calves.* So here the rulers of the *Jews* would not go into the judgment hall, that they might not be defiled, but be fit to eat the passover; *i. e.* those *paschal* offerings of the herd, which were

holy things, of which none might eat in their defilement. Mr *Whiſton* takes the paſſover here in the ſtrict ſenſe; but then he thinks that it was on the ſame night that the rulers would not go into the judgment hall leſt they ſhould be defiled, and that they afterwards did eat the paſchal lamb betwixt two and four in the morning, which they might do; for though the paſchal lamb was to be killed *betwixt the two evenings*, Exod. 12. 8. and to be ate *at night*, ſo that *none of it was to be left till the morning*, yet I find not any preciſe time of night limited beyond which they might not delay the eating of it: but yet it is certain that in this inſtance it could not be ſo; for *Pilate*, in compliance with their ſcrupuloſity, goes out of the judgment hall to them three times ſucceſſively, *John* 18. 29, 31. *chap.* 19. 4. then he brings out *Chriſt* to them, and ſaith, *Behold your king*, and then it was *Friday* at the ſixth hour, or at noon; ſo that they who ſtaid without the hall that they might eat the paſſover, ſtaid there till *Friday* at noon, *Pilate* ſtill going out to them, becauſe they durſt not go in to him.

Object. 3. 3*dly*, It is objected, That the day on which *Chriſt* was crucified is ſtiled παρασκευὴ τῶν ἄζυμα, *the preparation of the paſſover*, therefore the *paſſover* could not yet be eaten, *John* 19. 14. for as the παρασκευὴ of the *ſabbath* is ſaid to be προσάββατον, *the day before the ſabbath*, Mark 15. 42. Luke 23. 54. ſo the paraſceve of the *paſſover* muſt be the day before the *paſſover*.

Anſw. 1. But, 1*ſt*, According to this expoſition of the words, the *Jews* muſt have eaten their *paſſover* on the ſabbath day, our Lord being crucified on *Friday*; ſo that if that day was the day before the paſſover, *Saturday* muſt be the *paſchal* day, and ſo they muſt have eaten it at leaſt two days after our *Saviour* did.

2*dly*, To anſwer therefore poſitively to this objection, as παρασκευὴ, abſolutely put, or with relation to the *ſabbath*, is always *Friday*, ſo here παρασκευὴ τῶν ἄζυμα is only the *paſchal Friday*, or the *Friday* in the *paſchal* feſtival, as *dominica paſchæ*, or *pentecoſtes*, is *the day of thoſe feſtivals*.

Sept.r 27th 1712

THE PREFACE TO THE GOSPEL of ST LUKE.

§ 1. ALL that I have to offer touching this *goſpel*, from church-hiſtory, hath been delivered in the preface to the goſpel of St *Mark*. Where it hath been obſerved,

1. That this goſpel was received by the whole church of *Chriſt* as (a) genuine, and as an authentic record, fit to be owned as a rule of faith, and that the Spirit of God aſſiſted and ſtirred up St *Luke* to endite it.

2. That this goſpel was praiſed by St *Paul*, and was approved by the apoſtle St *John*. The firſt conſideration is a ground ſufficient to believe this goſpel to be a true and authentic record of all things contained in it; but, I confeſs, I am not ſo well ſatisfied of the truth and certainty of this ſecond propoſition, as to lay the foundation of the divine authority of this evangeliſt upon it. I therefore ſhall endeavour to eſtabliſh the authority of St *Mark*, and of this evangeliſt, upon a better, and, in my apprehenſion, a more ſure foundation.

§ 2. *1ſt*, Therefore it is certain, that our Lord had not only twelve *apoſtles*, but ſeventy, or *ſeventy two* of his diſciples to attend upon him: for, after he had ſent forth the twelve to preach the kingdom of God, *Luke* 1. 9, 2. he ſends out *ſeventy* others to go in pairs before him, and to preach in every city to which he was about to come, ſaying, The kingdom of God is come near to you, *Luke* 10. 1, 9.

2dly, Note, That they were both ſent forth to preach the kingdom of God, and therefore ſent on the ſame errand; both ſent to preach immediately from the ſame Lord, to preach in his name, with the ſame power, to heal diſeaſes, and to caſt out devils, *Luke* 9. 1.—10,—10. 1,—17. that, as he ſaid to the *apoſtles*, *I ſend you forth as ſheep among wolves*, Matth. 10. 16. ſo alſo ſaid he to the ſeventy, *Luke* 10. 3. as he ſaid to the apoſtles, *He that receiveth you receiveth me*, Mat. 10. 40. ſo ſaith he to the ſeventy, *He that heareth you heareth me*, Luke 10 16. As, therefore, I have proved, that theſe things were ſaid to the *apoſtles*, not ſo much with relation to their firſt miſſion, while Chriſt was with them upon earth, as with relation to their ſecond miſſion, which was to begin after our Lord's aſcenſion, and the falling of the Holy Ghoſt upon them; (ſee note on *Matth.* 10. 8.) ſo may we rationally conceive, that the like words ſpoken to the *ſeventy*, relate to the farther commiſſion to be given to them: and therefore, when they were returned to Chriſt after their firſt miſſion, as he ſpeaks to them thus, I beheld Satan falling as lightning from heaven before you, as he was to do after our Saviour's death, *John* 12. 31. ſo doth he add, *Luke* 10. 18, 19. *Behold, I give you power to tread upon ſcorpions and ſerpents, and over all the power of the enemy, and nothing ſhall by any means hurt you.* Which words ſeem plainly to give a new commiſſion to the *ſeventy*, relating not, as their former, to their preaching before him to the cities of *Iſrael* only, but to their preaching among other nations; as we may gather, by comparing theſe words with the commiſſion given by Chriſt to his *apoſtles*, ſent into the world to preach the goſpel to all nations, *Mark* 16. 15, 16, 17, 18. As, then, the apoſtles were to execute this ſecond miſſion by the *Holy Ghoſt* ſent down from heaven, and, upon that account, are bid to ſtay at *Jeruſalem* till they received this power from on high, by the deſcent of the Holy Ghoſt upon them, *Luke* 24. 49, 50. *Acts* 1. 4,—8. ſo may we reaſonably believe the *ſeventy* were to be endued with the ſame power for the execution of their miſſion. Note,

3dly, That both St *Mark* and St *Luke* were of the

(a) *Dico itaque apud illas, nec ſolas jam apoſtolicas, ſed apud univerſas quæ illis de ſocietate ſacramenti conſederantur, id evangelium Lucæ ab initio editionis ſuæ ſtare.* Tertull. contr. Marc. l. 4. c. 5.
Ἀναπαύεται τὸ ἅγιον πνεῦμα, καὶ ἐπιβαίνει τὴν ἁγίαν Λουκᾶν. Epiph. Hær. 51. p. 428.

the number of the *seventy* disciples, as we learn from the testimonies of (b) *Origen* and (c) *Epiphanius*: for when *Origen* had said, that the disciples of Christ, *John* and *Matthew*, *Mark* and *Luke*, γεγραφήκασιν τὰ εὐαγγέλια *writ the gospels*, he proves this, because Christ first sent his apostles, and after them the *seventy two*, εὐαγγελίζεσθαι, *to evangelize*; and that, therefore, *Mark* and *Luke* preached the gospel with *Paul* the apostle, St *Luke* being mentioned as an attendant on St *Paul*, see note on *Acts* 16. 10. and St *Mark* as one of the circumcision, who was συνεργὸς αὐτῶν εἰς τὴν βασιλείαν τοῦ Θεοῦ, *his fellow-worker unto the kingdom of God*, Colossi. 4 10, 11. (d) *Epiphanius* having told us that *Mark*, εἷς ἐτύγχανεν ἐκ τῶν ἑβδομήκοντα δύο, was one of the seventy two, adds, that the work of writing was committed to *Luke*, (e) ὅτι καὶ αὐτὸς ἐκ τῶν ἑβδομήκοντα δύο, *he also being one of the seventy two*. But against this it is objected,

Object. 1. That St *Luke* confesses that he was not from the beginning an eye-witness and minister of the word, *Luke* 1. 1, 2. and therefore is thought to have his gospel from the information of St *Paul* and other of the *apostles*. So *Jerom* and others, *antient* and *modern*, have conjectured from these words.

Ans. The words of the evangelist are so far from giving any ground to this assertion, that they plead fairly for St *Luke*'s personal knowledge of all the things written in the *gospel*, even from first to last. For, saith he,

Ver. 1. *Forasmuch as others have undertaken to set forth in order a narrative of those things which are most surely believed among us* (Christians;)

Ver. 2. *Even as they who, from the beginning, were eye-witnesses and ministers of the word, have delivered them to us* (Christians;)

Ver. 3. *It seemed good to me, who have had a perfect knowledge of all things* (performed among us in *Judæa*,) *from the very first* (rise of them, in the vision made to *Zacharias*, concerning the birth of his son, *John* the baptist,) *to write to thee in order* (of them.) Now here, I say,

1. That these words do not affirm that any of those men who set forth those narratives did it from the instruction they received from these eye-witnesses, or ministers of the word, but only that they pretended to do it agreeably to what these eye-witnesses said: much less do they give us the least hint that St *Luke* received his instructions from them.

2. They, saith he, declare their narrative agreeably to what is delivered by those who were eye-witnesses from the beginning, and ministers of the word. It therefore seemeth good to me, who have had a certain knowledge of the same things, ἄνωθεν, from the first rise of them, (as these eye-witnesses had,) to write to thee in order of them; and then he begins his narrative from an higher rise than either St *Matthew* or St *Mark* hath done, not giving the least hint that he received his knowledge of these things from any other. It is true that (f) *Irenæus* saith, that *Luke* ἐν βιβλίῳ καθέξῆς, writ in a book the gospel which St *Paul* preached; but he saith not, he did this in his *gospel*, and not in the *Acts* of the *apostles*. His gospel, also, contains, for substance, the same great things which St *Paul* preached for the conversion of the *Jews* and *Gentiles*; as also doth the gospel of St *Matthew*: but hence it doth not follow, that the one rather than the other is to be ascribed to St *Paul*. Yea, it is certain, that St *Luke* could not receive his gospel from St *Paul*, as an eye-witness of it, because we know St *Paul* was no eye-witness of it, but a convert to Christianity after all that *Luke* had written was accomplished.

Object. 2. We are told, that *Luke* was converted by St *Paul* at *Thebes*.

Ans. But this we have only from *Nicephorus*: and 'tis the less credible, not only because it comes to us so late, but because it appears not from any credible author, that St *Paul* was ever there. It is more probable, from the silence of St *Luke* and St *Paul*, who never calleth him his son, that he was a *Christian*, or a believer, long before; and having, as *Theophylact* observes, ἐξ ἔθους παιδείας, his instruction in the *Jewish* religion at *Jerusalem*, he might be so from the beginning of Christ's preaching. Note,

4*thly*, That the *Holy Ghost*, on the day of *Pentecost*, came down upon all that were then assembled with the *apostles*; for being ἅπαντες, all together with one accord, *ver.* 1. they were all filled with the Holy Ghost, *ver.* 4. even all the one hundred and twenty mentioned, *Acts* 1. 15. as it is proved in the note on *Acts* 2. 1. And again, the apostles being dismissed by the *high priest* and his council, they go to their own company, that is, to the one hundred and twenty, *Acts* 4. 24. see the note there; and when they had prayed for ability to preach the word with boldness, and that God would confirm it by signs and wonders done in the name of *Jesus*, they were all filled with the *Holy Ghost*, and spake the word with boldness, *ver.* 29. 30, 31. Note,

5*thly*, That

(b) Μάρκος ἦν ὁ Λουκᾶς ἐκ τῶν οὓς ὄψεις, Παῦλῳ τῷ ἀποστόλῳ εὐαγγελίζοντο. Dial. de recta fide, *p.* 8.
(c) Ibid. *p.* 7. (d) Hær. 51. § 6. p. 428. (e) P. 433. (f) Apud Euseb. hist. eccl. *l.* 5. *c.* 8.

gthly, That it is highly reasonable to conceive the *seventy* were part of the one hundred and twenty that were then present, and assembled with the *apostles*: not only from the (g) tradition of the church, that *Matthias*, and *Joseph*, called *Barsabas*, were chosen out of the *seventy*, but also from the nature of the thing itself: for St *Peter* saith, an apostle must be chosen out of those that had been with them all the time that the Lord Jesus went in and out among them, to succeed in the place of *Judas*, and be a witness of our Lord's resurrection, *Acts* 1. 21, 22. Now, whence should they chuse such men but from the *seventy*? And St *Paul* speaks of men coming up with Jesus, after his resurrection, from *Galilee*, who were his witnesses to the people, *Acts* 13. 31. and sure the *seventy* must be of this number. Moreover, what was become of the *seventy*, if they came not up with their raised Saviour to *Jerusalem*? Can we think that men so full of hopes that he would now restore the kingdom to *Israel*, Acts 1. 6. would stay behind in *Galilee*? and, if they came up to *Jerusalem*, would they not consort, as formerly, with the *apostles*? can we think that one hundred and twenty other persons should adhere thus closely to them, and yet the *seventy* should absent themselves, especially at the feast of *Pentecost*, when they had so much reason to expect the promise of the Father?

Moreover, it is certain from St *Luke*, that Christ had made them labourers in his harvest, *Luke* 10. 2. and so far ministers of his gospel, as to declare, that he who heard them, heard him, and he that despised them, despised him, *ver.* 16. and also given them commission to work miracles, and cast out devils in his name, *ver.* 9, 17. And I have shewed, that, after their return to Christ, they received a new commission, like to that given to the *apostles*, when they were sent to preach to all nations, and which, as far as we can learn from the *evangelists*, they never executed till after our Lord's resurrection, when we are sure that all who by *Eusebius*, *hist. eccl.* l. 1. c. 12. and by (h) *Epiphanius*, in the heresy of the *Herodians*, are mentioned as belonging to the *seventy*, did it. Now, if the *seventy disciples* had a commission from our Lord to preach to other nations; if, after he was seated at the right hand of his Father, he sent not only the *twelve*, but, as *Epiphanius* there expressly saith, the *seventy two* to be κηρύκας εἰς ὅλην τὴν οἰκουμένην, *preachers throughout all the world*, and among them, as he there saith, St *Mark* and *Luke*; they also must be enabled, by the *Holy Ghost*, to speak with tongues and prophesy, that so they might be able to preach to those nations whose languages they understood not. And hence (i) *Eusebius* reckons among those who were enabled, as St *Paul* was, to write μυρία καὶ ἀπόῤῥητα, a thousand mysteries, the *twelve apostles* and the *seventy disciples*. And therefore (k) *Origen* says well, that Christ having such disciples, it is more reasonable to think he should commit the writing of his gospel to them, rather than to those who were not his disciples.

If then St *Mark* and *Luke* were of the number of those men who had a commission from Christ to preach the gospel after his ascension, not only to the *Jews*, but to other nations also; if the *Holy Ghost*, which fell on the *apostles*, fell on them in like manner also, for that end; if the universal church of Christ hath held, that they, as well as the apostles, did endite their *gospels* by the assistance of the *Holy Ghost*, and, upon that account, received them as a rule of faith, as much as the *gospels* written by St *Matthew* and St *John*, who were undoubtedly *apostles* of our Lord, and were by his Spirit assisted to endite their *gospels*: then have we equal reason to receive the *gospels* of St *Mark* and *Luke* as the oracles of God, and so as a most certain rule of faith, as we have to receive the *gospels* of St *Matthew* and St *John* under that character.

As to the time of writing this gospel, I find it most uncertain. (l) *Irenæus* is positive, that it was written after the death of the apostle *Paul*; for speaking of St *Peter* and St *Paul*, he saith, that, *after their decease*, *St* Mark *and St* Luke *writ their gospels*: whereas (m) *Theophylact* saith expressly, μετὰ πενθκαιδέκα ἔτη τῆς τοῦ Χριστοῦ ἀναλήψεως συνεγράφατο, *it was written within fifteen years after our Lord's ascension*, that is, about ten years before the death of the apostle *Paul*; and so also saith the *Synopsis* attributed to *Athanasius*. And, could we depend on the opinion of (n) *Origen*, and others

(g) Euseb. hist. eccl. *l.* 1. *c.* 12. (h) Hær. 50. § 4.

(i) Οἱ λοιποὶ δὲ σωτῆρος ἡμῶν φοιτηταὶ, δώδεκα μὲν ἀποστολοι, ἐβδομήκοντα δὲ μαθηταὶ. Hist. eccl. *l.* 3. *c.* 24.

(k) Ἐγὼν μαθητὰς ὁ Χριστὸς, ἃ μᾶλλον τούτοις ἐνεχείρισεν ἢ τοῖς μὴ ὅσι μαθηταῖς, L. de recta fide, *p.* 7.

(l) Μετὰ δὲ τὴν τούτων ἔξοδον, Μάρκος τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως παραδέδωκε, καὶ Λουκᾶς ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον ἐναγγέλιον ἐν βιβλίῳ κατέθετο, l. 3 c. 1. Euseb. hist. eccl. *l.* 5. *c.* 8. Pseud. Ambrosius in procem.

(m) Præf. in Luc. ed. Coteler. *p.* 300.

(n) Τινὲς μὲν τὴν Λουκᾶν, τινὲς δὲ τὴν Βαρνάβαν. Chrys. *pro luca faciunt*, interp. ep. Ignat. ad Ephes. § 15. Sophron. et Hieron. verbo Lucas.

others of the ancients, that those words of St *Paul, whose praise is in the gospel throughout all the churches*, did belong to the gospel of St *Luke*, we might conclude from the writing the second epistle to the *Corinthians*, that St *Luke*'s gospel, writ before it, must be written at or before the time assigned by *Athanasius* and *Theophylact*. But (o) *Theodoret* being positive, that St *Paul*, in these words, meant not St *Luke*, but *Barnabas*, who travelled with St *Paul*, and preached the gospel throughout all the churches, *Acts* 13. 2. —16. 36. and who was chosen by the churches about *Antioch* to travel with St *Paul*, to bring their charity to the brethren in *Judæa*, *Acts* 11. 30. we must be content to leave the time when St *Luke* writ this gospel still uncertain: only, because it is certain, from the beginning of the *Acts*, that it was writ before that *treatise*, and highly probable, from the conclusion of the *Acts of the Apostles*, that these *Acts* were written and finished in the ninth of *Nero*; we may hence probably conclude, this *gospel* must be endited before that time; and, consequently, that *Irenæus* must mistake, in saying it was written after the death of the apostle *Paul*.

Sept. 22d/n

(o) Τὸν τεισμακάριον Βαρνάβαν τὰ εἰρημένα χαριζόμενος. In locum.

THE
GOSPEL of ST LUKE.

CHAP. I.

1. [a] FORASMUCH as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed (*or have aſſuredly been performed*) among us (*by the Lord Jeſus;*)

2. Even as they delivered them to us who from the beginning were eye witneſſes, and (*who are now*) miniſters of the word; (*or have the miniſtration and diſpenſation of the word committed to them;* See *Acts* 13. 5. 1 *Cor.* 4. 1.)

3. [b] It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write to thee in order (*of them,*) moſt excellent Theophilus,

4. That thou mighteſt know the certainty of thoſe things wherein thou haſt been [c] inſtructed.

5. There was in the days of Herod, the king of Judea, a [d] certain prieſt named Zacharias, [d e] of the courſe of Abia, (i. e. *the eight of the* 24 *courſes of the prieſts which miniſtred in the temple by their weeks,*) and his wife was of the daughters of Aaron, and her name was Elizabeth.

6. And they were both righteous before God, (*as*) walking in all the commandments and ordinances of the Lord, blameleſs.

7. And they had no child, becauſe that Elizabeth was barren, and they were both now well ſtricken in years, (Gr. *were aged in their days.*)

8. And it came to paſs, that while he executed the prieſts office before God in the order of his courſe;

9. According to the cuſtom of the prieſts office, [e] his lot was, (i. e. *he was choſen by lot,*) to burn incenſe when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without, at the time [f] of (*his burning*) incenſe;

11. And (*whilſt he was doing this*) there [g] appeared to him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe:

12. And when Zacharias ſaw him, he was troubled, and fear fell upon him.

13. But the angel ſaid to him, Fear not, Zacharias, for thy [h] prayer (*for the people*) is heard, (*God meaning now ſuddenly to ſend the Meſſiah,*) and thy wife Elizabeth ſhall bear thee a ſon, (*who ſhall be his fore-runner,*) and thou ſhalt call his name John.

14. And thou ſhalt have joy and gladneſs (*for the fruit of her womb,*) and (*not only thou, but others alſo, for*) many ſhall rejoice at his birth:

15. For he ſhall be [i] great in the ſight of the Lord, (*as being highly favoured by him,*) and ſhall drink neither wine nor ſtrong drink, and he ſhall be filled with the holy Ghoſt, even from his mothers womb, (i. e. *very early.*)

16. And many of the children of Iſrael ſhall he turn to the Lord their God.

17. And he ſhall go before him in [k] the ſpirit and power of Elias, (*who turned the people from Baal to God,* 1 Kings 18. 37.) to turn the hearts of the fathers to (*or with*) the children, and the diſobedient to the wiſdom of (*him who is emphatically ſtiled*) the juſt (*One,* Acts 3. 14. *and ſo*) to make ready a people prepared for (*the reception of*) the Lord.

18. And Zacharias ſaid to the angel, Whereby ſhall I know (*the truth of*) this, (*of which I have cauſe to doubt?*) for I am an old man, and my wife (*alſo is*) well ſtricken in years.

19. And the angel anſwering, ſaid to him, I am Gabriel that ſtand in the preſence of God, and am ſent (*by him*) to ſpeak (*this*) to thee, and to ſhew thee theſe glad tidings:

20. And behold, thou ſhalt be dumb, and not able to ſpeak until the day that theſe things ſhall be performed, becauſe thou believedſt not my words, which ſhall be fulfilled in their ſeaſon.

21. And the people waited for Zacharias, and marvelled that he tarried ſo long in the (*inner*) temple.

22. And when he came out, he could not ſpeak to them, and they perceived that he had ſeen a viſion in the temple, for he (*only*),

ly) beckoned to them, and remained [l] ſpeechleſs.

23. And it came to paſs, that aſſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

24. And after thoſe days his wife Elizabeth conceived, and (*through devotion, or to avoid diſcourſes,*) [m] hid herſelf five months, ſaying,

25. Thus (*graciouſly*) hath the Lord dealt with me, in the days wherein he looked on me, to take away (*that barrenneſs, which was*) my reproach among men.

26. And in the ſixth month, (*the ſame*) angel Gabriel was ſent from God, to a city of Galilee, named Nazareth,

27. To a [n] virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgins name was Mary.

28. And the angel (*of the Lord*) came in to her, and ſaid, Hail thou that art [o] highly favoured (*of God,*) the Lord is with thee; bleſſed art thou among women.

29. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be, (*or what might be the import of it.*)

30. And the angel ſaid to her, Fear not, Mary, (*for*) thou haſt found favour with God.

31. And behold thou (*being a virgin*) ſhalt (*yet*) conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus.

32. And he ſhall be great, and ſhall be called the Son of the Higheſt, and the Lord God ſhall give to him the throne of his father David, (*or that ſpiritual kingdom promiſed to the Meſſiah the ſon of David.*)

33. And he ſhall [p] reign over the houſe of Jacob for ever, (*whilſt he hath any ſeed in being,*) and of his kingdom there ſhall be no end; (*as there hath, and ſhall be of the four great monarchies.*)

34. Then ſaith Mary to the angel, [q] How ſhall this be, ſeeing I know not a man?

35. And the angel anſwered, and ſaid to her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing that ſhall be born of thee ſhall be called the Son of God.

36. And behold thy [r] couſin Elizabeth, ſhe hath alſo conceived a ſon in her old age, and this is the ſixth month (*from her conception*) with her that was called barren; (*nor is this to be doubted of,*)

37. For with God nothing ſhall be impoſſible, (*Gen.* 18. 14.)

38. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word: and (*then*) the angel departed from her.

39. And Mary aroſe in thoſe days, and went into the [s] hill country with haſte, into a city of Juda, (*named Hebron, to viſit her couſin of whom the angel ſpoke.*)

40. And (*ſhe*) entered into the houſe of Zacharias, and ſaluted Elizabeth.

41. And it came to paſs, then when Elizabeth heard the ſalutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the holy Ghoſt, (i. e. *the ſpirit of prophecy*;)

42. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and [t] bleſſed is the fruit of thy womb.

43. And whence is this (*honour done*) to me, that (*ſhe who is*) the mother of [u] my Lord ſhould come to me?

44. For lo (*this ſo affected me, that*) aſſoon as the voice of thy ſalutation ſounded in mine ears, the babe [w] leaped in my womb for (*the*) joy (*that tranſported me.*)

45. And bleſſed is ſhe that believed (*the words of the angel,*) [x] for there ſhall be a performance of thoſe things which were told her from the Lord.

46. And Mary ſaid, My ſoul doth magnify the Lord,

47. And my ſpirit hath rejoiced in God my ſaviour.

48. For he hath (*highly*) regarded the [y] low eſtate of his handmaiden; for behold, from henceforth all generations ſhall call me bleſſed.

49. For he that is mighty hath done [z] to me great things, and holy (*and reverend*) is his name; (*Pſal.* 111. 9.)

50. And (*as*) his mercy is (*to me, ſo will it be*) on them that fear him, from generation to generation.

51. (*To ſhew that he is mighty,*) He (*in all ages*) hath ſhewed ſtrength with his [aa] arm, he hath ſcattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their ſeats, and hath exalted them of low degree.

53. (*And through his mercy to them that fear him,*) He hath filled the hungry with good things, and (*but*) the rich he hath ſent empty away.

54. He hath [bb] holpen his ſervant Iſrael, in remembrance of his mercy.

55. As he ſpake to our fathers, to Abraham, and to his ſeed, (*promiſing them one who ſhould be a bleſſing to them*) for ever.

56. And Mary abode with her (*couſin*) about three months, and (*then*) returned to her own houſe.

57. Now

57. Now Elizabeths full time came, that she should be delivered, and she brought forth a son.

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59. And it came to pass that on the [cc] eight day they came to circumcise the child, and they called him Zacharias, after the name of his father;

60. And his mother answered, and said (*to them so naming him, It shall*) not (*be*) so, but he shall be [dd] called John.

61. And they said to her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, (*to know*) how he would have him called.

63. And he (*by signs*) asked for a writing table, and wrote, saying, His name is John; and they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65. And fear came on all that dwelt round about them, and all those sayings were noised abroad throughout all the hill country of Judea.

66. And all them that heard them, laid them up in their hearts, saying, What manner of child shall this be? [ee] And the hand of the Lord (i. e. *his favour*) was with him, (*in a special manner to assist and prosper him.*)

67. And his father Zacharias was filled with the holy Ghost, and [ff] prophesied, saying,

68. Blessed be the Lord God of Israel, for [gg] he hath visited and redeemed his people;

69. And hath raised up [hh] an horn of salvation, (*a mighty, royal Saviour,*) for us in the house of his servant David;

70. As he spake by the mouth of his holy prophets, which have been (*successively*) [ii] since the world began; (*promising by them,*)

71. That we should be saved from our enemies, and from the hands of all that hate us:

72. (*And this he hath done*) to perform the mercy promised to our fathers, and to remember his holy covenant; (*ver.* 54, 55.)

73. (*And*) the [kk] oath which he sware to our father Abraham, (*that in his seed should all the families of the earth be blessed,* Gen. 22. 18. *and*)

74. That he would grant (Gr. *to grant*) to us, that we being delivered out of the hands of our enemies, (*sin, death, and Satan,*) might [ll] serve him without fear (*of them,*)

75. In holiness and righteousness before him, all the days of our life.

76. And thou, (*my*) child, shalt be called [mm] the prophet of the Highest (*God*;) for thou shalt go before the face of the Lord (*Christ,*) to prepare his way;

77. To give knowledge of salvation, (i. e. *of the Messiah, stiled by the prophets The salvation of God, see note on* chap. 2. 30.) to his people, for the remission of their sins;

78. Through the tender mercy of our God, whereby the [nn] day spring from on high, (*or rising sun, as Christ is stiled,* Zach. 3. 8.) hath visited us;

79. To give light (*not to us only, but also*) to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80. And the child grew, and waxed strong in (*the*) Spirit, (*or had the Spirit of God daily shewing himself more conspicuously in him,*) and was in the desert till the day of his shewing (*himself*) to Israel, (*by the execution of his office among them.*)

ANNOTATIONS on Chap. I.

Ver. 1. [a] *Forasmuch as* πολλοὶ ἐπεχείρησαν, *many have taken in hand to set forth a narration,* περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *concerning the things which have most surely been believed and done among us*; ver. 2. *Even as they delivered them unto us, which from the beginning were eye-witnesses* (of what Christ did,) *and ministers of the word* (of the gospel.)] Here note,

1. That πράγματα πεπληροφορημένα refers not only to things believed, but also to things performed by *Christ* and his *apostles*; this first treatise being designed to mention the things which *Jesus* himself said or did, *Acts* 1. 1. as they were delivered by the *apostles*, who had been with *Christ* from the beginning, *John* 15. 27. *Acts* 1. 21. which the *seventy disciples* were not; his second to declare the *acts* of the *apostles*, who being sent to *preach the gospel to all nations, beginning at Jerusalem*, were in that ὑπηρέται τοῦ λόγου, *ministers of the word. Let a man so account of us apostles*, saith St *Paul*, ὡς ὑπηρέτας Χριστοῦ, *as the ministers of Christ, and stewards of the mysteries of God*, 1 Cor. 4. 1. He also was himself ordained to be ὑπηρέτης, *a minister* and witness of what he had seen, and of what *Christ* should reveal to him, *Acts* 26. 16. *i. e.* a witness of what he had seen, and a minister of *Christ*'s revelations made to him. So when *Barnabas* and *Paul* were preaching the word of God in the *synagogues* of the *Jews*, they had with them *John*, ὑπηρέτην, *a minister* of this word, *Acts* 13. 5. And when St *Luke* saith they were πεπληροφορημένα ἐν ἡμῖν, he doth not only mean that they

were done, but that they were performed with ſuch circumſtances as gave them πληροφορίαν τῆς πίστεως, *a full aſſurance of faith*, Heb. 10. 22. as to the truth of the doctrines taught, and the works done by *Chriſt* and his *apoſtles*, as the word ſignifies continually in the *epiſtles*; as when it is ſaid that *Abraham* was πληροφορηθεὶς, *fully aſſured that what God had promiſed, he was able to perform*, Rom. 4. 21. and *chap.* 14. 5. *Let every one be fully aſſured*, πληροφορείσθω, *in his own mind*; when St *Paul* wiſhes to his *Coloſſians*, *the riches of* πληροφορίας τῆς συνέσεως, *of the full aſſurance of knowledge*, Coloſſ. 2. 2. when he ſaith his *Theſſalonians received the word* ἐν πληροφορίᾳ πολλῇ, *in much aſſurance*, 1 Theſſ. 1. 5. and deſires the believing *Jews* to be careful to attain εἰς πληροφορίαν, *to a full aſſurance of hope to the end*, Heb. 6. 11.

2*dly*, Hence note, that there is no neceſſity that the *many who had taken in hand to make a narrative of what was believed* or *done by Chriſtians*, ſhould have done this at all by writing, rather than by word of mouth; much leſs that they ſhould all be writers of *goſpels*, rather than of the *acts* of the *apoſtles*. It is certain alſo, that St *Luke* is ſo far from blaming them for theſe performances, that he places himſelf in the rank of them, and ſaith they made their narratives of theſe matters even as the *apoſtles* had delivered them.

3*dly*, Hence I conclude, that though St *Luke* was no *apoſtle*, he might be one of the *ſeventy* mentioned *Luke* 10. for neither were they with Chriſt ἀπ' ἀρχῆς, *from the beginning*, nor *choſen to be the witneſſes of what he did*, nor in the primary ſenſe ὑπηρέται τοῦ λόγου, *the miniſters of the goſpel*. And yet beſides theſe words which prove nothing to the contrary, I ſee not why St *Luke*, who was a before a *proſelyte* to the *Jewiſh* religion, and who had, ſaith *Theophylact*, ἐδεήμην παιδίαν his inſtruction in the *Jewiſh* religion at *Jeruſalem*, ſhould not ſee and converſe with *Chriſt*, and be one of the *ſeventy*, as *Origen* and *Epiphanius* ſay he was. See the preface to this goſpel, *ſect.* 2. *n.* 3.

Ver. 3. [b] *It ſeemed good to me alſo, having had perfect underſtanding of things* ἄνωθεν *from the very firſt, to write unto thee* καθεξῆς, *in order, moſt excellent Theophilus.*] Here note,

1*ſt*, That it is certain that ἄνωθεν here ſignifies *from above*, i. e. ἐξ οὐρανοῦ, *from heaven*, as it doth, *John* 3. 3, 7, 31. *chap.* 19. 11. *James* 1. 17. *chap.* 3. 15, 17. ſeeing it as often ſignifies from the top, riſe, or beginning of a thing; as when *the vail of the temple* is ſaid to be *rent* ἀπὸ ἄνωθεν, *from the top to the bottom*, Matth. 27. 51. Mark 15. 38. Chriſt's coat to be *woven* ἐκ τοῦ ἄνωθεν, *from the top*, John 19. 23. St *Paul* to be known of the *Jews* ἄνωθεν, *from the beginning*, Acts 26. 5. and the *evangeliſt* here beginning his narrative higher than St *Matthew* or *Mark* had done, even from the promiſe made to *Zacharias* of the *baptiſt*, or forerunner of the Lord, I think it more reaſonable to adhere to our tranſlation, and not to lay the authority of St *Luke*'s goſpel upon uncertainties.

2*dly*, It being certain that St *Luke*, in his goſpel, doth not give us Chriſt's miracles, ſermons, and journeys, in that order of time in which they were done and ſpoken, it remains, that when he promiſed to write καθεξῆς, *in order*, we underſtand this of Chriſt's conception, birth, circumciſion, baptiſm, preaching, death, reſurrection and aſcenſion, of which he truly writes in order; or that he would write to him firſt of what theſe eye-witneſſes had delivered to him of Chriſt, and then of what theſe miniſters had done in propagation of the *goſpel*, as in the *Acts* he doth. Note,

3*dly*, That the *Theophilus* to whom he writes ſeems not to be a feigned name, importing only any *Chriſtian* who was *a lover of God*, as *Salvian* conceived; for we have no ſuch inſtance in the ſacred hiſtory, of feigned names thus uſed. 2*dly*, The word κράτιστε is uſed in the *New Teſtament* as a title of excellency, and never otherwiſe, See *Acts* 23. 26.—24. 3.---26. 25. And, 3*dly*, Had he intended this only as a dedication of his work to the true lovers of God, why writes he ſtill in the ſingular number, and never in the plural?

Ver. 4. [c] *That thou mayſt know the certainty of thoſe things in which thou haſt been inſtructed.*] Κατήχησις is an inſtruction, not only by queſtions and anſwers, but alſo by a continual diſcourſe, *Acts* 18. 25. *Rom.* 2. 18. 1 *Cor.* 14. 19. but that which is hence chiefly to be obſerved againſt the *Romaniſts*, is, (1.) Againſt oral tradition, that St *Luke* thought not what was delivered by word of mouth only, even by the *eye witneſſes*, and *miniſters of the word*, ſufficient to give *Theophilus* a knowledge of the certainty of theſe things, without writing the *goſpels*; and this the Wiſdom of God ſhewed, in cauſing them to be written, ſaith (a) *Irenæus*, *to be the pillar and foundation of the Chriſtian faith*. 2. That St *Luke* held it not unlawful or unfit for a layman, or any *Chriſtian*, to read the *ſcriptures*, nor ſuch a one inſufficient, by thus reading, to underſtand the things in which he had been inſtructed: and ſeeing it is certain that he and other *Chriſtians* were inſtructed in all things neceſſary to be believed and done by them to ſalvation; it follows, that theſe writings

(a) L. 3. c. 1.

tings muſt contain fully, and with ſufficient clearneſs, all that was neceſſary to be believed or done by him in order to his ſalvation, they being written for this very end, that *Theophilus might know the certainty of all thoſe things in which he had been inſtructed*; and then, ſurely, the writings of the whole *New Teſtament* muſt be much more ſufficient for that end.

Ver. 5. [d] Ἱερεύς τις, *A prieſt named Zacharias.*] That he was not, as ſome have imagined, an *high prieſt*, appears, 1*ſt*, Becauſe St *Luke* calls him ſimply ἱερεύς, *a prieſt*, not ἀρχιερεύς, an *high prieſt*, as he who bore that office was ſtill called, *chap.* 3. 2.—9. 22.—22. 2, 4, 52, 54, 66. —23. 4, 10, 13, 23. *Acts* 4. 6.—5. 17, 21, 24.—7. 1.—9. 1, 14. 2*dly*, *Zacharias* was choſen by lot to burn incenſe; the *high prieſt* did it by right of ſucceſſion, and burnt it in the Holy of Holies, into which *Zacharias* entered not. 3*dly*, (b) *Joſephus* ſaith, that *Simon*, ſon of *Boethus*, was *high prieſt* that year; and, (*Laſtly*,) *Zacharias* was *prieſt of the courſe of Abia*, whereas the *high prieſt* was of no courſe at all. Of the twenty four courſes appointed by *David* for the ſervice of the temple, when it ſhould be built, this of *Abia* was the eighth, 1 *Chron.* 24. 10. Theſe ſeveral courſes began on the *ſabbath* day, and continued to ſerve till the next ſabbath, 2 *Kings* 11. 7. 2 *Chron.* 23. 8. ἀπὸ Σαββάτου ἐπὶ Σαββάτῳ, *from ſabbath to ſabbath.* Joſeph. antiq. l. 7. c. 11. p. 248.

Ibid. [d] *Of the courſe of Abia.*] Moſt chronologers that I have read agree in this, that no certain computation can be made from theſe courſes touching the conception or birth of the Baptiſt. Mr *Whiſton*'s attempt in this matter ſeems unſucceſsful on ſeveral accounts. For,

1*ſt*, Whereas he (c) begins that computation with the *Rabbinical tale*, that after the return of the prieſts from the captivity, they were divided again into twenty four courſes, he ought to have obſerved from the ſame tale, that the courſe of (d) *Jedajah* was then put before that of *Jojarib*, becauſe he was of the *high prieſt's* family; and ſo ſhould have begun thoſe courſes, not from *Jojarib*, but from *Jedajah*.

2*dly*, Whereas he ſaith, that *it is highly probable that when Judas Maccabæus reſtored the daily ſacrifice, and afreſh appointed the courſes of the prieſt, he would begin thoſe courſes with the firſt family*; it remains to be proved, that he did then appoint any of theſe courſes at all to ſerve, and that all the *prieſts* did not then ſerve together, as at the other three great feſtivals. 2. There is no reaſon why he ſhould alter the courſes appointed by *Solomon* in the month *Tiſri*; and that he did not do it is ſuppoſed by Dr (e) *Lightfoot*, who therefore, in his account of theſe courſes, makes the firſt of them to begin in that *month*. In a word, if there were made any alteration at all, St *Luke* cannot refer to the courſe of *Abia* as it is placed, 1 *Chron.* 24. and then, ſeeing the family of *Abia* was not then extant among the courſes, (there being no mention of their return out of captivity) who can tell where to place it? If he does refer to it, that courſe muſt continue in the ſame order in which it was before, and ſo was not changed by *Judas Maccabæus*.

3*dly*, As for his hiſtorical evidence from a *Jewiſh rabbinical chronicle*, it can be of no validity to them who know they were the worſt of *chronologers*, as the learned have obſerved, and as is evident from the chronology of *David Ganz*, and *Vorſtius*'s notes upon it, and his *famous chronicle*, *Seder Olam Rabbi*, with which he is not much acquainted, though it pretends to ſome antiquity, yet, ſaith *Buxtorf*, Videtur ſeipſum in fine libri prodere, dum inquit, Hamar Rabbi Joſe, *He betrays himſelf by adding, thus ſaith R. Joſe.*

4*thly*, His corollary, from all theſe uncertainties, that the *bleſſed virgin* conceived in the beginning of the ſixth month from the conception of *Elizabeth*, is built upon a miſtake, it being plain from *Luke* 1. 36 that her *ſixth month* was completed when the virgin came to her, (which ſhe did preſently after the angel had appeared to her,) for ſhe ſtaid with her but almoſt *three months*, and then *Elizabeth*'s full time was come, *ver.* 56, 57.

Ver. 7. ſee additions, No. 1.

Ver. 9. [d] Ἔλαχε τοῦ θυμιάσαι, *His lot was to burn incenſe.*] The law required that the *prieſts* ſhould burn incenſe morning and evening upon the altar of incenſe, placed before the veil of the Moſt Holy place, *Exod.* 30. 6, 7, 8 but becauſe they who thus ſerved in every courſe were many, it was neceſſary they ſhould by lot chuſe the man who was to perform that ſervice for that week; and ſo the *Jews* ſay they did. See Dr *Lightfoot* here.

Ver. 10. [f] *And all the multitude of the people were praying without, τῇ ὥρᾳ τοῦ θυμιάματος, at the time of incenſe.*] When the *prieſt* went into the ſanctuary, or within the firſt veil, to offer incenſe, notice was given by the ſound of a little bell, that it was then the time of prayer, and every one preſent then offered up his prayers to God ſilently; and though this ſilent prayer was not commanded, yet ſeems there a manifeſt alluſion to it in thoſe words of *John*, where, at *the offering of incenſe with the prayers of the ſaints*, it is ſaid, *there was ſilence in heaven for half an hour*, Rev.

(b) Antiq. l. 15. c. 12. p. 537. (c) P. 156. §. 3. (d) Lightf. temple ſerv. cap. 6. (e) Harm. part 1. p. 22.

8. 1, 2, 3. Whether that of the *high prieſt Simon*, mentioned *Eccluſ.* 50. belongs to this matter, or rather to the great day of expiation, I will not determine.

Ver. 11. [g] Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, *An angel of the Lord appeared to him.*] That they had former examples of their prieſts who had ſeen viſions in the temple, ſeems reaſonable to conceive from theſe words, *ver.* 22. where, from his ſilence, it is ſaid, *the people knew that he had ſeen a viſion:* and yet, if you reject the ſtory of *Simeon the juſt* ſeeing an angel going into the Holy of Holies yearly, on the day of expiation, you will hardly find another inſtance; for *Hyrcanus* the *high prieſt* ſaw no viſion; only, as he was offering incenſe, (f) φάσι, *ſome ſay he heard a voice declaring that his ſons had got the victory.*

Ver. 12. See additions, No. 2.

Ver. 13. [h] Εἰσηκούσθη ἡ δέησίς σου, *Thy prayer is heard.*] Not that this good man was now praying for himſelf that he might have a child; he is ſo far from any expectation of that, that when an *angel* appearing to him in God's temple, and ſo unqueſtionably as a meſſenger from God ſpeaks to him of this matter, he believeth not his words: the meaning is, Thy prayer, for the delivery of thy people, for the coming of the *Meſſiah*, and the conſolation of *Iſrael*, and the remiſſion of their ſins, is ſo graciouſly heard, that from thy very loins ſhall now come the fore-runner *to prepare his way*, and thou wilt now quickly have occaſion to acknowledge, that *God hath viſited and redeemed his people, and raiſed up an horn of ſalvation for them*, ver. 68, 69.

Ver. 15. [i] Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου, *He ſhall be great in the ſight of* (or before) *the Lord.*] Either before the Lord *Chriſt*, as being *the prophet of the Higheſt, to go before the Lord to prepare his way*, as the *angel* ſaith, *ver.* 17. and *Zacharias*, ver. 76. or in the ſight of God, as *David found favour* ἐνώπιον Θεοῦ, *in the ſight of God*, Acts 7. 46. It follows, *and he ſhall neither drink wine nor ſtrong drink.* This being the deſcription of a *Nazarite*, Numb. 6. 3. *Judg.* 13. 4. the words, *from the womb*, may refer to the ſame thing, as it is ſaid of *Samſon, the child ſhall be a Nazarite to God from the womb*, Judg. 13. 5.—16. 17. ſee note on *ver.* 28. or if they refer to his being filled with the *Holy Ghoſt*, they muſt be interpreted, as Dr *Hammond* paraphraſes them, *the power of the Holy Ghoſt ſhall be diſcerned to be upon him very early.* So *Job* 31. 18. *I have guided the widow from my mother's womb.* Pſal. 58. 3. *The wicked are eſtranged from the womb; as ſoon as they are born they go about and tell lies.* Iſa. 48. 8. *Thou waſt called a tranſgreſſor from the womb.* This expoſition I prefer to that of *Grotius*, that he is ſaid to be filled with the *Holy Ghoſt* from the womb, becauſe he being in the womb was part of his mother, who was filled with the *Holy Ghoſt.*

Ver. 17. [k] Ἐν πνεύματι καὶ δυνάμει Ἠλίου, *In the ſpirit and power of Elijah.*] Not in his power of working miracles, for *John did no miracles*, John 10. 41. but in his power of turning the people to the Lord, 1 *Kings* 18. 37. So the *angel* expounds it in the following words cited from *Mal.* 4. 6. *To turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, and ſo to make ready a people prepared for the Lord*; that is, he ſhall turn the hearts of the fathers לב to the children, as that propoſition ſignifies, *Joſh.* 2. 8. 1 *Sam.* 22. 11. by cauſing them to lay aſide their diſcords, and unite, of what ſect ſoever they were, in a general profeſſion of repentance, and a free confeſſion of their ſins; and ſo the ſon of *Syrach* ſaith, *he is appointed,* ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν, *to turn the heart of the father to the ſon*, chap. 48. 10. or elſe he ſhall turn the hearts of the fathers, *al, with the children*, as *al* ſignifies, *Exod.* 12. 8, 9.—35. 22. calling them all to a general confeſſion of, and repentance for their ſins, and ſo *turning the diſobedient to the wiſdom* revealed to them by *Chriſt, the juſt One*, as he emphatically is ſtiled, *Acts* 3. 14. And this the baptiſt did, by preaching to all ſorts, young and old, converſion and repentance, and uniting them all in one baptiſm of repentance, for the remiſſion of ſins, *Matth.* 3. 5, 6. *Mark* 1. 5. He was ſent to bear witneſs of *Chriſt, that all men might believe on him*, John 1. 7. and this he alſo did ſo effectually, that many finding that all that *John* ſaid of him was true, *believed on him*, John 10. 41, 42. *Joſephus* informs us that he was *a good man, who inſtructed the Jews by the exerciſe of virtue,* καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς Θεὸν ἐυσεβείᾳ, *and by piety towards God, and righteouſneſs, or juſtice towards one another, to come to his baptiſm; and that hereupon there was great concourſe made to him, the people being much delighted with his doctrine.* Antiq. *l.* 18. *c.* 7. *p.* 626. F. G.

Ver. 22. [l] Καὶ διέμενε κωφὸς, *And remained ſpeechleſs.*] It ſeemeth that he was both dumb and deaf, for we read that he was ζωπῶν καὶ μὴ δυνάμενον λαλῆσαι, *not able to ſpeak*, and dumb, *ver.* 20. and that he was not able to hear, is evident, becauſe they nodded, and made ſigns to him, and he to them, *ver.* 22, 62. and therefore it was only by a ſign that he asked for a writing table, *ver.* 63. And this was the reſult of his infidelity, in that he believed not an *angel* appearing to him, in a place where

(f) Antiq. l. 13. c. 8.

where evil *angels* durſt not come, in the name of the Lord; and telling him *his prayer was heard*; which evil *angels* could not do; and of things which tended to the glory of God, the completion of his promiſes, and the welfare of mankind, which they would not do.

Ver. 24. [m] Καὶ περιεκρύβεν ἑαυτὴν, *And ſhe hid herſelf five months;*] partly from devotion, to bleſs God for a mercy ſo ſingular and unexpected, and partly from reſpect to the child, leſt ſhe ſhould be any way defiled, and ſo derive uncleanneſs upon the *Nazarite* in her womb.

Ver. 27. [n] Πρὸς παρθένον (μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ) ἐξ οἴκου Δαβὶδ, καὶ τὸ ὄνομα τῆ παρθένου Μαριάμ] Which words I would render thus, *to a virgin of the houſe of David, eſpouſed to a man whoſe name was Joſeph, and the virgin's name was Mary.* For, 1. Of this Συμπλοκὴ, or placing of words not in due order of conſtruction, I have given many inſtances, note on *Mark* 9. 13. and I think there is an inſtance of it here, *ver.* 15. *He ſhall neither drink wine nor ſtrong drink from his mother's womb, and he ſhall be filled with the Holy Ghoſt.* And this conſtruction I prefer, as being moſt ſuitable to thoſe words of the angel, *The Lord God ſhall give him the throne of his father David:* the virgin therefore muſt be of the houſe of *David:* for ſeeing the *angel* had plainly told her, ſhe ſhould not have this ſon by the knowledge of a man, it was not *Joſeph*'s but *Mary*'s being of the houſe of *David*, which made *David* his father. See alſo *ver.* 69. where this *horn of ſalvation* is ſaid to be *raiſed up in the houſe of his ſervant David:* now thus he was raiſed up in the houſe of *David*, not by *Joſeph*'s eſpouſal, but by his birth of the virgin; for from her alſo was it that *Chriſt* was ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα, *of the fruit of the loins of David according to the fleſh*, Acts 2. 30. ἀπὸ τοῦ σπέρματος, *of the ſeed of David*, chap. 13. 23. Rom. 1. 3. 2 *Tim.* 2. 8. Such reaſon had the *evangeliſt* here to ſay, rather that *Mary* than *Joſeph* was of the *houſe of David.*

Ver. 28. [o] Κεχαριτωμένη, *Thou who art highly favoured,*] or who haſt found mercy or favour with God, as it is expounded, *ver.* 30. it anſwers to the Hebrew חסר, which ſignifies χάρις, and ἔλεος mercy and favour. So *Pſal.* 18. 26. עם חסיד מחסד *μετὰ κεχαριτωμένου χαριῇ, with the merciful thou wilt ſhew thyſelf merciful,* or to him that ſhews favour to others thou wilt ſhew favour. And *Eph.* 1. 6. *to the praiſe of his glorious grace,* ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, *through which he hath dealt graciouſly with us,* or made us favourites *by the Beloved,* or in Chriſt Jeſus. Thus χαριτώσας, he that doth kind and grateful offices, is in *Suidas* τὰ κεχαριτωμένα ἐρμηνεύων, *he that doth kind things,* and χαριέστα in *Phavorinus* is κεχαριτωμένα. And the ſon of *Syrach* ſaith, a word, *i. e.* a kind word is better than a gift, but both come ἀπὸ ἀνδρὸς κεχαριτωμένου, *from a kind man,* or one that ſhews favour, *Eccluſ.* 18. 17. It follows, εὐλογημένη σὺ ἐν γυναιξὶν, *bleſſed art thou among women.* So it is ſaid of *Jael,* εὐλογηθείη ἐν γυναιξὶν, *bleſſed be Jael among women,* Judg. 5. 24. of Ruth, *chap.* 3. 10. εὐλογημένη σὺ, *bleſſed art thou of the Lord, my daughter.* And ſo *David* ſpeaks to *Abigail,* 1 Sam. 25. 33. So alſo, *the Lord is with thee,* is ſaid to *Gideon,* Judg. 6. 12. And the words, *ver.* 30. εὗρες χάριν παρὰ τῷ Θεῷ, *thou haſt found favour with God,* are alſo ſaid of *Noah,* Gen. 6. 8. of *Joſeph,* Gen. 39. 4. of *David,* Acts 7. 46. So that here is nothing ſaid of the *bleſſed virgin* in this ſalutation, which was not before ſaid of others.

Ver. 33. [p] *And he ſhall reign over the houſe of Jacob,* εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος, *for ever, and of his kingdom there ſhall be no end;*] *i. e.* whilſt the houſe and ſeed of *Jacob* or the world laſts, his kingdom being never to give place to any other kingdom, as the four monarchies did, *Dan.* 7. 14. but yet when death, the laſt enemy of his church, ſhall be diſſolved, he ſhall *give up* this mediatory *kingdom to the Father.* See note on 1 *Cor.* 15. 28.

Ver. 34. [q] Πῶς ἔσται τοῦτο; *How ſhall this be, ſeeing I know not a man?*] She ſo enquires after the manner, as not to doubt of the fact; but ſhe ſays not ſhe was under a vow not to know a man. For, 1*ſt*, Virginity amongſt the *Jews* was not matter of praiſe, but reproach, *Pſal.* 78. 63. inſomuch that *Grotius,* with all his learning, could bring no inſtance of any women who were παρθένοι διὰ ἁγνείαν, or kept their virginity, but from a teſtimony of (d) *Philo* concerning ſome old women among the *Eſſenes,* who were known enemies to matrimony. See the note on *Coloſſ.* 2. 21. And, 2*dly*, Marriage is numbered by them among the precepts of the law, *Targum on Gen.* 1. 28. which they only were exempted from who devoted themſelves wholly to *the ſtudy of the law.* And, 3*dly*, If ſhe made this vow before her eſpouſals, why ſhould ſhe marry? if after, it was void, as being not made with the conſent of her husband.

Ver. 35. See additions, No. 3.

Ver. 36. [r] *Elizabeth thy couſin,* Συγγενὶς σου.] Though *Elizabeth* was of the tribe of *Aaron,* ver. 5. it follows not that *Mary* was ſo; for a woman might marry into another tribe, provided ſhe were not an heireſs that carried the paternal inheritance along with her, care being taken only againſt that by the law, *Numb.* 36. 8, 9. Ver.

(d) De vita contemp. p. 695.

Ver. 39. [s] *Mary went* εἰς τὴν ὀρεινὴν—εἰς πόλιν, *Into a city of Juda;*] *i. e.* to *Hebron*, which was ſituated in the hill country, *Joſh.* 11. 21. and was given to the poſterity of *Aaron* for an inheritance, *Joſh.* 21. 10, 11. it was alſo the city where *David* was anointed king over *Judah*, 2 *Sam.* 2. 4.

Ver. 42. [t] Καὶ εὐλογημένον ὁ καρπὸς τῆς κοιλίας σου, *And bleſſed be the fruit of thy womb.*] Theſe words ſhew that Chriſt had not his body from heaven, but from the womb of the virgin, and ſo was truly the ſeed of *David*, according to the fleſh, *Rom.* 9. 5. See *Matth.* 1. 20. *Gal.* 4. 6. and the note on 1 *Cor.* 15. 47.

Ver. 43. [u] *The mother of my Lord.*] She calls him, ſaith *Woltzogenius*, her Lord, as *David* had done, *Pſal.* 110. 1. and in his note on *Matth.* 22. 45. he ſaith, he was ſo ſtiled by him, *becauſe, by virtue of his exaltation to the right hand of power, or of God, he was made Lord of angels, and of all men.* Now he who is *Lord over all men* and *angels*, muſt have divine power and wiſdom to rule and govern them, and ſo partake of the Divine Nature. Hence of him, whoſe name is *King of kings*, and *Lord of lords*, Rev. 19. 16. St *John* doth alſo ſay, his name is ὁ λόγος τοῦ Θεοῦ, *the Word of God*, ver. 13. and in the beginning of his goſpel, that *this Word was God.*

Ver. 44. [w] Ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος, *The child leapt in my womb,*] *by reaſon of the joy which tranſported me*, ſaith Dr *Hammond*: for it was when *Elizabeth* heard the ſalutation of *Mary*, that the babe leaped in her womb, *ver.* 41. nor is any infant in the womb capable of any joy, as having no apprehenſions of good to be enjoyed, or evil to be avoided; and ſo he cannot be capable of that joy which reſults only from theſe apprehenſions. If you object, that the *angel* had foretold that this child ſhould be *filled with the Holy Ghoſt from his mother's womb*, ver. 15. and, upon that account, he might rejoice whilſt he was in it, ſee the anſwer, note on *ver.* 15.

Ver. 45. [x] *And bleſſed is ſhe that believed, for* ὅτι *that there ſhall be a performance of theſe things.*] As the *Hebrew* כִּי ſignifies not only *for*, but *that*; as *Job* 3. 12. כִּי אֵינֵק *that I might ſuck*; and *Pſal.* 11. 3. the wicked bend their bow, *&c.* כִּי *that the foundations* may be deſtroyed; (ſee *Nold.* p. 406.) ſo doth the Greek ὅτι.

Ver. 48. [y] Ὅτι ἐπέβλεψεν ἐπὶ ταπείνωσιν τῆς δούλης αὐτοῦ, *For he hath regarded* (or compaſſionately looked upon) *the low eſtate of his handmaid*] The word here is not ταπεινοφροσύνη, *the humble-mindedneſs*, but ταπείνωσις, *the mean, low*, or *afflicted ſtate* of the *virgin*, which appeared in her offering for her purification, *Luke* 2. 24. So the word conſtantly ſignifies, both in the Old and the New Teſtament. So ſpeaks *Leah*, Gen. 29. 32. *The Lord ſaw* τὴν ταπείνωσιν, *my affliction, and hath given me a child.* So *Jacob*, Gen. 31. 42. *The Lord ſaw my affliction.* So *Deut.* 26. 7. 1 *Sam.* 9. 16. 2 *Kings* 14. 26. *Neh.* 9. 9. *Pſal.* 9. 13.—24. 18.—30. 7.—119. 153. *Lam.* 1. 9. *Acts* 8. 33.

Ver. 49. [z] *For he that is mighty hath done to me* μεγαλεῖα, *great things;*] *i. e.* He hath wrought a great miracle upon me; ſo μεγαλεῖα, and τὰ μεγάλα often ſignify the miracles God wrought in *Egypt*, and in the wilderneſs, *Deut.* 10. 21.—11. 7.—34. 12. *Pſal.* 17. 19. *Eccluſ.* 17. 8.—36. 8.—43. 15.

Ver. 51. [aa] Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, *He hath ſhewed ſtrength with his arm.*] Here *Grotius* notes, that God's great power is repreſented by his finger, his greater by his hand, his greateſt by his arm. The production of lice was *by the finger of God*, Exod. 8. 19. his other miracles in *Egypt* were wrought *by his hand*, Exod. 3. 20. the deſtruction of *Pharaoh* and his hoſt in the Red Sea, *by his arm*, Exod. [illegible].26. The following words ſeem to be taken from the ſong of *Hannah*, 1 Sam. 2. 4, 5, 6. and need no farther explication than that which they have received in the paraphraſe.

Ver. 54. [bb] Ἀντιλάβετο, *He hath holpen his ſervant Iſrael*, &c.] The word ἀντιλαμβάνεσθαι ſignifies to hold by the hand, to ſuſtain from falling, or to lift up when fallen, and ſo to afford aid or help, *Jer.* 31 32. *Zach.* 14. 13. this he hath done, ſaith the virgin, in remembrance of his mercy; for then God is ſaid ſignally to remember his people, when, after a long oppreſſion, in which he ſeemed to have forgotten them, he works a mighty ſalvation for them. So *Pſal.* 136. ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη, *the Lord remembered us in our affliction*, ver. 23. *and delivered us out of the hand of the enemy;* and he did this alſo in purſuance of his promiſe made to our fore-fathers, to ſend the *Meſſiah* to be an everlaſting bleſſing to all that believed in him, and ſo became the ſeed of *Abraham* by faith.

Ver. 59. [cc] Ἐν τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, *On the eighth day they came to circumciſe the child.*] Not before that day, becauſe the mother was unclean ſeven days, *Lev.* 12. 1, 2. and ſo was the child by touching her, and therefore he was not then fit to be admitted into covenant: moreover, till that time he was weak, and could not well endure the pain of circumciſion. See the note on *Philip.* 3. 5. Note alſo, that the law appointed no certain place in which circumciſion was to be done, nor any certain perſon to perform it; and therefore it was done ſometimes by women, *Exod.* 4. 25. and here in the houſe of *Elizabeth*, as appears by her preſence at it, *ver.* 60. The *Jews* did

did it sometimes in their *schools*, not out of necessity, but to have more witnesses of the fact. Then also they gave the name to the infant; because when God instituted *circumcision*, he changed the names of *Abraham* and *Sarah*.

Ver. 60. [dd] *He shall be called John.*] This she might learn from her husband, giving her in writing a relation of what the *angel* said to him, ver. 13. Now, *God is gracious*, which is the import of that name, is a name very fit for him, who was to be the first preacher of the kingdom of grace, and who was to point out him, *from whose fulness we receive grace for grace*, John 1. 16.

Ver. 66. [ee] Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ, *And the hand of the Lord was with him.*] Here by the hand of the Lord we are not to understand the spirit of *prophecy*, for this is still described *by the hand of the Lord being* ἐπ' αὐτὸν, *upon the prophet*, Ezek. 1. 3.—3. 22.—37. 1.----40. 1. but the care, providence, and assistance of God, as *Psal.* 80. 17.

Ver. 67. [ff] Καὶ Ζαχαρίας ἐπλήσθη πνεύματος ἁγίου καὶ προεφήτευσε, *And his father Zachary was filled with the holy Ghost, and prophesied.*] Notwithstanding all that the *Critics* here say, I know but two significations of the word *prophesying*, especially when it is said to be done by one *filled with the holy Ghost*, as here, and two senses in which any one in *scripture* is called a *prophet*. And,

1*st*, According to the *grammatical* import of the word, a *prophet* is ὁ προφάσκων τὸ μέλλον, *one who foretells, that something future and contingent in respect of us shall certainly fall out.* So *Phavorinus*, Προφήτης ἐστὶν ὁ δι' ἐντεύξεως πνευματικῆς τὰ μέλλοντα δηλῶν, *A prophet is one who declares things future, by the assistance of the Spirit:* thus when *Ezechiel* had prophesied of the desolation of *Jerusalem* by the sword, and by wild beasts, *When this*, saith he, *comes to pass, ye shall know that a prophet hath been among you*, Ezek. 33. 27, 33. And in the time of their captivity, they thus complain, *We see not our signs, there is no prophet more, not one that can tell us how long* these calamities shall last, or when they will have an end, *Psal.* 74. 9. And in this sense *Zacharias* here propheſies, foretelling what should be done by his son, and by the *Messiah* hereafter.

2*dly*, A *prophet* in the *scripture* language is a revealer of the will of God. So *Phavorinus*, Προφήτης ἐστιν ἄνθρωπος θεῖος πνευματοφόρος, *A prophet is a divine man, endued with an afflatus of the holy Spirit.* In this sense is *Abraham* stiled a *prophet*, by reason of the many divine revelations made to him, *Gen.* 20. 7. and by him left unto posterity, *chap.* 18. 19. and *John* the *Baptist* is here stiled a *prophet*, ver. 76. because he received his commission and doctrine from heaven, *John* 1. 6. *Matth.* 21. 25. though we read of no *predictions* made by either of them. And by such a *prophet* it was absolutely necessary that he would receive his doctrine by revelation from God; for *as the things of man knoweth no man, but the spirit of man that is in him, so the things of God knoweth no man but the Spirit of God*, 1 Cor. 2. 11. so that he who reveals his will must be ἄνθρωπος ὁ πνευματοφόρος, *a man inspired by the Spirit*; for, saith St *Peter*, *no prophecy is of private motion or incitation, but holy men of old spake as they were moved by the holy Ghost*, 2 Peter 1. 20, 21. Hence are they stiled so often *the messengers of the Lord, the prophets who had spoken in the name of the Lord*, 2 Chron. 36. 16. Hag. 1. 13. Mal. 2. 7. 1 Pet. 1. 10. 2 Pet. 3. 2. Their *prophecies* are called the *word* and *burden* of the Lord; and their stile runs, *Thus saith the Lord.* Hence, *Lastly*, this is still the character of the false *prophets*, that *they run when God had not sent them, and prophesied when God had not spoken to them.* Nor have these words any other sense in scripture, nor were they ever used otherways by the *ancient* Jews: this sense the word plainly bears, when it is said, *Exod.* 7. 1. *I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet*; i. e. the revealer of what thou, the God of *Pharaoh*, shalt say to him. Nor does it ever signify to expound or interpret scripture, otherways than by a divine *afflatus*, or gift of *prophecy*. See the note on 1 *Cor.* 14. 6. It also signifies a divine *afflatus*, enabling a man to compose hymns, or psalms of praise, but still *as they were moved by the Holy Ghost.* See the same note. In the example of *Saul*, it signifies to rave in *prophesying*, i. e. to be, as the *Septuagint* hath it, *Hos.* 9. 7. ὁ ἐξεστηκὼς a *prophet* in *ecstasy* and *madness*, but still by the *afflatus* of an evil *spirit*, according to that distinction of *prophecy Phavorinus* gives us, that it is either πνευματικὴ ἢ καὶ διαβολική, *by the afflatus of the good or evil spirit*; as in this instance the evil spirit came upon *Saul, and he prophesied in his house.* See the opinion of the *Jews*, note on 2 *Pet.* 1. 21. And, *lastly*, When the body of *Elisha* is said, by the son of *Syrach*, to *prophesy*, by raising the dead men, *Eccles.* 48. 14. he intended not to say it wrought a miracle, but only that it foretold a thing to come, *viz.* the fall of the *Syrians*, who, saith *Elisha* there, *shall be smitten three times*, and the raising up of God's oppressed people, or the reviving of them; and so is to be reduced to the first acceptation of the word.

Ver. 68. [gg] Ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. *He hath visited in mercy.*] So *Ruth* 1. 6. *Psal.* 79. 15 ---105. 4. so as to do them good, as he visited *Sarah*, Gen. 21. 1. and *Hannah*, 1 Sam.

1 Sam. 2. 21. and his people oppreſſed by the *Egyptians*, Gen. 50. 24, 25. *Exod.* 3. 16. when the people rejoiced, ὅτι ἐπεσκέψατο, *that God hath viſited the children of Iſrael*, chap. 4. 31.---13. 19. as he did then, by granting them the deliverance they deſired, and here, by granting the *Meſſiah* they ſo earneſtly expected, who was to ſave his people from their ſin, and ſo to work redemption for them.

Ver. 69. [hh] Κέρας σωτηρίας.] Either a ſtrong or mighty ſalvation; the metaphor being taken from beaſts, whoſe ſtrength is in their horns, as *Jer.* 48. 25. *Lam.* 2. 3, 17. or a *royal ſalvation*, the horn ſignifying royal power, *Pſal.* 132. 17. *Dan.* 7. 7, 8. *Zach.* 1. 18. this relating to the ſetting up the kingdom of *David* by the *Meſſiah*, who was to reign over the houſe of *Jacob*, ver. 33, 73. ſo that 'tis eminently κέρας τ῀ χριστοῦ αὐτοῦ, *the horn of his Chriſt*, 1 Sam. 2. 10.

Ver. 70. [ii] Τῶν ἀπ' αἰῶνος προφητῶν, *Which have been ſince the world began.*] From the beginning of ages, the promiſe being made to *Adam*, Gen. 3. 15. *that the ſeed of the woman ſhould bruiſe the ſerpent's head.* So *Jeruſalem* hath been a rebellious city, *min Jomath holmah* ἀφ' ἡμερῶν αἰῶνος, i. e. *from times of old*, Ezra 4. 15, 19. and ἡμέραι ἀρχαῖαι, the days of old, and ἔτη αἰώνια are the ſame, *Pſal.* 77. 5. See the note on *Tit.* 1. 2.

Ver. 73. [kk] *To perform the oath*, &c.] This oath was made to *Abraham*, Gen. 22. 16. 17. Now, that being *an immutable thing*, Heb. 6. 17. it could neither be hindred nor retarded by the ſins of the *Jews*, as they ſay the coming of their *Meſſiah* was; and the words following, δοῦναι ἡμῖν, *that he would give us this horn of ſalvation*, or this ſeed in which all the families of the earth ſhould be bleſſed, are the ſubject of that oath, *Gen.* 22. 18. And therefore theſe words are rather to be joined to this verſe, as in the *Greek*, than to be added to the beginning of the next, as it is in our tranſlation.

Ver. 74. [ll] Ἀφόβως λατρεύειν αὐτῷ, *To ſerve him without fear.*] That ἀφόβως here is to be joined to λατρεύειν, *to ſerve*, is evident, as Mr *Le Cl.* notes, from the harſhneſs of the other expreſſion, *to be delivered without fear*, and from the nature of the *Chriſtian* conſtitution, which delivers us *from the ſpirit of bondage unto fear*, under which the *Jews* were held, *Rom.* 8. 15. from the fear of death, the laſt enemy, and of *Satan*, who had the power of death, *Heb.* 2. 14, 15 God having *not now given us the ſpirit of fear*, 2 Tim. 1. 7. but that of *love* which caſts out fear, 1 *John* 4. 18. But then, when Mr *Le Cl.* adds, That, *at this time, the Syrians, Egyptians, and other Heathen nations bordering on Judea, were troubleſome to the Jews; nor were they without fear of the Romans themſelves, ſo that they could not exerciſe their religion* ἀφόβως *without fear*; and that *Zacharias ſpeaks of the Meſſiah, as of one that was about to reſcue the Jews from theſe dangers, in agreement with the common opinion; nor did the ſpirit of prophecy undeceive him as to this matter*; this is one of thoſe bold ſtrokes, which if that learned man could abſtain from, he would give leſs offence to Chriſtians, and leſs advantage to the *Antiſcripturiſts*: for, if one *filled with the holy Ghoſt*, and *propheſying* by an *afflatus* from him, may propheſy *deceit*, and promiſe to his fellow *Jews*, that a temporal kingdom ſhould be erected by the *Meſſiah*, which their common opinion made them to expect; though this opinion was not only falſe, but wholly oppoſite to the nature of *Chriſt*'s kingdom, and that which *chiefly* hindred the *Jews* from receiving *Chriſt* as their *Meſſiah*; why might not others, *though filled with the Holy Ghoſt*, ſpeak other things, according to the common, though falſe opinion of the *Jews*, and the ſpirit of *prophecy not undeceive them?* And if ſo, where is our certainty of the rule of faith? But ſurely, if *Chriſt*'s kingdom be ſpiritual, his ſubjects muſt be ſo, and their enemies ſpiritual, ſin, death, and Satan; from all which we ſhall obtain a full deliverance by *ſerving God in righteouſneſs and holineſs before him, all the days of our life.*

Ver. 76. [mm] Ὁ Προφήτης ὑψίστου, *The Prophet of the Higheſt.*] The God of *Iſrael* ſeems to have been ſtill owned by thoſe Heathens who had any knowledge of him, as a God above all gods. By *Cyrus* he is ſtiled, by way of emphaſis, ὁ Θεός, *the God*, Ezra 1. 3. by *Rahab* the harlot, the God of heaven above, and in the earth beneath, *Joſh.* 2. 11. by *Cyrus*, 2 Chron. 36. 33. Ezra 1. 2. by *Darius*, Ezra 6. 9, 10. by *Artaxerxes*, Ezra 7. 21, 23. by *Nebuchodonozor*, Dan. 4. 37. by *Hiram*, the God that made heaven and earth, 2 *Chron.* 2. 12. And as in ſcripture he is exalted above all others, by the name of אל עליון the Moſt High God, *Gen.* 14. 18. ſo alſo is he ſtiled by *Cyrus*, Eſd. 2. 3. by *Nebuchodonozor*, Dan. 4. 34. by *Darius*, Eſd. 6. 31. by *Artaxerxes*, Eſd 8. 19, 21. by the emperor *Auguſtus*, Joſephus Antiq. l. 16. c. 10. p. 571. by *Tiberius*, Philo legat. ad Caium. p. 785. E. by *Totnes* and *Sepharboſnai*, Θεὸς ὁ μέγας, the great God, *Ezra* 5. 8. by *Artaxerxes*, the higheſt, the greateſt, and the living God, *Eſth.* 16. 16.

Ver. 78. [nn] Ἀνατολὴ ἐξ ὕψους, *The day-ſpring from on high hath viſited us.*] He who is here ſtiled *the day-ſpring from on high*, or riſing ſun, is by *Zachary* called, *chap.* 3. 8. Ἀνατολὴ, *the riſing-ſun*, my ſervant; and *chap.* 6. 12. *the man whoſe name is* Ἀνατολὴ, *the riſing-ſun*: and by *Malachi*, 4. 2. *the*

the ſun of righteouſneſs, as being to ariſe upon the *Jew* and *Gentile*, and ſpread his bright beams on thoſe *who ſat in darkneſs, and in the ſhadow of death*, Iſaiah 9. 2. Whence by old *Simeon* he is ſaid *to be a light to lighten the Gentiles*, Luke 2. 32. and by the *Baptiſt*, *to be a light ſhining in darkneſs*, John 1. 5.

An addition. It is evident to any one who inſpects the *Greek*, that this hymn is deficient as to the full ſenſe of it, from *ver.* 71. to *ver.* 75. and that ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, *ver.* 72. which we tranſlate *to perform the mercy promiſed to*, ſhould rather be tranſlated to perform the mercy (covenanted) with our fathers, and to remember his holy covenant; according to the words of the bleſſed virgin, *He hath holpen his ſervant Iſrael in remembrance of his mercy* (covenanted) *to Abraham, and to his ſeed for ever.* It being therefore very uſual, both in the *Old* and *New Teſtament*, to ſupply what is defective from the preceding words; I look upon the whole following hymn, to *ver.* 76. as a deſcant upon thoſe words in the beginning, to wit, ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν, *he hath viſited and redeemed his people*: and therefore fill up the ſenſe of it thus, ἐποίησε λύτρωσιν, *he hath performed redemption to them*, viz. *ver.* 71. σωτηρίαν, *ſalvation from our enemies, and from the hands of all that hate us.* Ἐπεσκέψατο, *ver.* 72. ποιῆσαι ἔλεος, *He hath viſited us, to perform the mercy covenanted with our fathers, and to remember his holy covenant,* καὶ μνησθῆναι, *ver.* 73. τὸν ὅρκον, *and to remember the oath which he ſware to our father Abraham,* τοῦ δοῦναι ἡμῖν, *to give us the heirs of the promiſe*, Heb. 6. 17. *this horn of ſalvation*, ver. 69. *this redeemer, this deliverer out of Zion*, ſtiled, ὁ ῥυόμενος, *to enable us* ῥυσθέντας, *thus delivered from the hands of our enemies, to ſerve him without fear*, &c.

CHAP. II.

1. AND it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that [a] all the world ſhould be taxed; (i. e. *ſhould have their names, and conditions of life, ſet down in court rolls, according to their families*:)

2. And this taxing was [b] firſt made (*before that made*,) when Cyrenius was governor of Syria.

3. And all went to be taxed, every one into his own city.

4. And Joſeph alſo [c] went up from Galilee, out of the city of Nazareth to Judea, to [d] the city of David, which is called Bethlehem, becauſe he was of the houſe and lineage of David;

5. To be taxed with [e] Mary his eſpouſed wife, being great with child.

6. And ſo it was that while they were there, the days were accompliſhed that ſhe ſhould be delivered;

7. And ſhe brought forth her firſt born ſon, [ee] and wrapped him in ſwaddling-clothes, and laid him in a manger, becauſe there was no room for them in the inn.

8. And there were in the ſame country [f] ſhepherds abiding in the field, keeping watch over their flocks by night;

9. And lo, the angel of the Lord came upon them, (Gr. *ſtood by them*,) and the [g] glory of the Lord ſhone round about them, and they were ſore afraid.

10. And the angel ſaid to them, Fear not; for behold, I bring you good tidings of great joy, which ſhall be (*ſo*) to all people.

11. For to you is born this day, in (*Bethlehem*,) the city of David, a Saviour which is Chriſt the Lord.

12. And this ſhall be a ſign to you (*of the truth of my words, that going thither*,) ye ſhall find the babe wrapped in ſwaddling-clothes, lying in a manger.

13. And ſuddenly there was with the angel a multitude of the heavenly hoſt, praiſing God, and ſaying,

14. [h] Glory (*be*) to God, (*who dwelleth*) in the higheſt (*heavens*,) and (*or, for by this Saviour is procured*) on earth peace, (*and God's*) good will towards men.

15. And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even to Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known to us:

16. And they came with haſte (*thither*,) and found Mary and Joſeph (*there*,) and the babe lying in a manger.

17. And when they had ſeen it, they made known abroad the ſaying which was told them (*by the angel*) concerning this child.

18. And all they that heard it, wondered at thoſe things which were told them by the ſhepherds.

19. But Mary kept all theſe things, and pondered them in her heart.

20. And the ſhepherds returned, glorifying and praiſing God for all the things they had heard

(*from the angel,*) and ſeen, as it was told them (*by him.*)

21. And when eight days were [i] accompliſhed, (i. e. *when the eighth day was come,*) for the circumciſing the child, his name was called Jeſus, which was ſo named of (*or the name impoſed on him by*) the angel before he was conceived in the womb.

22. And when the days of her [k] purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord:

23. As it is written in the law of the Lord, [l] Every male that openeth the womb, ſhall be called holy to the Lord, (i. e. *ſhall be conſecrated to God, and ſo made holy:*)

24. And to offer a ſacrifice (*for the woman at her purification,*) according to that which is ſaid in the law of the Lord, (*that he who is not able to bring a lamb, ſhould bring*) a [m] pair of turtle doves, or two young pigeons.

25. And behold, there was a man in Jeruſalem, whoſe name was Simeon, and the ſame man was juſt (*towards men,*) and devout (*towards God, and he was*) [n] waiting for the conſolation of Iſrael; and [o] the holy Ghoſt was upon him.

26. And it was revealed to him by the holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lords Chriſt.

27. And he came by (*motion of*) the Spirit into the temple; and when the parents (*at the ſame time*) brought in the child Jeſus, to do for him, (i. e. *to pay the price of his redemption as being their firſt-born,*) after the cuſtom of the law (*concerning the firſt-born;*)

28. Then took he him up in his arms, and bleſſed God, and ſaid,

29. Lord, now letteſt thou thy ſervant [p] depart in peace, (*ſeeing it hath been with me*) according to thy word:

30. For mine eyes have ſeen (*the Meſſiah called*) thy [q] ſalvation;

31. Which thou haſt prepared before the face of all people, (*as well Gentiles as Jews, he being ſent as*)

32. [r] A light to lighten the Gentiles, and (*to be*) the glory of thy people Iſrael.

33. And Joſeph and his mother marvelled at theſe things which were ſpoken of him.

34. And Simeon bleſſed them, and ſaid to Mary his mother, Behold, this child is ſet for [s] the fall (*of many through infidelity,*) and (*for the*) riſing again (*or up*) of many in Iſrael, (*through faith in him;*) and for a ſign that ſhall be ſpoken againſt (*by the ſcribes and Phariſees, and rulers of the people, who ſhall blaſpheme his perſon, contradict his doctrine, and ſet him up as their mark to ſhoot at.*)

35. Yea, a ſword, (*that of martyrdom,*) ſhall pierce through thy own ſoul alſo; (*and this contradiction of him, God in his wiſdom ſhall permit,*) that the thoughts of many hearts, (i. e. *the inward temper and diſpoſitions of many,*) may be revealed.

36. And there was (*alſo*) one [t] Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer, (*and*) ſhe was of a great age, and had lived with an husband ſeven years from her virginity:

37. And ſhe was a widow of about fourſcore and four years (*old,*) which departed not from the temple, but ſerved God with faſtings and prayers night and day, (*at evening and morning ſervice.*)

38. And ſhe coming at that inſtant (*that the child was there,*) gave thanks likewiſe to the Lord, and [u] ſpake of him to all them that looked for redemption in Jeruſalem, (*as the perſon from whom it was to be expected.*)

39. And when they had performed all things according to the law of the Lord, (*and had fled into Egypt for the ſafety of the child: after the death of Herod*) they returned into Galilee to their own city Nazareth.

40. And the child grew and waxed ſtrong in ſpirit, (*being*) filled with wiſdom, and the grace of God was upon him, (i. e. *the favour of God was with him.*)

41. Now his parents went to Jeruſalem every year at the feaſt of the paſſover.

42. And when he was twelve years old, they went up (*with him*) to Jeruſalem, after the cuſtom of the feaſt.

43. And when they had fulfilled the (*ſeven*) days (*of the feaſt,*) as they returned, the child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it.

44. But they ſuppoſing him to have been in the company, (*they*) went a days journey, and (*then*) they ſought him among their kinsfolk and acquaintance:

45. And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46. And it came to paſs, that [w] after three days, (*the third day*) they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and asking them queſtions.

47. And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48. And when they ſaw him, they were amazed; and his mother ſaid to him, Son, why haſt thou dealt thus with us? Behold, thy father and I have ſought thee ſorrowing.

49. And he ſaid to them, How is it that ye ſought me? wiſt ye not that I muſt be about my

my Fathers [x] buſineſs? (Gr. *in my Fathers houſe.*)

50. And they underſtood not the ſaying which he ſpake to them.

51. And he went down with them, and came to Nazareth, and was ſubject to them; but his mother kept all theſe ſayings in her heart.

52. And Jeſus [y] increaſed in wiſdom, and ſtature, and in favour with God and man.

ANNOTATIONS on Chap. II.

Ver. 1. [a] Ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, *That all the world ſhould be taxed.*] Not only the *Roman empire*, but all the precedent *empires* were ſtiled οἰκουμένη, *the world*; and the governors of them were ſaid πάσης ἐπικρατῆσαι τῆς οἰκουμένης, *to rule over the whole world.* See the note on *Heb.* 2. 5. Hence the council of God againſt the *empire* of *Babylon* is ſtiled his council ἐπὶ τὴν ὅλην οἰκουμένην, *againſt all the earth.* Her deſolation is repreſented as the deſolation ὅλης τῆς οἰκουμένης, *of the whole world*; and the evil brought upon her, as evils which extended τῇ οἰκουμένῃ ὅλῃ, *to the whole world*, Iſa. 14. 17, 26.

Ver. 2. [b] Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, *Now this taxing was firſt made when* (or was before that when) *Cyrenius was governor of Syria.*] I dare not allow of the boldneſs of thoſe *critics*, who for Κυρηνίου, read Κυιντιλίου, or Σατορνίνου, there being no footſteps of any ſuch reading, either in *antient* writers, *verſions* or *MSS.* and were they placed for conjecture here, I would rather read πρὸ τοῦ than πρώτη; as if the *evangeliſt* ſhould ſay, this taxing or enrolling was before that which was made by *Cyrenius*, that being ſo unhappy and pernicious to the (a) *Jews*, by reaſon of the ſedition then raiſed, upon occaſion of the tax, by *Judas Gaulonites*, and which, ſaith (b) *Joſephus*, gave the riſe to all their future troubles.

Now this, ſaith *Joſephus*, was after *Judæa* was made προσθήκη τῆς Συρίας, *an addition to the province of Syria*, and when *Archelaus* was baniſhed; and ſo above ten years after that mentioned here, as done at our Saviour's birth, and fit to be thus ſeparated from that which was attended with thoſe ill effects, this being in deſign highly ſalutary, that being very fatal to the *Jewiſh* nation. But neither do we need this criticiſm, ſince the words πρῶτος and πρότερος are by the *Seventy* oft uſed according to this ſenſe: of the word πρότερον, this is beyond doubt, God ſaying twice ἀποστελῶ ἐγκλίας לִפְנֵיךָ σφηκίας, *I will ſend hornets before thee*, Exod. 23. 28. *Joſh.* 24. 12. In which ſenſe you will find this word above twenty times in *Kircher*'s concordance, in the word פָּנָה. That πρῶτος alſo is uſed in the ſenſe of priority, we learn from theſe inſtances, πρωΐτερός ἐσω ἢ ἐγώ, Heb. אֲנִי מִמֶּךָּ I am before thee, I am elder than thou; καὶ ἵνα τί οὐκ ἐλογίσθη ὁ λόγος μου πρῶτός; *Chal.* מִדְּמֵימְתָּא לִי *why then was not the word firſt ſpoken to me?* cur mihi non annuntiatum eſt priori? 2 *Sam.* 19. 43. *Iſa.* 65. 16. The former troubles are forgotten, Gr. ἐπιλήσονται τὴν θλῖψιν αὐτῶν τὴν πρώτην; and *ver.* 17. οὐ μὴ μνησθῶσι τῶν πρώτων, they ſhall not remember the former. So *John* 1. 15, 30. ὅτι πρῶτός μου ἦν, for he was before me; and *chap.* 15. 18. know that they hated ἐμὲ πρῶτον, me before you, 1 *Cor.* 14. 30. ὁ πρῶτος, let the former hold his peace; and 1 *John* 4. 19. we love him, ὅτι πρῶτος, becauſe he loved us before; and in *Ariſtophanes*, ἀλλ' οὐκ ἂν πρώτη is interpreted, ἀλλ' οὐκ ἂν πρότερον, *Neph.* p. 122. And ſo *Theophylact* interprets the word here, τελείαν ἀπογραφὴν ἐμνεύσατο, ἦν πρότερον ἢ ἀπεμάνατο τῆς Συρίας Κυρήνιος. As for this ἀπογραφή, that it was not a money-tax, but an enrolling of perſons according to their families and eſtates, ſee Dr *Hammond*, note B.

Ver. 4. [c] Ἀνέβη καὶ Ἰωσὴφ, *And Joſeph went up from Galilee—to the city of David called Bethlehem.*] Here, 1. Interpreters obſerve, that ἀναβαίνειν, to aſcend or go up, does not always ſignify to go from a lower to an higher place, but to go from one place to another, as *Judg.* 16. 18. 2*dly*, That admirable was the providence of God in ordering this enrolment, intended by *Auguſtus* to be done before, to be deferred to this very time, that ſo Chriſt might be born in *Bethlehem*, according to the prediction of the *prophet Micah*, chap. 5. 2. And, 3*dly*, That the ſtock and family of *Chriſt* muſt, at that time, be known and preſerved in the *public tables*, as *Juſtin M. Tertullian*, and *Chryſoſtom*, *Hom.* 8. *in Matth.* teſtify.

Ibid. [d] Εἰς πόλιν Δαβίδ, *To the city of David.*] That muſterings and enrollings, as in other nations, ſo eſpecially in *Judæa*, were made according to their tribes, cities, and families, we learn from the ſortition which *Joſhua* made by tribes, families, and houſholds, *Joſh.* 7. 14. Now this could not be done, eſpecially after their manifold diſperſions, unleſs every one went to that city to which their family belonged.

(a) Κυρίνιος ἐπὶ Συρίας παρὴν ὑπὸ Καίσαρος δικαιοδότης τῶν ἔθνων ἀπεσταλμένος, καὶ τιμησὶς τῶν οὐσιῶν γενησόμενος. Joſeph. Antiq. l. 18 c. 1.

(b) Καὶ τῶν αὖθις κακῶν κατελήψεσθαι ῥίζας ἐφύτευσαν. Ibid.

Ver. 5. [e] Σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, *With Mary his eſpouſed wife.*] She was not only eſpouſed now, but married alſo to him, but is ſtill called eſpouſed, becauſe *Joſeph* uſed her as ſuch, not knowing her *till ſhe had brought forth* τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, *her firſt-born ſon*, Matth. 1. 25. See the note there. Moreover, hence it is probably collected, that the *bleſſed virgin Mary* was alſo of the houſe and family of *David*, as hath been ſhewed, note on *Luke* 1. 27. for if he went to *Bethlehem* to be enrolled, becauſe he was of the houſe and family of *David*, ſhe muſt go thither for the ſame reaſon alſo, nam alioqui ipſa in familiæ ſuæ urbe profiteri debuerat, *for otherwiſe*, ſaith *Grotius*, *ſhe ought to have been enrolled in the city of her own family*, and not at *Bethlehem*; for it is ſaid, *ver.* 3. *that all* (men and women) *went to be taxed, every one in his own city.*

Ver. 7. [e e] Καὶ ἐσπαργάνωσεν, *And ſhe wrapped him in ſwaddling-clothes.*] By doing this herſelf, it is thought her labour was without the uſual pangs of child-bed.

Ver. 8. [f] Καὶ ποιμένες ἦσαν—φυλάσσοντες φυλακὰς τῆς νυκτὸς, &c.] *And there were ſhepherds—keeping watch over their flock, or the watches of the night over their flock.*] Here note, 1. That as *Abraham* and *David*, to whom the promiſe of the *Meſſiah* was firſt made, were ſhepherds, ſo was the completion of this promiſe firſt revealed to ſhepherds. 2. The watches of the night were four; the firſt of them is mentioned, *Lam.* 2. 19. the ſecond and third, *Luke* 12. 38. and the fourth, *Matth.* 14. 25. being the morning watch, *Exod.* 14. 24. Theſe flocks being kept in the field, they watched ſeverally in their courſes to preſerve them from thieves and wild beaſts, and had their little cottages erected for that purpoſe.

Ver. 9. [g] Καὶ ἡ δόξα Κυρίου περιέλαμψεν αὐτοὺς, *And the glory of the Lord ſhone round about them:*] *i. e.* Not only a great light, but ſuch a glorious ſplendour as uſeth to repreſent the preſence of God: of which ſee note on *Philip.* 2. 6. *Heb.* 1. 3. and was oft attended with an hoſt of *angels*, as here, *ver.* 13. ſtiled the heavenly hoſt, 1 *Kings* 22. 19. *Neh.* 9. 6. *Pſal.* 103. 20. who, as they ſang together at the firſt creation, *Job* 38. 7. ſo do they now at the redemption of the world, praiſing God, and ſaying,

Ver. 14. [h] Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία, *Glory to God on high, and on earth peace, good-will towards men.*] Here note, 1. That this is not an hymn of prayer, that glory may be given to God, peace may be upon earth, &c. but rather a declaratory hymn of glory due to God for what he had done already: for the *angels* are ſaid to *praiſe God*, ſaying, *Glory*, &c. Now praiſe is for what is done already. 2. Some obſerving that καὶ is ſometimes caſual, and ſignifies *for*, give the ſenſe of this hymn thus, Glory be to God, becauſe by the birth of this Saviour, who is our peace, *Eph.* 2. 14. there will be peace on earth, and the good-will of God to man is manifeſted. Others thus, The good-will of God to man, ſhewed in the incarnation of our Saviour, is matter to him of the higheſt glory, and the foundation of our peace on earth. And becauſe ſome copies read ἐν ἀνθρώποις εὐδοκίας, *to men of good-will*, ſome following that reading give the ſenſe thus, Peace will be on earth to men whom God accepts; but this is leſs to be regarded, becauſe all the *Greek* fathers, *Orig. in Joan.* 11. 14. *Euſeb. demonſtr. evang.* l. 4. c. 10. p. 163. *Epiph. Hær.* 30. § 29. *Conſtit. apoſt.* l. 7. c. 47. read otherwiſe. See *examen Millii in locum.*

Ver. 21. [i] Καὶ ὅτι ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, *And when eight days were accompliſhed, for the circumciſing the child:*] That is, not when the eighth day was ended, but when it was come; ſo *ver.* 22. ſo *Acts* 2. 1. ἐν τῷ συμπληροῦσθαι, when the day of pentecoſt was come. Now *Chriſt* was circumciſed, that he might wear the badge of a child of *Abraham*, and that he might be *made under the law, to redeem them that were under the law*, Gal. 4. 4. καὶ ἐκλήθη, and then was his name called *Jeſus*. So καὶ ſignifies, *Gen.* 24. 41.—28. 21.—31. 8.—42. 34, 38. *Exod.* 7. 9. *Lev.* 4. 3, 14, 23, 28. *Num.* 5. 15, 21. *Deut.* 6. 21.—8. 10. *Joſh.* 1. 15.—24. 20. 1 *Sam.* 1. 11. *Matth.* 9. 7. *Luke* 2. 28.

Ver. 22. [k] Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς—αὐτῶν, *And when the days of her purification, according to the law of Moſes, were accompliſhed.*] I formerly thought that the reading *her* purification, and not the purification of *them both*, was to be retained, that only being agreeable to the law, and to the verſion of the Seventy; becauſe the law of purification belonged only to the mother, who, till that time, remained ἐν αἵματι ἀκαθάρτῳ αὐτῆς, *in the blood of her impurity*, till the days καθάρσεως αὐτῆς, *of her purifying were fulfilled*, Lev. 12. 4, 5. Then, ſaith the text, ſhall ſhe bring her offering, *and the prieſt* ἐξιλάσεται περὶ αὐτῆς καὶ καθαρεῖ αὐτήν, *ſhall make an atonement for her, and ſhe ſhall be cleanſed from the iſſue of her blood; this is the law for her that hath born a male or female*, ver. 7, 8. but I have ſince found cauſe to judge otherwiſe; for that the antient reading was αὐτῶν is evident from theſe words of (*) *Origen*, *Si ſcriptum eſſet propter purgationem ejus*, i. e. *Mariæ, nihil quæſtionis oriretur, et audacter diceremus Mariam quæ homo erat purgatione indiguiſſe poſt partum, nunc vero in eo quod ait, dies* purgationis eorum, *non videtur*

(*) Hom. 14. in Lucam, F. 160. D.

videtur unum significare, sed alterum, sive plures. So also read St *Jerome*, con. *Helvid.* tom. 2. F. 7. lit. A. *Euthymius*, *Theophylact*, and the *Syriac* version: nor is there any fear of ascribing any moral impurity to the holy *Jesus* by allowing this reading, since this purgation imports only a compliance with a ceremonial law, in order to their admittance into the congregation of God's people, to which Christ, being made *of a woman, made under the law*, was to submit, that he might *fulfil all righteousness*; on which account also he was made relatively holy, by being consecrated to the Lord, according to the law concerning every male that openeth the womb, *ver.* 23.

Ver. 23. [l] Πᾶν ἄρσεν διανοῖγον μήτραν, *Every male that openeth the womb.*] The words of the law, concerning every male that openeth the womb, being here applied to the blessed *virgin* bringing forth her first-born, sufficiently confirm the assertion of (c) *Irenæus*, (d) *Tertullian*, (e) *Origen*, and others of the *fathers* cited by *Petavius*, that she brought forth *Christ* after the usual manner; and yet the contrary opinion, though built upon fables, and superstitious imaginations, and spurious authorities, prevailed almost generally in the 4th and 5th centuries. See the treatise of traditions, *part* 1. *c.* 1. § 4.

Ver. 24. [m] Καὶ δοῦναι θυσίαν—ζεῦγος τρυγόνων, *And to offer—a pair of turtles.*] This being the oblation appointed only for the poor, *Lev.* 12. 6, 8. discovers the poverty of *Joseph* and *Mary*, that they could not reach to a lamb of the first year, the offering which they who had ability were to make.

Ver. 25. [n] Προσδεχόμενος τὴν παράκλησιν τοῦ Ἰσραήλ, *Waiting for the consolation of Israel.*] This was the familiar phrase they used when they spake of the coming of the *Messiah*; to see those days being, in their way of speaking, *to see the consolation of Israel*, or *the years of the consolation to come*. See the *Targum* on *Isa.* 4. 3. on *Jer.* 31. 6. and 2 *Sam.* 23. 1. and they were wont, saith Dr *Lightfoot*, to swear *by their desire to see this consolation.*

Ibid. [o] Καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν, *And the Holy Ghost was upon him*;] *i. e.* He had received *the gift of prophecy*: for that having ceased 400 years, began to dawn again at the birth of the *Messiah*, in some pious persons, as *Zachary*, *Simeon*, and *Anna* the daughter of *Phanuel.*

Ver. 29. [p] Νῦν ἀπολύεις, *Lord, now lettest thou thy servant depart.*] Here *Grotius* well notes, that ἀπολύειν and ἀπόλυσις, both in sacred and profane *authors*, signify to depart out of this life, or to die; as when *Abraham* says, ἐγὼ ἀπολύομαι ἄτεκνος, *I die childless*, Gen. 15. 2. ἀπελύθη Ἀαρών, *Aaron died*, Numb. 20. 29. thus *Tobit* prays, *Command my spirit to be taken from me*, ὅπως ἀπολυθῶ, *that I may be dissolved*, ἐπίταξον ἐπιλυθῆναί με, Tob. 3. 6. and *Sarah* saith, εἶπον ἀπολύσαί με ἀπὸ τῆς γῆς, ver. 13. *I desired God to take me from the earth*; and one of the seven children saith to the tyrant, σὺ ἐκ τῆς παρούσης ἡμᾶς ζωῆς ἀπολύεις, *thou takest away our present life.* Thus saith (f) *Lycon*, this is my testament, μετὰ τὴν ἐμὴν ἀπόλυσιν, *after my dissolution.* (g) *Themistius* notes, that it was customary to some to call death ἀπόλυσις, and to say of them that they did ἀπολύειν. So (h) *Theophrastus* calls death ἀπόλυσις; and (i) *Heraclitus* saith, *perhaps the soul presageth* ἀπόλυσιν αὐτῆς, *her dissolution*; all which expressions confirm the old tradition of the distinction of the soul from the body, and her continuance in a state of separation.

Ver. 30. [q] Ὅτι εἶδον ὀφθαλμοί μου τὸ σωτήριόν σου, *For mine eyes have seen thy salvation.*] So the deliverance God sent to his people is called σωτήριον τοῦ Θεοῦ, *the salvation of God*, Psal. 98. 3. how much more may the salvation sent by *Christ* be stiled, as it is emphatically, ὁ σωτηρία, *the salvation*, Isa. 49. 6.—52. 7. yea σωτηρία ἀπὸ τοῦ Θεοῦ, *salvation from God*, ver. 10.

Ver. 32 [r] Φῶς εἰς ἀποκάλυψιν ἐθνῶν, *A light to enlighten the Gentiles.*] It is wonderful, that, after so many clear prophesies in the Old Testament of the calling of the *Gentiles*, the *Jews* should have been all so blind as to imagine God had no kindness for them, *Acts* 10. 45.—11. 18.

Ver. 34. [s] Οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, *This child is set for the fall and rising of many in Israel.*] Doubtless God's first design in sending his Son into the world was, that *through him the world might be saved*, John 3. 16. and he was designed especially *to save his people from their sins*, and be an *horn of salvation* to them, *Luke* 1. 69. but to persons who were worldly-minded, and had no relish for spiritual things, which was the case of the generality of the *Jews*, who were much given to the flesh, as *Tacitus* observes of them, who were puffed up with a vain conceit of their own wisdom and singular piety, full of vain glory, greedy of empire and applause, and affected with worldly pomp and

(c) *Fuit filius hominis purus, puram aperiens vulvam*, Iræn. l. 4. c. 66.

(d) *Virgo quantum a viro, non virgo quantum a partu—peperit enim ipsa patefactî corporis lege.* Tertul. de carne Christi, cap. 23.

(e) *Matris Domini eo tempore vulva reserata est, qua partus editus.* Orig. Hom. 13. in Levit. Tom. 2. F. 101.

(f) Apud Diog. Laert. l. 5. p. 348. (g) Apud. Stob. Serm. 119. (h) Hist. Plant. 8. 17.

(i) Ad Amphid. Ep. 1.

and grandeur, as were the *ſcribes* and *Phariſees*, and *rulers* of the people; he was to be *a ſtone of ſtumbling, and a rock of offence*, becauſe theſe things obſtructed their reception of his doctrine and ſpiritual kingdom, ſo different from that which they expected; and to diſcover who had hearts well diſpoſed to embrace his doctrine upon conviction, and who by thoſe prejudices and corrupt affections would ſhut their eyes againſt the light, is here *to manifeſt the thoughts of mens hearts* by their actions. When *Simeon* adds, καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, *and a ſword ſhall paſs through thine own ſoul*; though grief is ſaid to pierce as with a ſword, both in profane *authors* and in the *Pſalmiſt*, Pſal. 42. 10. yet, ſeeing this comes not up to the heighth of this expreſſion, this ſeemeth rather to reſpect her *martyrdom*, or being taken away by death, ſaith *Epiphanius*, ὡς γέγραπται, *as it is written, a ſword ſhall paſs through her ſoul, or herſelf.* Hæreſ. 78. § 32.

Ver. 36, 37. [t] *Anna a propheteſs of the tribe of Aſer, a widow of about* 84 years, καὶ αὐτὴ προσεκαρτέρει τῷ ἱερῷ, *and ſhe departed not from the temple, but ſerved God with faſtings and prayers night and day.*] Note, 1. That this fourſcore and four years muſt be reckoned, not from the beginning of her widowhood, but of her life, otherwiſe ſhe muſt be a very decripit woman, not able to faſt after this manner. And, 2. She is ſaid to be always in the temple, becauſe ſhe was conſtantly there at *the hours of prayer*. So *Aaron* and his ſons are bid *not to go out of the door of the tabernacle*, Lev. 10. 7. *i. e.* not to do it during the time of their miniſtry.

Ver. 38. [u] Ἐπὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα τῷ θεῷ ἀνθωμολογεῖτο καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλήμ, *She ſpake of him to all that looked for redemption in Jeruſalem.*] This being the time when the whole *Jewiſh* nation was looking for the conſolation of *Iſrael*, ver. 25. for redemption here, and even the *ſcribes* and *Phariſees expected that the kingdom of God ſhould immediately appear*; and this being, ſay (k) *Tacitus* and (l) *Suetonius, the old and conſtant opinion which had obtained through the Eaſt*, ut eo tempore Judea profecti rerum potirentur, *that ſome, or rather one out of Judea ſhould obtain the government of the world*, as *Joſephus* hath it; we may be certain that the *Jews* of that age did ſo interpret the *prophecies* concerning their *Meſſiah*, as agreeing only to the time when our *Chriſt* did come, and when *Simeon* was aſſured by the Holy Ghoſt that this *Meſſiah* was to come. This, ſaith (m) *Joſephus*, πολλοὶ τῶν σοφῶν, *many of our wiſe men gathered from the ſacred oracles*. And, indeed, this ſeemed ſo certain, that though they rejected our *Jeſus*, yet the fable ſoon obtained among them, that their *Meſſiah* was or might be come, though for a ſeaſon he lay hid by reaſon of their ſins; as we learn from (n) *Trypho*, and the (o) *Targum* of *Jonathan*.

Ver. 40. See additions. N°. 4.

Ver. 46. [w] Μετὰ ἡμέρας τρεῖς, *after three days, they found him; i. e.* the third day; for they journeyed one day, returned to *Jeruſalem* the ſecond, and found him the third.

Ver. 47. See additions, N°. 5.

Ver. 49. [x] Ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με, *I ought to be in my Father's houſe.*] So *Origen*, *Dionyſius Alexandrinus*, *Titus Boſtrenſis*, *Chryſoſtom*, *Euthymius*, and *Theophylact*. See Dr *Hammond* here; for as ἐν τοῖς τοῦ Διός, in *Joſephus*, is to be in the temple of *Jupiter*, ſo to be ἐν τοῖς τοῦ πατρός μου, muſt ſignify to be *in the temple of his Father*, where they found him.

Ver. 52. [y] Καὶ Ἰησοῦς προέκοπτε σοφίᾳ, &c. *And Jeſus increaſed in wiſdom and ſtature*, &c.] Vain, hence, is the concluſion of *Wolzogenius*, that Chriſt could not be God, becauſe he cannot wax ſtrong in ſpirit, either by advancing in the perfections of his mind, or by the teachings of the Spirit, as Chriſt did; or increaſe in wiſdom, this being ſpoken of Chriſt only according to his human nature; theſe being, ſay the (p) *fathers*, τὰ ἀνθρωπίνης δηλώματα, *the indications of his humanity*, and are to be underſtood κατ' ἀνθρωπίνην ψυχὴν, *according to his human ſoul*. And though the λόγος was united to the human ſoul from his conception, yet might the Divinity, or the Holy Ghoſt, manifeſt itſelf to the human nature as it thought fit, and, by degrees, inſinuate into it its gifts and illuminations, as St *Luke* here teacheth: ſo that we need not ſay, with others, Chriſt did not really increaſe in wiſdom, but only ſeem to others ſo to do; for ſeeing the *evangeliſt* here joins three things together, his increaſe in age and ſtature, in favour with men, and in wiſdom, as he increaſed truly and literally in the two firſt, ſo ſeems he to have done alſo as to his wiſdom, and the endowments of his mind.

CHAP.

(k) Tacit. hiſt. *l.* 5. *p.* 621. (l) Suet. in Veſpaſ. *c.* 4. (m) De bell. Jud. *l.* 7. *p.* 961.
(n) Χριστὸς ὃ εἰ καὶ γέγονεν, καὶ ἔστι που, ἄγνωστος ἕως ἔστι, &c. Tryph. dial. *p.* 226.
(o) *Tu autem Chriſte Iſraelis qui abſconditus es propter peccata cœtus, Sion tibi venturum eſt regnum.* In Mic. 4. 8.
(p) Epiph. anchor. § 38. Orig. tom. 1. in Matth. *p.* 330.

CHAP. III.

1. NOW in the fifteenth year of Tiberius Cæsar, Pontius Pilate being governor (*or procurator*) of Judea, and Herod being tetrarch of Galilee, and his brother Philip (*being*) tetrarch of Iturea, and of the region of Trachonitis, and Lysanias (*being*) tetrarch, (i. e. *governor of a fourth division of the kingdom, named*) of (*the city Abila.*) Abilene.

2. [a] Annas and Caiaphas being the high priests, (*to whom were committed the civil and ecclesiastical government of the Jews according to their laws; Annas being the ruler of the people*, Acts 23. 5. *and Caiaphas the father of the Sanhedrim,*) [b] the word of God came to John the son of Zacharias in the wilderness.

3. And he (*having received this commission from God,*) came into all the country about Jordan, preaching the baptism of repentance, for (*procuring to them*) the remission of (*their*) sins.

4. (*And he came*) as it is written in the book of the words of Isaias the prophet, saying (*of him,* chap. 40. 3. *This is*) the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, (*for the coming of king Messiah.*)

5. [c] Every valley shall be filled, and every mountain and hill shall be brought low; and (*the ways that are*) crooked shall be made straight, and the rough way shall be made smooth; (*as it useth to be when great kings take a journey into any part of their dominions.*)

6. [d] And all flesh shall see (*the Messiah, who is emphatically stiled,* Isa. 49. 6.----52. 7, 10.) the salvation of God, (*see note on* chap. 2. 30.)

7. Then said he to the multitude that came forth to be baptized of him, (*but more especially to the Pharisees and Sadducees,* Matth. 3. 7.) [e] O generation of vipers, who hath warned you to flee from the wrath (*which is*) to come (*upon this nation?*)

8. Bring forth therefore, (*if you indeed desire to escape this wrath,*) fruits worthy of repentance: and begin not (*or be not willing in lieu of it*) to say within yourselves, We have Abraham to our father, (*and so by that have a sufficient right to the blessings of the Messiah promised to him and his seed;*) for I say to you, that (*if ye repent not, you are to be cut off; and think not that you being so, no children of Abraham will be found, to whom this promise can be made good, for*) God is able of these stones to raise up children to Abraham: (*See note on* Matth. 3. 9.)

9. And (*to excite you to this repentance, know that even*) now also the ax is laid to the root of the trees; every tree therefore that bringeth not forth good fruit, is (*to be*) hewn down, and cast into the fire.

10. And the people asked him, saying, What shall we do then (*to prevent or avert this ruin?*)

11. He answereth, and saith to them, He [f] that hath two coats, let him impart to him that hath none, and he that hath meat let him do likewise; (i. e. *he prescribed to them an extensive charity to all that wanted what they had to spare.*)

12. Then came also publicans to be baptized, and said to him, Master, what shall we do (*to escape this wrath?*)

13. And he saith to them, [g] Exact no more than that which is appointed you (*to receive.*)

14. And the soldiers likewise demanded of him, saying, And what shall we do? and he said to them, Do [h] violence to no man, neither [i] accuse any (*man*) falsly, (*or oppress no man,*) but (*and*) be content with your wages.

15. And as the people were in expectation (*of the promised Messiah,*) and (*so*) all men mused in their hearts of John, [k] whether he were the Christ, or not;

16. John answered (*their surmises, by*) saying to them all, I indeed baptize you with water, (*and by that baptism call you to repentance, to fit you to believe on the Messiah, who will suddenly reveal himself;*) but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, (i. e. *whose servant I am not worthy to be,*) he shall baptize you with the holy Ghost, and with fire, (i. e. *in the symbol of fire.*)

17. (*And he will come as one*) whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into his garner; but the chaff he will burn with fire unquenchable.

18. And many other (*such*) things in his exhortation preached he to the people.

19. But Herod the tetrarch being reproved by him, for Herodias his brother Philips wife, and for all the evils which Herod had done,

20. Added yet this above (*them*) all, that he shut up John in prison.

21. Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven opened;

22. And the holy Ghost descended (*hovering*) in a [l] bodily shape like a dove upon him, and a voice

voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed.

23. And Jeſus himſelf (*when he was baptized,*) [m] began to be about thirty years of age, being, as (*it*) was ſuppoſed, the ſon of Joſeph, which was the ſon of Heli,

24. Which was the ſon of Matthat, which was the ſon of Levi, which was the ſon of Melchi, which was the ſon of Janna, which was the ſon of Joſeph,

25. Which was the ſon of Mattathias, which was the ſon of Amos, which was the ſon of Naum, which was the ſon of Eſli, which was the ſon of Nagge,

26. Which was the ſon of Maath, which was the ſon of Mattathias, which was the ſon of Semei, which was the ſon of Joſeph, which was the ſon of Judah,

27. Which was the ſon of Joanna, which was the ſon of Rheſa, which was the ſon of Zorobabel, which was the ſon of Salathiel, which was the ſon of Neri,

28. Which was the ſon of Melchi, which was the ſon of Addi, which was the ſon of Coſam, which was the ſon of Elmodam, which was the ſon of Er,

29. Which was the ſon of Joſe, which was the ſon of Eliezer, which was the ſon of Jorim, which was the ſon of Matthat, which was the ſon of Levi,

30. Which was the ſon of Simeon, which was the ſon of Judah, which was the ſon of Joſeph,

31. Which was the ſon of Melea, which was the ſon of Menan, which was the ſon of Mattatha, which was the ſon of Nathan, which was the ſon of David,

32. Which was the ſon of Jeſſe, which was the ſon of Obed, which was the ſon of Booz, which was the ſon of Salmon, which was the ſon of Naaſſon,

33. Which was the ſon of Amminidab, which was the ſon of Aram, which was the ſon of Eſrom, which was the ſon of Phares, which was the ſon of Juda,

34. Which was the ſon of Jacob, which was the ſon of Iſaac, which was the ſon of Abraham, which was the ſon of Thara, which was the ſon of Nachor,

35. Which was the ſon of Saruch, which was the ſon of Ragau, which was the ſon of Phaleg, which was the ſon of Heber, which was the ſon of Sala,

36. Which was the ſon of Cainan, which was the ſon of Arphaxad, which was the ſon of Sem, which was the ſon of Noe, which was the ſon of Lamech,

37. Which was was the ſon of Methuſala, which was the ſon of Enoch, which was the ſon of Jared, which was the ſon of Maleleel, which was the ſon of Cainan,

38. Which was the ſon of Enos, which was the ſon of Seth, which was the ſon of Adam, which was the ſon of God.

ANNOTATIONS on Chap. III.

Ver. 2. [a] Ἐπ' ἀρχιερέων Ἅννα καὶ Καϊάφα, *Annas and Caiaphas being high prieſts.*] It is a rule of the *Jews*, that *they do not conſtitute two high prieſts together*; and yet we have not only mention in (a) *Joſephus* of *Jonathan* and *Ananias*, *Ananus* and *Jeſus*, as *high prieſts* at the ſame time, but alſo of a στάσις τ ἀρχιερέων *a contention of the high prieſts againſt the prieſts and chief Jews*; and mention of one *Jeſus* as (b) γεραύτατος τ ἀρχιερέων, *the eldeſt of the high prieſts* after *Ananus*. There were then, doubtleſs, many that bore that name, even all that ever had been ſo; as we ſtill call them *colonels* and *captains* who once bore thoſe offices; and eſpecially thoſe of them who were *rulers* in the great *ſanhedrim*, their ſupreme civil judicature: but then they being many, why are theſe two only mentioned as *high prieſts?* To this Mr *Selden* anſwers, that as, in the firſt verſe, St *Luke* had given an account of their external government by *tetrarchs* and *procurators*, ſo in this he gives an account of that civil and ſacred government which was left to be managed by themſelves, by the *ſanhedrim* and *high prieſt*: and becauſe *Annas* was then their *Naſi*, or prince of the *ſanhedrim*, whence he is called *the ruler of the people*, Acts 23. 5. and *Caiaphas* was *high prieſt* that year, and, as he conjectures, the *father* of the *ſanhedrim*; therefore they only are here named, as having the chief authority, civil and ſacred, in their hands.

Ibid. [b] Ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην, *The word of God came to John.*] Theſe are the very words uſed of the *prophets* of the Old Teſtament, Τὸ ῥῆμα Θεοῦ ὃ ἐγένετο ἐπὶ Ἱερεμίαν, *The word of the Lord came, or which came, to Jeremiah*, chap. 1. 2, 4, 11. Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰεζεκιηλ, *And the word of the Lord came to Ezekiel*, chap. 1. 3.—6. 1.—7. 1.—12. 1—13. 1.—14. 2, 12. and ſo it is ſaid of the reſt. Shall we then think that this fore-runner of the *Meſſiah* ſpake *the word of the Lord* as did the *prophets* of the *Old Teſtament*, and that the

(a) De bello Jud. *l.* 2. *c.* 21. *l.* 4. *c.* 18. (b) Antiq. *l.* 20. *c.* 6. *p.* 696. De bello Jud. *l.* 4. *c.* 16. *p.* 878.

the *prophets* and *apostles* of the *New Testament*, on whom the Holy Ghost descended, to enable them to teach the mind of Christ to all future ages of the church, should not speak and write what they delivered as the rule of faith by like divine assistance?

Ver. 5. [c] Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, *Every valley shall be filled up, and every mountain and hill shall be made low.*] These words refer to a known custom of great *kings*, who, when they travelled any whither, ὁδοποιοι, *waymen* were sent before them to make plain their way, by filling up deep places, and levelling those that were high, and smoothing the places that were rough, and making straight the crooked. So *Josephus* saith, that when *Titus* came to the wars, (c) πρῆσσον μὲν βασιλικοὶ, καὶ πᾶν τὸ συμμαχικὸν ἐν οἷς ὁδοποιοὶ, *there went before him all the royal aids, and all the military men, and those who plained the ways.* Thus the *Targum* upon *Canticles* saith, *the cloud went before the Israelites in the wilderness, three days journey, to take down their hills, and fill up their vallies before them*, according to that of the *psalmist*, Psal. 68. 4. rendered by the *Greek*, ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ τὴν δυσμῶν; and by *Ainsworth*, from the *Hebrew* Sollu, *make an high way for him that rideth in the deserts*, as the word δυσμὸς signifies, *Num.* 33. 48, 50.—36. 13. *Deut* 1. 1. *Josh.* 5. 10. 2 *Sam.* 4. 7. and this also do they still expect when they return from their captivity. Thus *Baruch* saith, *God hath commanded, or appointed,* ταπεινοῦσθαι πᾶν ὄρος ὑψηλὸν, καὶ φαράγγας πληρῆσθαι εἰς ὁμαλισμὸν τῆς γῆς, *that every high mountain, and bank of long continuance, should be cast down, and every valley filled up, that Israel may go safely in the glory of God*, chap. 5. 7. So that as when God led his people out of captivity, through the great desert to the land of promise, an high-way was made for him, riding in the cloud before them; so, when *Christ* comes to proclaim liberty to the captives to sin and Satan, and lead them through the wilderness of this world to the heavenly *Canaan*, a voice is again heard in the wilderness, saying, *Prepare ye the way of the Lord, &c.*

Ver. 6. [d] Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, *And all flesh shall see the salvation of God.*] These words are cited from *Isa.* 52. 10. in which chapter the *antient Jews* allow that the *prophet* is speaking of the *Messiah*; the *Targum* on the 13th verse saying, *Behold, my Servant the Messiah shall be exalted*, and the *apostle* applying the 7th verse to *the preaching of the gospel*, Rom. 10. 15.

Ver. 7. [e] Γεννήματα ἐχιδνῶν, *Oh generation of vipers.*] What in St *Matthew*, chap. 3. 7. is said to be spoken to the *Pharisees* and *Sadducees*, is here said to be spoken τοῖς ὄχλοις, *to the multitude* coming forth to be baptized, partly because it was spoken to *Pharisees* mixed with the multitude, and in their audience, and agreed to them, not only as being generally of one of these two sects, but being also an adulterous generation, degenerated from the seed of *Abraham* to the seed of the serpent.

Ver. 11. [f] Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω, *He that hath two coats, let him give to him that hath none; and he that hath meat, let him do likewise.*] The *baptist* doth not here make it unlawful to have two coats; for *Peter* had two, *Acts* 12. 8. and *Paul* likewise, 2 *Tim.* 4. 13. but only saith, that he that hath one coat which his brother wants, and he at present doth not, should rather give it to him, than suffer him to be in want; and he that hath βρώματα περισσεύοντα, *Meats above what he himself needs*, should, in like cases, feed his hungry brother with it: teaching us, that it is not lawful for us to abound in those things which our brother wants, when we have sufficient both to relieve his and our own necessities. Nor could this precept seem hard to those philosophers who taught that ἓνι χρῆσθαι χιτῶνι ἢ δεῖσθαι δυοῖν περιττῶν, *that it was better to use one coat, than to want two*, Stob. ser. 1. p. 18.

Ver. 13. [g] Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε, *Exact no more than that which is appointed you.*] The office of the *publicans* was, to collect the tribute-money, which, in *Greek*, is τέλεσι φέρειν, as in *Thucydides* and *Athenæus*; and their name was infamous, saith *Strabo*, διὰ τὴν πλεονεξίαν, for their exacting more than they ought; saith *Tacitus*, *ob illicitas exactiones*, for their unjust exactions. See the note on *Matth.* 9. 11. And hence we see the reason and the pertinency of this exhortation, it being not to be expected that any one should begin to be good, till he ceaseth to be unjust.

Ver. 14. [h] Μηδένα διασείσητε, *Do violence to no man.*] This word primarily signifies to shake, and terrify by shaking, and so to force money from any, by fear of what they may suffer if they do not give it; and, secondarily, calumniis infectari, *to calumniate* a person, as in *Aristophanes*, in equit. *p.* 203. which is to shake his reputation, and so to render him obnoxious to a mulct.

Ibid. [i] Μηδὲ συκοφαντήσητε, *Nor accuse any man falsely.*] This word answers to the *Hebrew* עשק, and signifies, not only to accuse falsely, but to circumvent and oppress. So *Gen.* 43. 18. *We are brought in,* ἵνα συκοφαντήσωσιν ἡμᾶς, *that he may oppress us.* Job 35. 9. Ἀπὸ πλήθους συκοφαντουμένων κεκράξουσι, *They shall cry for the multitude of oppressors.* So

X x *Psal.*

(c) De bell. Jud. *l.* 6. *c.* 6. *p.* 907. B.

Pſal. 72. 4. *He ſhall break in pieces* Συκοφάντων, *the oppreſſor.* Pſal. 119. 122. Μὴ Συκοφαντησάτωσάν με, *Let not the proud oppreſs me*; and, *ver.* 134. *Deliver me* ἀπὸ Συκοφαντίας, *from the oppreſſion of men.* Prov. 14. 31. Ὁ Συκοφαντῶν πένητα, *He that oppreſſeth the poor, deſpiſeth his Maker.* So *chap.* 28. 3, 16. and *Eccleſ.* 4. 1. *I ſaw* πάσας τὰς Συκοφαντίας, *all the oppreſſions that are under the ſun, and behold the tears* τ̃ Συκοφαντουμένων, *of thoſe that were oppreſſed, and they had no comforter; and in the hands* τ̃ Συκοφαντούντων, *of thoſe who did oppreſs them there was ſtrength.*

Ver. 15. [k] Μήποτέ αὐτὸς εἶη ὁ Χριστὸς, *Whether, or if ſo be, he were the Chriſt.*] Of this ſenſe of μήποτε, ſee note on 2 *Tim.* 2. 25.

Ver. 22. [l] Καὶ καταβῆναι τὸ ἅγιον πνεῦμα σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, *And the Holy Spirit deſcended upon him in a bodily ſhape as a dove;*] *viz.* as a dove uſes to deſcend upon any thing, hovering and overſhadowing it: for that this relates not to the bodily ſhape, as if that had reſembled a dove, but to the deſcent of that bodily ſhape, is evident from this, that had it related to the firſt, it ſhould have been ὡσεὶ περιστερᾶς, *as of a dove*, not ὡσεὶ περιστερᾶν, *as a dove.* So *Acts* 2. 3. there appeared to them *cloven tongues*, ὡσεὶ πυρὸς, *as of fire.* This bodily ſhape ſeems rather to have been that of light, or a bright cloud, in which God uſually appeared under the *Old Teſtament*, and from which he ſpake, and which is uſually called ἡ δόξα τ̃ Κυρίου, *the glory of the Lord.* So, when the voice here mentioned was uttered a ſecond time, it is expreſly ſaid, that ἡ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοὺς, *a bright cloud overſhadowed, or hovered over them, and a voice came from the cloud*, Matth. 17. 5. or, as St *Peter* ſaith, *from the magnificent glory*, 2 Pet. 1. 17. And the Holy Spirit might here be ſaid to deſcend after the manner of a dove, becauſe that bird was antiently, by the *Jews*, looked upon as the ſymbol of the Holy Spirit. So *Cant.* 2. 12. *The voice of the turtle is heard*; that is, ſaith the *Chaldie* paraphraſt, קל רוחא דקודשא, *the voice of the Holy Spirit.*

Ver. 23. [m] Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *And Jeſus himſelf began to be about thirty years of age;*] *i. e.* He was entering into his thirtieth year when he was thus baptized and conſecrated to his office. It is therefore certain, from the 1ſt verſe, that in the 15th year of *Tiberius* our Lord was but beginning or entering upon the thirtieth year of his age; and then he ſuffering, as all agree, in the 19th year of *Tiberius*, could be but thirty three years and an half when he was crucified. I know the *critics* ſay, that ἦν ἀρχόμενος ὢν, *is a tautology*; but ὢν belongs not to this, but to the following ſentence; ὢν ὡς ἐνομίζετο, being, as was ſuppoſed, the ſon of *Joſeph.* They add, that it is not rightly ſaid ἀρχόμενος ἐτῶν τριάκοντα; but if ἀρχόμενος τέχνης, *i. e.* ἀπὸ τέχνης, in (d) *Plato*, be good *Greek*, why may not ἀρχόμενος ἐτῶν τριάκοντα, *i. e.* ἀπ' ἐτῶν τριάκοντα, be good *Greek* in St *Luke?* Moreover, let ἀρχόμενος here be put abſolutely for Chriſt's beginning his office, and the ſenſe will run thus, that *Jeſus* was then about thirty years of age when he began his office. And if we conſider, that this was the age appointed for the *Levites* to begin the ſervice of the *ſanctuary*; that *John* the *baptiſt* began his office at that age; and that all the (e) *antients* do agree in this, that our Lord entered on his office in the thirtieth year of his age: yea, that *Irenæus* and *Euſebius* juſtify this *Greek* againſt our *critics*; and ſome of them take this for granted upon the authority of St *Luke*; all this will juſtify our verſion. And then impoſſible is it to be true, that our Lord ſuffered in the 38th, or, as *Irenæus* ſaith, lived either till *fifty*, or between *forty* and *fifty*, as he proves from the teſtimony of the diſciples of St *John* in *Aſia*, declaring, id ipſum eis tradidiſſe Johannem, *they did this, not by conjecture from the countenance of Chriſt, but by tradition from the mouth of the apoſtle John*: yea, that ſome of them heard hæc eadem, *the very ſame things, from the mouth of other apoſtles*, et teſtantur de hujuſmodi relatione, *and give in teſtimony to this relation.* Now *Irenæus* had laid down this as certain, That *Chriſt* per omnem venit ætatem, *paſſed through all ages, that he might ſanctify them all*, i. e. *infants, little ones, boys, young men*, et ſeniores, *and old men*: he therefore, ſaith he, was made, infantibus infans, ſanctificans infantes, *an infant to ſanctify them of that age*; juvenibus juvenis, *to young men, whoſe age*, ſaith he, *begins at thirty, and extends to forty, he was made a young man, being baptized in his thirtieth year*; and this he proves from *ſcripture*, and the confeſſions of the *Valentinians* and *Gnoſtics*, againſt whom he diſputes: he goes on and ſays, Sic et ſenior

(d) De legib.

(e) Ἦν ὁ Ἰησοῦς ἀρχόμενος ἐπὶ τὸ βάπτισμα ὡς ἐτῶν λ, Clem. Al. Strom. *p.* 340. *Ad baptiſmum venit nondum qui triginta annos impleverat, ſed qui inceperat eſſe tanquam triginta annorum*, Iren. l. 2. c. 39. Ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα ἐπὶ τὸ Ἰωάννου Βάπτισμα παραγίνεται, Euſeb. hiſt. eccl. l. 1. c. 10. *Et ipſe erat Jeſus incipiens*, Orig. hom. in 28. in Lucam. Ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ παλαμῶν τ̃ τριακοστὸν ἔτος ἐν σαρκὶ γινόμενος, κατὰ Λουκᾶν, ἦν ὁ Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν λ, Epiph. hær. 51. n. 24. vide Ignat. ep. interp. at Trull. § 10. Hieron. in Ezek. c. 1. Theoph. in locum.

ſenior ſenioribus, *ſo alſo was he made an old man for the ſake of them: for*, ſaith he, *from the fortieth or fiftieth year, man's life declines* in ætatem ſeniorem, *into old age*, quam habens dominus noſter docebat, ſicut evangelium, et omnes ſeniores teſtantur, *to which age our Lord having obtained, taught, as the goſpel and all the ſeniors teſtify*; the goſpel in thoſe words of the *Jews*, *Thou art not yet fifty years old*, John 8. 57. and the ſeniors, as having received it by tradition from the mouth of *John* and of other *apoſtles*. Who ſees not now, that *Irenæus* both doth, and by his gradation from infants to young men, and from young men to old, was obliged to aſſert, that our Lord taught *after the age of forty*, if not till he was fifty years old; and that this was the tradition he ſpeaks of, as received by the *elders* from the mouth of St *John* and other *apoſtles*?

CHAP. IV.

1. AND Jeſus being full of the holy Ghoſt, returned from Jordan, and was led by the Spirit into the wilderneſs,

2. Being [a] forty days (*inviſibly*) tempted of the devil; and in thoſe days he did eat nothing, (*nor was he hungry*;) and (*but*) when they were ended, he afterwards hungred.

3. And (*then*) the devil (*viſibly appearing*,) ſaid to him, If thou be the Son of God, command this ſtone, that it (*this heap of ſtones*) be made bread.

4. And Jeſus anſwered him, ſaying, (*There is no neceſſity for that, for*) [b] it is written, That man ſhall not live by bread alone, but by every (*thing appointed to feed him by the*) word of God.

5. And (*then*) the devil taking him up into an high mountain, ſhewed him (*as in a map*,) all the kingdoms of the world in a moment of time:

6. And the devil ſaid to him, All this power, (i. e. *the power of theſe kingdoms*,) will I give thee, and the glory of them; for that is delivered to me, and to whomſoever I will, I give it.

7. If thou therefore wilt [c] worſhip me, all ſhall be thine.

8. And Jeſus anſwered, and ſaid to him, Get thee behind me, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

9. And (*then*) he brought him to Jeruſalem, and ſet him on a pinacle (*or battlement*) of the temple, and ſaid to him, If thou be the Son of God, caſt thyſelf down from hence:

10. For it is written, (*Pſal.* 91. 11.) He ſhall give his angels charge over thee, to keep thee:

11. And in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

12. And Jeſus anſwering, ſaid to him, It is ſaid, Thou ſhalt not tempt (i. e. *diſtruſt*) the Lord thy God; (*as I ſhould do, if after a voice from heaven, ſaying to me, Thou art my beloved Son, I ſhould require any farther experiment of that truth*)

13. And when the devil had ended all the (*ſe*) temptations, he departed from him for a [d] ſeaſon.

14. And Jeſus returned in the power of the Spirit into Galilee; and there went out a fame of him throughout the region round about;

15. And (*For*) he taught in their ſynagogues, being glorified of all.

16. And he came to Nazareth, [e] where he had been brought up; and as [f] his cuſtom was he went into the ſynagogue on the ſabbath, and [g] ſtood up for to read:

17. And there was delivered to him the book of the prophet Eſaias; and when he had opened, (i. e. *unfolded*) the book, (*the roll*,) he found the place where it was written, (*Iſa.* 61. 1.)

18. The Spirit of the Lord is upon me, becauſe he (*the Father*) hath anointed me (*with the holy Ghoſt at my baptiſm*, chap. 3. 22.) to [h] preach the goſpel to the poor (*in ſpirit*:) he hath ſent me to heal the broken hearted, to preach deliverance to the captives, (*who are in bondage to the law of ſin and death*, Rom. 7. 23.) and recovering of ſight to the blind (*Jews and Phariſees, who have eyes and ſee not*, John 9. 40, 41. *and the blind Gentiles*, Rom. 2. 19.) and to ſet at liberty thoſe that are bruiſed (*with the weight of their ſins*:)

19. To preach the [i] acceptable year of the Lord, (*the year of jubilee and reſt, which was on that account very acceptable to ſervants and debtors.*)

20. And he cloſed (*or folded up*) the book, and gave it again to the miniſter, and ſat down; and the eyes of all them that were in the ſynagogue were faſtned upon him.

21. And he began to ſay to them, This day is this ſcripture fulfilled (*which hath been read*) in your ears.

22. And (*when he had expounded to them how it was fulfilled*,) all bare him witneſs (*that ſo it was*,) and wondred at the gracious words which proceeded out of his mouth; and they ſaid, Is not this Joſephs ſon?

23. And he ſaid to them, You will ſurely ſay to me this proverb, Phyſician, heal thyſelf: whatſoever we have heard done at Capernaum, do alſo

here in thy (own) country; (i. e. *do that at home, which it is famed thou haſt done at Capernaum.*)

24. And he ſaid, Verily I ſay to you, No prophet is (*ſo well*) accepted in his own country, (*as elſewhere, they finding exceptions either againſt him for his parentage*, ver. 22. *or his kindred*, Mark 6. 3, 4. *or his habitation*, John 1. 47. *or his country*, John 7. 52.)

25. But I tell you of a truth, (*you deſerve for your infidelity, to be dealt with as Elias dealt with the Iſraelites; for*) Many widows were in Iſrael in the days of Elias, when the heavens were ſhut up [k] three years and ſix months, when great famine was throughout all the land:

26. But to none of them was Elias ſent, ſave to Sarepta, a city of Sidon, to a woman that was a widow.

27. And (*as in the caſe of Eliſha; for*) many lepers were in Iſrael in the time of Eliſæus the prophet, and (*but*) none of them was cleanſed, ſave Naaman the Syrian: (*even ſo now the Gentiles are more worthy, to whom I ſhould be ſent, than you Jews.*)

28. And all they in the ſynagogue, when they heard theſe words, [l] were filled with wrath;

29. And roſe up, and thruſt him out of the city, and led him to the brow of the hill, whereon their city was built, that they might caſt him down headlong (*thence.*)

30. But he paſſing (*miraculouſly*) through the midſt of them, went his way;

31. And came down to Capernaum, a city of Galilee, and taught them on the ſabbath days.

32. And they were aſtoniſhed at his doctrine; for his word was (*attended*) with (*the*) [m] power (*of miracles to confirm it.*)

53. And (*For*) in the ſynagogue, there was a man who had a ſpirit of an unclean devil; and (*he*) cried out with a loud voice,

54. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us (*before the time?*) I know thee who thou art, (*viz.*) the Holy one of God.

35. And (*But*) Jeſus rebuked him, ſaying, Hold thy peace, and come out of him: and when the devil had thrown him in the midſt, he came out of him, and hurt him not.

36. And they were all amazed, and ſpake among themſelves ſaying, What a (*wonderful*) word is this! for with authority and power he commandeth the unclean ſpirits, and they come out.

37. And the fame of him went out into every place of the country round about.

38. And he aroſe out of the ſynagogue, and entered into Simons houſe; and Simons wifes mother was taken with a great fever, and they beſought him for her:

39. And he ſtood over her, and rebuked the fever, and it left her; and immediately ſhe aroſe, and miniſtred to them.

40. Now when the ſun was ſetting, (*and ſo the ſabbath was ending,*) all they that had any ſick with divers diſeaſes, brought them to him; and he laid his hands on every one of them, and healed them.

41. And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt, the Son of God; and he rebuking them, ſuffered them not to ſpeak, (*refuſing to receive teſtimony from them, though they ſpake the truth*;) for they knew that he was Chriſt.

42. And when it was day, he departed, and went into a deſart place; and the people ſought him, and came to him, and (*would have*) ſtayed him that he ſhould not depart from them:

43. And (*But*) he ſaid to them, I muſt preach the kingdom of God to other cities alſo, for therefore am I ſent.

44. And he preached in the ſynagogues of Galilee.

ANNOTATIONS on Chap. IV.

Ver. 2. [a] Ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου—καὶ συντελεσθεισῶν αὐτῶν ὕστερον ἐπείνασε, *Being forty days tempted of the devil,—and when they were ended, he afterwards hungered.*] He was tempted of the devil only inwardly, and invſibly, during thoſe forty days, afterwards by *Satan* appearing in a viſible ſhape; for the *devil* came unto him, *Matth.* 4. 3. and departed from him, *ver.* 11. and tempted him to worſhip before him. Moreover, ſeeing Chriſt did eat nothing during thoſe forty days and nights, they who, during the like number of days, abſtain only from fleſh, eating fiſh, and drinking wine plentifully on thoſe days, do nothing leſs than imitate the example of Chriſt here: and ſeeing they cannot for forty days μὴ φαγεῖν, *eat nothing*, they can be no more obliged in this to imitate our Lord than *Elias*. See the note on *Matth.* 4. 2.

Ver. 4. [b] Γέγραπται) ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ, *It is written, Man ſhall not live by bread alone, but by every word of God.*] The words in *Deut.* 8. 3. run thus, *He ſuffered thee to hunger, and then fed thee with manna, (a light aerial ſort of food,* giving thee as great ſtrength and vigour from that, as from the bread and fleſh thou didſt eat in *Egypt*; and this he did, providing

providing it miraculously every day) *that he might teach thee* (by this example,) *that man doth not live by bread only, but by every word of God*, i. e. every thing that he shall please to command to give him nourishment. So that, though I am now hungry, as they were, I have no need to work a miracle myself to satisfy my hunger, seeing I know, by this example, that God, though he suffer his children to want bread, yet will command some other thing to preserve them alive, and will himself rather work a miracle, than they shall want nourishment.

Ver. 7. [c] Σὺ ἐὰν προσκυνήσῃς ἐνώπιόν μου, *If thou wilt worship before me, ἐὰν πεσὼν προσκυνήσῃς μοι, If thou wilt fall down, and worship me*, Matth. 4. 9.] Hence Dr *Lightfoot* collects, that it is the same thing to *worship the devil*, and *before the devil*; and so, in like manner, to worship before an image, and to worship an image. And this, indeed, is true, when that before which we worship is the object, and the reason of the worship, as in this case it would have been; but it is otherwise, when that before which we worship is only a circumstance; as when the *Jews* worshipped *before the ark*, or *sanctuary*, as *Psal.* 99. 5, 9.—132. 7. the object of that worship being God, the ark only the circumstance, to wit, the place of his peculiar residence; and much less when it is a mere accidental circumstance, as when old *Jacob* worshipped God upon his bed, and so bowed down to some part of it.

Ver. 8. See additions, N°. 6.

Ver. 13. [d] Ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ, *He departed from him for a season*;] till the time of his passion; for then only he returned, *John* 14. 30. and that was *his hour*, Luke 22. 53. And if this enemy of mankind omitted no season of tempting *Christ*, we have reason to believe he will omit no opportunity of tempting us.

Ver. 16. [e] Καὶ ἦλθεν εἰς τὴν Ναζαρὲτ ὅπου ἦν τεθραμμένος, *And he came to Nazareth, where he had been brought up*;] that he, by his example, might teach us, saith *Theophylact*, first to teach, and to do good to those of our own family and abode.

Ibid. [f] Καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν Σαββάτων εἰς τὴν συναγωγήν, *And, as his custom was, he went into the synagogue on the sabbath-day*.] That the *synagogue*-worship was then loaded with rites and ceremonies of human invention, and that the manners of those who met there were much corrupted, no man, who is acquainted with the *scriptures*, and the *Jewish* history, can doubt; and yet *Christ*, with his disciples, go customarily to these *synagogues*, as members of the *church* of *Nazareth*, every sabbath-day; and he joins with them in their worship, condemning, by his example, the niceness of our *sectaries*.

Ibid. [g] Καὶ ἀνέστη ἀναγνῶναι, ver. 20. καὶ πτύξας τὸ βιβλίον ἐκάθισε, *And stood up to read,—and closing the book, he sat down*.] Here *Christ* conforms to the ceremonies of the *Jewish doctors*, who, in honour of the *law* and the *prophets*, stood up when they read them; because, *as the law was given with reverence, so is it*, say they, *to be handled with reverence*: and he sits down to teach, because it was the custom in their *schools* and *synagogues* to do so. So the *Targum* on *Judg.* 2. 6. *The wise men returned to sit in the houses of the synagogues with their heads covered, and to teach the people the words of the law.* So again, *ver.* 9. That this was our Lord's constant custom, when he taught the people, we learn from his own words, *I sat daily teaching in the temple*, Matth. 26. 55. and from his practice throughout the evangelists. See *Luke* 2. 46. *John* 8. 2. Moreover, the book which he read in being made of skins of parchment sewed to each other, and joined to a stick, upon which it was rolled; he that was to read unrolled it, till he came to the place where he was to read, and this was ἀναπτύξαι, *to unfold it*; and when he had done reading, he did πτύξαι, *roll it up again*, and gave it to the *Chasan*, stiled here ὑπηρέτης, *the minister of the synagogue*.

Ver. 18. [h] Εὐαγγελίζεσθαι πτωχοῖς, *to preach the gospel to the poor*;] to the humble, or poor in spirit, *Matth.* 5. 3. see note on *Matth.* 11. 5. ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, *to heal the broken hearted*, i. e. those who are so pierced in heart, and contrite in spirit for their sins, as to repent and turn from them, *Isa.* 57. 15. *Psal.* 34. 18.—51. 17. κηρύξαι αἰχμαλώτοις ἄφεσιν, *to preach deliverance to the captives*, to the *Jews* in bondage to the law, *Gal.* 4. 9. to both *Jew* and *Gentile* under captivity to the law of sin, *Rom.* 7. 23. *and recovering of sight to the blind Jews and Pharisees*, who had eyes and saw not, *John* 9. 40, 41. and the blind *Gentiles*, Rom. 2. 19. see the note there: ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, *to set at liberty those that are bruised* with the chain of their sins. See *examen Millii* here.

Ver. 19. [i] Κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν, *To preach the acceptable year of the Lord*:] the year of *jubilee* and rest, when liberty was to be proclaimed throughout the land to all the inhabitants of it, *Lev.* 25. 8. when debts were to be remitted, and possessions restored to the poor, the *Hebrew* servant of the *Jew* set free, and he that was sold to a sojourner was to be redeemed, *ibid.* Hence this *jubilee* is by *Josephus* rendered ἐλευθερία, *liberty*, and by *Aquila*, ἄφεσις, *remission*. And that the *Jews* themselves

themſelves thought this *jubilee* did ſignify a ſpiritual redemption, is proved by *Voſſin de jubilæo*, l. 1. c. 2. And the 42d and 61ſt of *Iſaiah* being by the *Jews* themſelves interpreted of the *Meſſiah*, (ſee *Targ.* on *Iſa.* 42. 1. and *ſynopſis* on *chap.* 61. 1.) well might our Lord ſay, *ver.* 21. *This day is this ſcripture fulfilled in your ears.*

Ver. 23. See additions, N°. 7.

Ver. 25. [k] Ἔτη τρία καὶ μῆνας ἕξ. *When heaven was ſhut up three years and ſix months.*] For *Elias* tarried a year at the brook *Kerith*, 1 *Kings* 17. 7. and then, in the middle of the third year, came to *Ahab*, 1 Kings 18. 1.

Ver. 28. [l] Καὶ ἐπλήσθησαν πάντες θυμῦ, *They were all filled with wrath.*] When they heard Chriſt declaring them unworthy of the benefit of thoſe miracles which he had done at *Capernaum*; and, by the inſtances of the *Sidonian* widow and *Naaman* the *Syrian*, plainly intimating that his goſpel ſhould chiefly be received among the *Gentiles*, they, in a furious zeal, ſeek to deſtroy him; but he, by paſſing unſeen through the midſt of them, or reſtraining their violence, gave an inſtance of his divine power.

Ver. 32. [m] Ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, *For his word was with power.*] That is, either as being confirmed by his *miracles*; ſo *with great power gave the apoſtles teſtimony to the reſurrection of the Lord*, Acts 4. 33. Mark 16. 20. ſee note on *Matth.* 7. 29. or he taught them as a *prophet* ſent from God, and delivering his meſſage to them, which from the time of the *prophets* had not been done: whence it was uſually ſaid by the *Jews* of the times of *Ezra*, *hitherto the prophets*, *the wiſe men follow*; ſee 1 *Maccab.* 9. 27.—14. 41. and of a difficult queſtion, *We leave it undecided till a prophet ſhall ariſe*, 1 *Maccab.* 4. 46. and when *Chriſt* came, they ſay, *a great Prophet is riſen up among us*, Luke 7. 16. and enquire of him τίνι ἐξουσίᾳ, *by what* extraordinary *authority he did thoſe things, and who gave him that authority*, Matth. 21. 23.

CHAP. V.

1. AND it came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth;

2. And ſaw two ſhips ſtanding by (*the ſhore of*) the lake; but the fiſhermen were gone out of them, and were waſhing (Gr. *having waſhed*) their nets.

3. And he entred into one of the ſhips, (viz. *that*) which was Simons, and prayed him that he would thruſt out (*the ſhip*) a little from the land; and (*this being done*) he ſat down, and taught the people out of the ſhip.

4. Now when he had left ſpeaking (*to the people*,) he ſaid to Simon, Launch out into the deep, and let down your nets for a draught (*of fiſhes.*)

5. And Simon anſwering, ſaid to him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net.

6. And when they had done this, they incloſed a great multitude of fiſhes, and the net brake;

7. And they (*finding this*) beckned to their partners which were (*now*) in the other ſhip, that they ſhould come and help them: and they came, and filled both ſhips, ſo (*full*,) that they began to ſink (*with the weight of the fiſhes.*)

8. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a [a] ſinful man, O Lord, (*and ſo unworthy of the preſence of ſo divine a perſon as I perceive thou art.*)

9. (*This he ſpake from a great ſenſe of the majeſty of Chriſt:*) for he was aſtoniſhed, and all that were with him, at the draught of fiſhes which they had taken:

10. And ſo were alſo James and John, the ſons of Zebedee, which were partners with Simon, (*and were in the other ſhip.*) And (*But*) Jeſus ſaid to Simon, Fear not, from henceforth thou ſhalt catch men, (i. e. *ſhalt be inſtrumental to draw men into the net of the goſpel, ſee* Acts 2. 41.)

11. And when they had brought their ſhip to land, they forſook all (*their other buſineſs,*) and followed him.

12. And it came to paſs, when he was in (*the confines of*) a [b] certain city, (*to wit Capernaum*, Mark 2. 1.) behold a man (*was there*) full of leproſy, who ſeeing Jeſus, fell on his face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean:

13. And he put forth his hand, and [c] touched him, ſaying, I will, be thou clean; and immediately the leproſy departed from him.

14. And he charged him to tell no man; but (*or, and ſaid to him*) go and ſhew thyſelf to the prieſt (*firſt,*) and offer for thy cleanſing according as Moſes commanded, for a teſtimony to them, (*that thou art cleanſed from thy leproſy.*)

15. But ſo much the more (*did he divulge it, ſo that thence*) went there a fame abroad of him; and great multitudes came together to hear (*him,*) and to be healed by him of their infirmities.

16. And

16. And he withdrew himself into the wilderness, and prayed; (Gr. *he was withdrawn into the wilderness, and praying.*)

17. And it came to pass on a certain day, as (*that*) he was teaching, that (Gr. *and*) there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the [d] power of the Lord was present (*with him*) to heal them, (*who came to be healed of their infirmities*, ver. 15.)

18. And behold, men brought in a bed a man that was taken with the palsy, and they sought means to bring him in (*to the house,*) and lay him before him.

19. And when they could not find by what way they might bring him in, because of the multitude, they went up on the house top, and let him down through the tiling with his couch, into the midst (*of the people*) before Jesus.

20. And when he saw their faith, he said to him, Man, thy sins are forgiven thee.

21. And the scribes and Pharisees began to reason, saying, Who is this who speaketh (*these*) blasphemies, (*making himself God? for*) who can forgive sins but God alone?

22. But when Jesus perceived their thoughts, he answered, and said to them, (*For*) what (*cause*) reason ye (*thus*) in your hearts?

23. (*For*) whether is it easier to say, Thy sins be forgiven thee; or to say (*effectually, that which is a certain indication that the punishment of them is remitted*, viz.) Rise up, and walk?

24. But (*I chuse to say the first,*) that ye may know, that the Son of man hath power upon earth to forgive sins; (*then*) (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go to thine house:

25. And immediately he arose up before them, took up that whereon he lay, and departed to his own house, glorifying God.

26. And they (*who saw this*) were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27. And after these things he went forth, and saw a publican named [e] Levi (*or Matthew*) sitting at the receipt of custom, and he said to him, Follow me.

28. And he left all (*his toll business, and*) rose up (*instantly,*) and followed him.

29. And Levi made him a great feast in his own house, and there were a great company of publicans, and others that sat down with him, (*and his disciples*, Matth. 9. 10.)

30. But [f] their scribes and Pharisees, (i. e. *the scribes and Pharisees of that place*) murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31. And Jesus answering, said to them, (*This is done because they most need my help: for*) they that are whole need not the physician, but they that are sick;

32. (*And this suits best with the reason of my advent: for*) I came not to call the righteous, but sinners to repentance.

33. And they (*who followed John*, Matth. 9. 14.) said to him, Why do (*we*) the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink (*on our fasting days?*)

34. And he said to them, Can ye (*reasonably*) make the children of the bride-chamber, (*or guests of a marriage feast,*) fast while the bridegroom is with them?

35. But the days will (*shortly*) come, when the bridegroom shall (*by death*) be taken from them, and then shall they fast in those days.

36. And he spake also a parable to them (*relating to the same purpose, saying,*) No man putteth a piece of new garment upon an old (*garment*;) if otherwise, then both the new maketh a (*fresh*) rent, and the piece that was taken out of the new agreeth not with the old:

37. And (*in like manner*) no man putteth new wine into old bottles; else (*or, if so*) the new wine will burst the bottles, and be spilled, and the bottles will perish.

38. But new wine must be put into new bottles, and (*so*) both are preserved. (*Even so my young disciples, taken not from the schools, but from their fishing-trades, must not presently be put to severe tasks, for which they are not yet strong enough, lest they should be discouraged, and fall off from me.*)

39. No man also having drunk old wine, (*which is smooth, grateful to the palate, and agreeable to the stomach,*) straightway desires (*to exchange it for*) new, (*which is harsh to the palate, and by reason of the lee in it offensive to the stomach*;) for he saith, The [g] old is better. (*Even so my raw disciples must not be presently engaged in those austerities of life which may be offensive to them at the first, but by degrees be brought to observe them.*)

ANNO-

ANNOTATIONS on Chap. V.

Ver. 8. [a] Ἔξελθε ἀπ' ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι Κύριε, *Depart from me, for I am a ſinful man, O Lord!*] Not in that famous ſenſe in which the ſinner is joined with *publicans* and *Heathens*, and denotes one who hath caſt off the fear of God, and given up himſelf to wickedneſs; for this his fear was an indication of a religious mind. Moreover, hence it is probable, that St *Peter* had higher apprehenſions of *Chriſt* than of a mere man, ſeeing of old, men were only ſtruck with ſuch a fear from the preſence of the *Divine Majeſty*, or of ſome *angels* delivering their meſſage in his name, *Gen.* 32. 30. *Judg.* 6. 22.—13. 22. *Iſa.* 6. 5.

Ver. 12. [b] Ἐν τῇ μιᾷ τῶν πόλεων, *When he was in one of the cities,*] *i. e.* When he came down from the mount, *Matth.* 8. 2. being about to enter into Capernaum, (*into which he entered after he had healed the leper*, Mark 2. 1.) a leper meets him in the field of that city, the law not admitting ſuch to come into a city; he is therefore here ſaid to be in the city, as being in the field near to it: ſo to be in *Jericho*, Joſh. 5. 13. is to be in the field of *Jericho*, or by *Jericho*; and to ſmite them *begibaon in Gibeon*, Joſh. 10. 10. is to do it in the fields of *Gibeon*. This leper came to him πεσὼν ἐπὶ πρόσωπον, *bowing down with his face to the earth*, ſaith *Luke* here, προσκυνῶν, *worſhipping*, Matth. 8. 2. γονυπετῶν, *bending his knees*, Mark 1. 40. So *Luke* 8. 41. *Jairus* came to him, πεσὼν παρὰ πόδας, *falling down at his feet*, προσκυνῶν. Matth. 9. 18.

Ver. 13. [c] Ἥψατο αὐτοῦ, *he touched him;*] to ſhew, that he, being a *prophet*, was not obliged to obſerve the punctilios of the ceremonial law.

Ver. 14. See additions, N°. 8.

Ver. 17. [d] Καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς, *And the power of the Lord was preſent to heal them,*] who came to be healed of their infirmities, *v.* 15. not the *Phariſees* and *lawyers*, who had no faith to be healed, and perhaps no need of it; it being a known rule that pronouns often do refer, not to the immediate precedent, but the remoter noun. So *Matth.* 11. 1. *he taught* ἐν ταῖς πόλεσιν αὐτῶν, not in the cities of his *diſciples*, for they had none, but of the *Jews*. So *Pſal.* 99. 8. *Thou anſwereſt them*, Moſes and Aaron, *ver.* 6. and *tookeſt vengeance on their inventions*, i. e. the inventions of the people. See *Matth.* 12. 9. *Acts* 15. 11. See *Glaſſ. de pronom.* l. 3. *tr.* 2. *can.* 10.

Ver. 27. [e] Τελώνην ὀνόματι Λευὶν, *A publican named Levi.*] That this *Levi* was not the ſame with *Matthew*, mentioned *Matth.* 9. 9 *Grotius*, and thoſe who follow him, conceive: 1. Becauſe *Matthew* never calls him *Levi*, nor doth *Mark*, chap. 2. 14. or *Luke* ever call *Levi Matthew*. To which argument (a) St *Jerom* anſwers, that *Matthew*, out of modeſty, and in remembrance of his former life, ſtiles himſelf *Matthew the publican*, chap. 10. 3. but *Mark* and *Luke* never call him *the publican*, but mention his more honourable name, ne antiquæ converſationis recordantes, *leſt they ſhould ſeem to reproach him by remembring his former converſation*; it is enough that St *Mark* calls his *Levi the ſon of Alpheus*, as *Matthew* is in church hiſtory ſaid to be the *ſon of Alpheus*. As therefore *Saul*, after his converſion, is almoſt always called *Paul*, ſo might *Matthew the publican*, by theſe two *evangeliſts*, be called *Levi*. 2. He adds, that *Heracleon*, who was near to the *apoſtles* time, reckons *Matthew*, and *Philip*, and *Thomas*, and *Levi*, among them who had no occaſion to own *Chriſt* before *princes*, or ſuffer *martyrdom* on that account, as (b) *Clemens* of *Alexandria* teſtifies. I anſwer, There is no regard to be had to this *Valentinian heretic*, eſpecially when he contradicts the opinion of all the *antients*, in ſaying that *Matthew*, and *Philip*, and *Thomas* did not ſuffer *martyrdom* See Dr *Cave* in the life of *Matthew*, p. 134. of *Philip*, p. 125. of St *Thomas*, p. 139. Againſt him we oppoſe the *apoſtolical conſtitutions*, introducing him ſpeaking thus, ἐγὼ Ματθαῖος ὁ καὶ Λευὶς, *I Matthew, named alſo Levi*; the teſtimonies of St *Jerom* and *Sophronius*, in voce Matthæus, and others of the *antients*. See *Cotelerius in conſtit. apoſt.* p. 315. 3. He adds, that when *Celſus* objected that our Lord gathered *publicans*, (c) *Origen* confeſſes that *Matthew* was a *publican*, but he denies that *Levi* was ſo. To this it is anſwered, that the ſame *Origen*, in his preface to the *epiſtle* to the *Romans*, and in the place cited in the *catena* on St *Matthew*, ſays expreſly, that he whom St *Matthew* ſtiles by the name of *Matthew the publican, is by St Luke called Levi.* See another anſwer in *Cotelerius*, ibid. In a word; ſure it muſt be in vain to object againſt an hiſtory in *Mark* and *Luke*, where he is called *Levi*, ſo exactly agreeing with that in St *Matthew*, where he is called *Matthew*, that not a circumſtantial difference can be diſcerned; inſomuch, that even Mr *Cl.* who, in his *annotations*, quarrels with Dr *Hammond* for following an opinion confuted by *Gretius*, in his *harmony*, is himſelf forced to do what he corrects Dr *Hammond*

(a) In Matth. 9. 9. (b) Strom. 4. p. 501. D. 502. (c) Lib. 1 contr. Celſum. *p.* 48.

mand for doing. His words are these, *vidit publicanum cui nomen erat Levi, seu Matthæus.* Moreover, that this *Levi* being called, instantly left all, and followed *Christ*, both *Mark* and *Luke* attest. Now this is the note of an *apostle*, Matth. 19. 27. See also *examen var. lect. Millii, in Matth.* 10. 3.

Ver. 30. [f] Ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, *Their scribes and Pharisees murmured, saying,* διὰ τί, *why eateth?*] *i. e.* the *scribes* and *Pharisees*, not the guests that sat down μετ' αὐτῶν, *with them*, v. 29. (for then they must themselves have been guilty of the same crime for which they murmured against *Christ*,) but the *scribes of the Jews*; for what is here, *their scribes*, is absolutely, *Mark* 2. 16. *the scribes*. So *in their cities*, Matth. 11. 1. is *in the cities*, not of *Christ*'s disciples, but of the *Jews*; and he entered εἰς συναγωγὴν αὐτῶν, *into a synagogue of theirs*, chap. 12. 9. *i. e.* not into a *synagogue* of the *Pharisees*, to whom he spake, *ver.* 2. but of the *Jews*. *Schmidius* also here observes, that διὰ τί here, is as much as, *by what privilege?* for εἰς τί and ἵνα τί, denote the final cause, but διὰ τί the antecedent reason

Ver. 39. [g] Ὁ παλαιὸς χρηστότερός ἐστι, *For he saith, The old is better.*] So *Cicero* de amicitiis, veterrimæ quæque, ut ea vina quæ vetustatem ferunt, esse debent suavissimæ, *old friendships, as old wines, are to be deemed the sweetest.*

Ver. 36. See additions, N°. 9.

CHAP. VI.

1. AND it came to pass on the [a] second sabbath after the first, (Gr. *on the first sabbath after the second day of the feast of unleavened bread,*) that he (*Christ*) went through the corn fields, and his disciples plucked the ears of corn, and did eat (*of them,*) rubbing them in their hands.

2. And certain of the Pharisees said to them, Why do ye that which (*it*) is not lawful to do on the sabbath days?

3. And Jesus answering them, said, Have ye not read so much as this, (*which is a case parallel to that of my disciples*, viz.) what David did, when himself was an hungred, and they that were with him;

4. How he went into the house of God, and did take, and eat the shew-bread, and gave also to them that were with him, which (*bread by the letter of the law*) it is not lawful to eat, but for the priests alone?

5. And (*moreover*) he said to them, that the Son of man is Lord also of the sabbath, (i. e. *he who came to save mens lives must have power, in such cases as concern the good and welfare of men, to dispense with the strict rest required by the law of the sabbath.*)

6. And it came to pass also on another sabbath, that he entred into a synagogue, and taught; and there was a man whose right hand was withered:

7. And the scribes and Pharisees, (*having asked him whether it were lawful to heal on the sabbath day*, Matth. 12. 10.) watched him, whether he would heal on the sabbath day, that (*if he did so*) they might find an accusation against him, (*as one who kept not the sabbath day*, John 9. 16.)

8. But he knew their thoughts, (*or reasonings*;) and said to the man who had the withered hand, Rise up, and stand forth in the midst (*of the synagogue*;) and he arose and stood forth.

9. Then said Jesus to them, I will (*also*) ask you one thing, (*viz.*) Is it lawful on the sabbath days to do good, or to do evil, to save life, or to destroy it?

10. And looking round about upon them all, (*and receiving no answer from any of them,*) he said to the man, Stretch forth thy hand; and he did so, and his hand was restored whole as the other.

11. And they were filled with madness, and communed one with another what they might do to Jesus, (i. e. *how they might destroy or punish him with death, for violating the sabbath*, Matth. 9. 14.)

12. And it came to pass in those days, that he went out to a mountain to pray, and continued all night in [b] prayer to God, (Gr. ἐν τῇ προσευχῇ τοῦ Θεοῦ, *in God's house of prayer, or in a synagogue dedicated to his service.*)

13. And when it was day, he called to him his disciples, and (*out*) of them he chose twelve (*to be his constant attendants, and witnesses of his actions*, John 15. 27.) whom also he named apostles, (i. e. *persons whom he would send to preach in his name to the Jews first, and after to the Gentiles*:)

14. (*Viz.*) Simon whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

16. And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17. And he came down with them, and stood in the plain, and (*with him were*) the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast

of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes;

18. And they that were vexed with unclean ſpirits, and they were healed.

19. And the whole multitude (*of them who came to be healed*) ſought to touch him; for there went virtue out of him, and healed them all (*who thus touched him.*)

20. And he lifted up his eyes on his diſciples, and ſaid, [c] Bleſſed be ye (*who are*) poor (*in ſpirit,*) for yours is the kingdom of God.

21. Bleſſed are ye that hunger now (*after righteouſneſs,*) for ye ſhall be filled: bleſſed are ye that weep now (*with that godly ſorrow which works repentance,*) for ye ſhall (*find that comfort which will make you*) laugh.

22. Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you from their company, and ſhall reproach you, and ſhall caſt out your name as evil (*doers,*) for the Son of mans ſake; (i. e. *for the ſake of the Meſſiah, ſtiled by Daniel, the Son of man,* Dan. 7. 14.) *3 v.*

23. Rejoyce ye in that day, and leap for joy, for behold your reward is great in heaven; (*your caſe being like in this to thoſe holy prophets, who are now in heaven*;) for in the like manner did their fathers to the prophets.

24. But wo to you that are rich, (*and by thoſe riches are indiſpoſed to follow me,*) for you have received your conſolation (*in this life.*)

25. Wo to you that are full, (*and therefore do not hunger after righteouſneſs,*) for ye ſhall hunger: wo to you that laugh now, (*when you are called to repentance, to fit you to receive the goſpel,*) for ye ſhall mourn and weep, (*when you find yourſelves excluded from the kingdom of God,* Matth. 8. 12.)

26. Wo to you when [d] all (*the*) men (*of the world*) ſpeak well of you, (*this being a ſign that you imitate thoſe falſe prophets who ſpake things pleaſing to the people*;) for ſo did their fathers to the falſe prophets.

27. But I ſay to you that hear (*me,*) Love your enemies, do good to them that hate you;

28. Bleſs them that curſe you, and pray for them that deſpitefully uſe you:

29. And to him that ſmiteth thee (*with his palm*) on the one cheek, offer (i. e. *permit*) alſo the other (*to be ſmitten*;) and him that taketh away thy cloke, forbid not to take thy coat alſo, (*rather than contend by force, or before the magiſtrate, about ſupportable injuries.*)

30. Give to every (*indigent*) man that asketh of thee (*what he wants, and thou canſt ſpare*;) and of him [e] that taketh away thy goods, ask them not again, (*in a judiciary manner; ſee note on* Matth. 5. 42. *or urge not the reſtoring them to the detriment of charity, or ſo as to quarrel, or ſhew a contentious ſpirit about them.*)

31. And as ye would that men ſhould do to you, (*in equal circumſtances,*) do ye alſo to them likewiſe.

32. For if [f] ye love them (*only*) that love you, what thank have ye? (i. e. *what reward can ye expect for that which even the worſt of men will do?* ver. 35.) for ſinners alſo love thoſe that love them.

33. And if ye do good to them (*only*) which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34. And if ye lend to them (*only*) of whom ye hope to receive (*what ye lend,*) what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35. But love ye your enemies, and do good, and [g] lend, (*though*) hoping for nothing again; and your reward (*in heaven*) ſhall be great, and ye ſhall (*ſhew yourſelves to*) be the children of the Higheſt (*God*;) for he is kind to the unthankful, and to the evil.

36. Be ye therefore merciful as your Father alſo is merciful.

37. Judge not (*unneceſſarily,*) and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; forgive (*others their treſpaſſes,*) and ye ſhall be forgiven (*yours.*)

38. Give, and it ſhall be given to you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall [h] men give (*by God's diſpoſal, or δώσει, ſhall be given, ſee the note,*) into your boſom; for with the ſame (*liberal*) meaſure that ye mete withal, it ſhall be meaſured to you (*by God*) again, (2 *Cor.* 9. 6, 8, 10.)

[*To this ſermon of Chriſt the evangeliſt here adds other things ſpoken by Chriſt at other times, but tending to engage men to obſerve theſe precepts, or to take off their exceptions againſt them.*]

39. And (*firſt againſt the Phariſees, who being covetous derided theſe charitable doctrines,* Luke 16. 14.) he ſpake a parable to them (*that heard him, ſaying,*) Can the blind (*Phariſees*) lead the blind (*in the right way? if they commit themſelves to their conduct,*) ſhall they not both fall into the ditch?

40. (*And to remove that fear of poverty, reproach, and injuries, to which this practice might ſubject his followers, he ſaid,*) The diſciple is not (*to expect to be*) above his maſter; but every one that [i] is perfect, (i. e. *fully inſtructed in theſe rules,*) ſhall (*will*) be as his maſter, (i. e. *conformed to him in theſe things; ſee* Matth. 10. 25.)

41. And (*as for his command, not to judge others when we ourſelves are greater criminals, his queſtion upon*

upon that occasion was,) Why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42. Either (*Or*) how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam which is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly (*how*) to pull out the mote that is in thy brothers eye.

43. For (*then only wilt thou be fit to direct others well, both by example and by words, when thou art good thyself, seeing*) a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit:

44. For every tree is known by his own fruit; for of thorns men do not gather figs, nor of (*or from*) a bramble bush gather they grapes.

45. (*And in like manner,*) A good man out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of (*from*) the abundance of his heart his mouth speaketh.

46. And (*he said moreover,*) why (*to what purpose*) call ye me Lord, Lord, (i. e. *profess yourselves my disciples,*) and (*yet*) do not the things that I say (*ye ought to do?*)

47. (*For*) Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like.

48. He is like a man who built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and (*yet*) could not shake it; for it was founded upon a rock.

49. But he which heareth (*my words,*) and doth (*them*) not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

ANNOTATIONS on Chap. VI.

Ver. 1. [a] Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ, *It came to pass in the second sabbath after the first.*] This should have been rendered, *in the first sabbath after the second day of the passover;* for after the first day of the passover, which was a sabbath, *Exod.* 12. 16. ἀπὸ τῆ ἐπαύριον τῆ σαββάτων, from the morrow after the sabbath, (that is, saith *Josephus,* τῆ δευτέρᾳ ἀζύμων ἡμέρᾳ, from the second day of unleavened bread, that is, the sixteenth of the month, *antiq.* l. 3. c. 10.) ye shall count unto you seven sabbaths complete, *Lev.* 23. 15. reckoning that day for the first of the first week, which was therefore called δευτεόπρωτον, the first sabbath from this second day of unleavened bread; the second was called δευτερόδευτερον, the second sabbath from that day, and the third δευτερότριτον, the third sabbath from that second day; and so on till they came to the seventh sabbath from that day, *i. e.* to the 49th day, which was the day of *pentecost.* The mention of the seven sabbaths to be numbered with relation to this second day, answers all that *Grotius* objects against this exposition. See *Petavius* on *Epiphan. hær.* 30. *n.* 32. where *Epiphanius* expressly says, our Lord's disciples did this τῷ σαββάτῳ τῷ μετὰ τὴν ἡμέραν τῶν ἀζύμων, *on the sabbath following the day of unleavened bread;* which, if understood of the second day, is truth. And if *pentecost* was called *the feast of harvest,* Exod. 23. 16. (as *Bochart, Hieroz.* part 1. l. 3. c. 13. *Nicholas Fuller,* miscel. *l.* 3. *c.* 11. Mr *Mede,* disc. 46. *p.* 355, Dr *Lightfoot* and the *Jews* say; (*see* Temple serv. *c.* 14. § 4.) because then their *barley* and *wheat-harvest* was gathered in, this feast could not be *pentecost,* as *Grotius* conjectures, because then the corn must be gathered in; and therefore could not be plucked by Christ's disciples in the field.

Ver. 12. [b] Ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ, *And he continued all night in prayer to God,*] or in a house of prayer of God, or in a synagogue dedicated to the service of God. For, as *the mountain of God,* Exod. 3. 1.—4. 27. *the bread of God,* Lev. 21. 17. *the lamp of God,* 1 Sam. 3. 3. *the vessels of God,* 1 Chron. 22. 19. *the altar of God,* Psal. 43. 4. *the sacrifices of God,* Psal. 51. 17. *the gifts of God,* Luke 21. 4. *the ministers of God,* 2 Cor. 6. 4. *the tabernacle of God,* 2 Chron. 1. 3. *the temple of God,* Matth. 21. 12. and *the synagogues of God,* Psal. 74. 8. are all things consecrated or appropriated to God's service; so προσευχὴ τοῦ Θεοῦ, must in all reason be an house of prayer to God: whence it is called τόπος προσευχῆς, *a place of prayer,* 1 Maccab. 3. 46. And so the word προσευχὴ is certainly used, *Acts* 16. 13. and by (a) *Philo,* in his oration against *Flaccus,* where he complains, that αἱ προσευχαὶ, *their houses for prayer were pulled down,* and there was no place left in which they might worship God, or pray for *Cæsar;* and by (b) *Josephus,* who says, the multitude was gathered, εἰς τὴν προσευχὴν, *into the house of prayer;* and so (c) *Juvenal* speaks of the

(a) P. 752. F. 760. E. (b) De vita sua, p. 1010. C. E. (c) Sat. 3. v. 215.

the mendicant *Jew*, Ede ubi consistas, in qua te quæro proseucha? *In what house of prayer may I find thee begging*, or asking alms?

Ver. 20,——26. [c] Μακάριοι οἱ πτωχοὶ, *Blessed are the poor, the hungry, the mourners, for the Son of man's sake.*] Here being but four of the eight beatitudes mentioned *Matth.* 5. and not one of these being delivered in the same words which are there used; as it is certain this must be another sermon than that on the mount, and spoken to other *auditors*, so is it only probable, not necessary, that they should bear the same sense. However, it seems necessary, that what is here added to the last clause should agree to them all, Blessed are they who patiently suffer poverty and hunger, grief and persecution, for the sake of Christ, that they may obtain that kingdom, and that reward in heaven, he hath promised to his faithful servants; or, that the poor should be the poor in spirit; the hungry, those that hunger after righteousness; and the mourners, those that sorrow to repentance after a godly manner, 2 *Cor.* 7. 9. for to those that are otherwise poor and hungry, and upon other accounts, these blessings cannot always belong. And the opposite woes, which seem to favour the first interpretation of these four beatitudes, must be restrained to them who, by the love of riches, pleasures, and plentiful provisions, are kept from preparing themselves by repentance for, and so from entering into, Christ's kingdom, or chusing that narrow and afflictive way which leadeth unto life eternal; for even here the very *Christian* sufferer is to rejoice, and leap for joy; and the rich man, who is ready, when Christ calleth, to leave all, and follow him, who is rich in good works, ready to give, and willing to distribute, layeth up for himself a good foundation against the time to come, 1 *Tim.* 6. 19.

Ver. 26. [d] Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, *Wo unto you when all men speak well of you: for so did your fathers to the false prophets:*] for he that will be pleasing to all, must speak things grateful to all, and do what they like. Now, that cannot be good which is grateful to bad men. Thus the *false prophets*, whom the *Jews* commended, spake to them *smooth things*, Isa. 30. 10. they *prophesied lies*, because *the people loved to have it so*; they *prophesied of peace, when war was at hand*, Jer. 6. 14.—8. 11.—14. 13. Ezek. 13. 10, 16. Zach. 10. 2. they *strengthened the hand of evil doers*, Jer. 23. 14. *and daubed with untempered mortar*, Ezek. 30. 10, 11. See *examen Millii*.

Ver. 30. [e] *From him that taketh away what is thine,* μὴ ἀπαίτει, *ask it not again;*] *i. e.* If any man will not ask, but without asking will take away or detain from thee what is thine, ask it not again, either in a judiciary manner, (see note on *Matth.* 5. 40, 42.) or urge not the restoring of it to the detriment of charity or mercy. They who would interpret these words thus, *From him that receiveth any loan from thee, exact no usury*, put a double force upon the words: for, 1. Our *Saviour* doth not here say, as he doth *Matth.* 5. 42. τὸν θέλοντα ἀπὸ σου δανείσασθαι, *From him that would borrow from thee, turn not thou away*; *but* ἀπὸ τοῦ αἴροντος τὰ σά, *from him that will take up, or take away that which is thine, ask it not again.* Now, he that is willing to borrow of me, owns that which he would borrow to be mine, and so cannot be willing, at the same time, to take away what is mine. 2. Whereas they render the word ἀπαιτεῖν, *to exact usury*, and, for this sense, appeal to the use of it in *Nehemiah*; it is evident, that there it hath no such sense, but plainly relates to their unjust exactions of debts and services of their brethren, against the law, requiring them to remit those debts and services every seventh year, saying, *Every seventh year thou shalt make a release*; *and this is the manner of the release*; *Every creditor that lendeth any thing to his neighbour,* (Gr. πᾶν χρέος ἴδιον ὃ ὀφείλει σοὶ ὁ πλησίον, *every debt of thine thy neighbour oweth thee,*) *thou shalt release*; *and of thy brother,* οὐκ ἀπαιτήσεις, *thou shalt not exact it*; *of a foreigner* ἀπαιτήσεις, *thou mayest exact it, but to thy brother thou shalt remit thy debt,* Deut. 15, 1, 2, 3. and so for services, *Ex.* 21. 2. *Jer.* 34. 14. Accordingly, saith *Nehemiah*, let us remit the seventh year, וּמשא כל יד ἐγὼ ἀπαίτησιν πάσης χειρός, *and the exaction of every debt.* So *Deut.* 15. 2. כל משה ידו, πᾶν χρέος ἴδιον, *All thy own debt thou shalt remit.* When, therefore, he saith, *chap.* 5. 10. *Let us remit, I pray you,* τὴν ἀπαίτησιν ταύτην, *this exaction*, he must refer to the same debt; and when he says, *ver.* 7. ἀπαιτήσει *Should a man exact of his brother,* ἃ ὑμεῖς ἀπαιτεῖτε, *the things which ye exact?* he plainly refers to the sin taxed in the *Jews* by *Jeremy*, chap. 34. of demanding service of them again after these years of release were expired. So also *Ecclus.* 20. 14, 15. *The gift of a fool will do thee no good,* σήμερον δανεῖ, καὶ αὔριον ἀπαιτήσει, *he will lend to day, and ask it again to morrow.* And, *lastly*, If the first words referred to *Matth.* 5. 42. μὴ ἀπαιτεῖν here, must be the same with μὴ ἀποστρέφειν there, that sure hath no relation to usury.

Ver. 32. [f] Ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις. *If ye love them that love you, what thank have ye? for sinners also love those that love them.*] Here, saith *Theophylact*, if you only love them that love you, you are not only like to *sinners* and *Heathens*; but if you love those that do evil to you, you are like to God; Ποῖον οὖν θέλετε ὑμεῖς ἵνα

τῶν ἁμαρτωλῶν, ἢ τῶν Θεῶν; *Which therefore ſhould you chuſe, to be; like ſinners, or like God?*

Ver. 35. [e] Καὶ δανείζητε, μηδὲν ἀπελπίζοντες, *and lend, hoping for nothing again.*] They who render theſe words, *making no man to deſpair*, put a double force upon the words; 1. Reading μηδένα, *no man*, for μηδέν, *nothing*; and, 2. Interpreting ἀπελπίζειν, *to make to deſpair*; of which ſenſe they afford no inſtance. They who render them, *diſtruſting nothing*, i. e. not fearing leſt thou ſhouldſt be reduced to poverty by this charity, give a ſenſe alien from the text: for when they ſay, *the Heathens give and lend, knowing that they may want themſelves*, this they add of their own to the words of Chriſt, who ſays, *they lend*, ἵνα ἀπολάβωσι τὰ ἴσα, *that they may receive as much again*; and they reject that ſenſe the text doth manifeſtly require; for ſo run the preceding words, *If ye lend to thoſe* παρ' ὧν ἐλπίζετε ἀπολαβεῖν, *from whom you hope to receive again* what you lend, *what thank have you? for, do not ſinners lend to ſinners to receive, or that they may receive what they lend again?* But lend not you on ſo mean account, but even when you hope to receive nothing back from them you lend to. And whereas we are told, that the word ἀπελπίζω bears no ſuch ſenſe; I hope the credit of *Stephanus*, who ſays the word is rightly rendered by the Vulgar, *nihil inde ſperantes*, and of *Caſaubon*, who ſaith, ἀπελπίζει is ἀπὸ τῶν πράγματός τι ἐλπίζειν, *to hope for ſomething from a perſon, or matter*, may be ſufficient to ſupport the credit of our tranſlation; eſpecially when we read in the life of *Solon*, that he made no law againſt parricides, διὰ τὸ ἀπελπίσαι, *becauſe he did not expect* that ſuch a crime would be committed, *Diog. Laert.* l. 1. p. 17. ſee additions, N°. 10. But, 2*dly*, Where it is rendered by them, *to deſpair*, or *to be deſperate*, the ſenſe is ſtill the ſame, *viz.* to be μηδὲν ἀπελπίζοντες, *hoping for nothing from men*, and therefore repairing to God. This is the plain ſenſe of it, *Iſa.* 29. 19. *Judg.* 9. 12. *Eſth.* 14. 19. So *Eccluſ.* 22. 21.—27. 21. μὴ ἀπελπίζῃς is, *Be not without hope of reconciliation with thy friend*; and why then may not the words here ſignify, *being without hope of receiving any thing again from him you lend to?* So that it is not to be doubted that theſe words are well rendered by (d) *Chryſoſtom*, Παρὰ τούτων ὧν οὐ προσδοκῶμεν ἀπολαμβάνειν, *From whom you expect not to receive.*

Ver. 38. [h] Δώσουσι,] imperſonaliter interpretandum, *is to be rendered impersonally*, ſaith *Grotius*. See note on *chap.* 16. 9.

Ver. 40. [i] Κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ, *But every one that is perfect, ſhall* (will) *be as his maſter.*] Καταρτίζεσθαι is to be perfect in any thing, *Matth.* 21. 16. 2 *Cor.* 13. 9, 11. *Heb.* 13. 21. 1 *Pet.* 5. 10. The ſenſe, therefore, of theſe words, may be this, The diſciple that perfectly underſtands the rules, and ſees the example of his maſter, will think it is his buſineſs to tread exactly in his ſteps, to do and ſuffer, upon like occaſions, as his maſter did, and ſo he will be like his maſter.

CHAP. VII.

NOW when he had ended all his ſayings in the audience of the people, he entered into Capernaum:

2. And a certain centurions ſervant, who was dear to him, was ſick, and ready to die, (*or near death:*)

3. And when he (*the centurion*) heard (*the fame*) of Jeſus, he [a] ſent to him (*ſome of*) the elders of the Jews, beſeeching him (*by them*) that he would come, and heal his ſervant.

4. And when they came to Jeſus, they beſought him inſtantly, (*or earneſtly,*) ſaying, That he was worthy for whom he ſhould do this, (i. e. *he well deſerved this kindneſs*;)

5. For he loveth our nation (*and religion,*) and (*as an indication of this*) he hath built us a ſynagogue.

6. Then Jeſus went with them; and when he was now not far from the houſe, the centurion ſent (*other*) friends to him, ſaying to him, Lord, trouble not thyſelf (*to come to me,*) for I am not worthy that thou ſhouldſt enter under my roof:

7. Wherefore, neither thought I myſelf worthy to come to thee; but ſay in a word (*thy pleaſure,*) and (*I believe*) my ſervant ſhall be healed:

8. For I alſo am a man ſet under authority, having under me ſoldiers: and I ſay to one, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it. (*How much more then canſt thou, who haſt all power in heaven and earth, command one of the miniſtring ſpirits to come and heal my ſervant?*)

9. When Jeſus heard theſe things he marvelled at him, and turned him (*ſelf*) about, and ſaid to the people that followed him, I ſay to you, I have not

(d) In Matth. 5. 42.

not found ſo great faith, no not in Iſrael; (*and upon this faith, he told them that were ſent, it ſhould be as he believed*, Matth. 8. 13.)

10. And they who were ſent, returning to the houſe, found the ſervant whole that had been ſick;

11. And it came to paſs the day after, that he went into a city called Naim; and many of his diſciples went with him, and much people:

12. Now when he came nigh to the gate of the city, behold there was a dead man carried out, (*who was*) the only ſon of his mother, and ſhe was a widow, (*and ſo, by the loſs of this ſon, left deſtitute,*) and much people of the city was with her, (*to attend the funeral.*)

13. And when the Lord ſaw her, he had compaſſion on her, and ſaid to her, Weep not.

14. And (*then*) he came and touched the bier, and they that bare him ſtood ſtill; and he ſaid, Young man, [b] I ſay to thee, Ariſe:

15. And (*at that word*) he that was dead, ſat up, and began to ſpeak; and he delivered him to his mother:

16. And there came a fear on (*them*) all, and they glorified God, ſaying, That a great Prophet is riſen up among us, and that God had viſited his people, (*by ſending to them the promiſed Meſſias.*)

17. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18. And the diſciples of John ſhewed him of all theſe things.

19. And John calling to him two of his diſciples, [c] ſent them to Jeſus, ſaying, (*in the name of their maſter, who ſent them for their own ſatisfaction,*) Art thou he that ſhould come, (*the Meſſiah,*) or look we for another?

20. When (*therefore*) the men were come to him, they ſaid, John (*the*) baptiſt hath ſent us to thee, ſaying, (*or to ſay,*) Art thou he that ſhould come, or look we for (*are we to expect*) another?

21. And in that ſame hour he cured many of their infirmities, and plagues, and of evil ſpirits; and to many that were blind, he gave ſight, (*according to the prophecy of Iſaiah concerning him.* See the note on *Matth.* 11. 5.)

22. Then Jeſus anſwering, ſaid to them, Go your way, and tell John what things ye have ſeen and heard; how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached.

23. And bleſſed is he whoſoever ſhall not be offended in me; (i. e. *who ſhall not fall off from me by reaſon of the afflictions he may ſuffer, as John doth, or by reaſon of my mean circumſtances in this preſent world.*)

24. And when the meſſengers of John were departed, he began to ſpeak to the people concerning John, (*ſaying,*) What went ye out into the wilderneſs to ſee? (*was it*) a reed ſhaken with the wind? (*a man wavering in his doctrine or teſtimony?*)

25. But what went ye out for to ſee? a man clothed in ſoft raiment, (*a courtier and a paraſite?*) Behold, they that are gorgeouſly apparelled, and live delicately, are in kings courts.

26. But what went ye out for to ſee? (*was it*) a prophet? yea, I ſay to you, and (*one that is*) much more than a (*n ordinary*) prophet?

27. (*For*) This is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28. (*More, I ſay, than an ordinary prophet:*) For I ſay to you, Among thoſe that are born of women, there is not a greater prophet than John the baptiſt; but (*yet*) he that is (*the*) [cc] leaſt (*prophet*) in the kingdom of God, is greater than he.

29. And all the people that heard him, and the publicans, juſtified God, (i. e. *approved the wiſdom and juſtice of his counſel, in calling them by the baptiſt to repentance,*) being baptized with the baptiſm of John.

30. But the [d] Phariſees and lawyers rejected the counſel of God againſt (*towards*) themſelves, being not baptized of him, (*as being confident they were righteous,* Luke 18. 9. *and ſo needed no repentance.*)

31. And the Lord ſaid, Whereunto ſhall I liken the men of this generation? and to what are they like?

32. They are like to children ſitting in the market place, and calling one to another, and ſaying, We have piped to you, (*as at a feſtival,*) and ye have not danced; we have mourned to you, (*as they do at funeral ſolemnities,*) and ye have not wept; (i. e. *you have neither complied with us when we called you to mirth or ſadneſs.*)

33. For John the baptiſt came neither eating bread, nor drinking wine; (*his meat being only locuſts, and his drink water;*) and ye ſay (*of him,*) He hath a devil, (*or is a melancholy, frantic perſon.*)

34. The Son of man is come eating and drinking, (*in the uſual manner;*) and ye ſay (*of him,*) Behold, (*he is*) a gluttonous man, and a winebibber, a friend of publicans and ſinners.

35. But wiſdom is [e] juſtified, (i. e. *approved*) of all her children, (i. e. *of all true lovers of wiſdom.*)

36. And (*or Then*) one of the Phariſees deſired him,

him, that he would eat with him; and (*thereupon*) he went into the Pharisees house, and sat down to meat:

37. And behold, a woman in the city, which was (*formerly*) a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabaster box of ointment;

38. And stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment.

39. Now when the Pharisee, which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known, who, and what manner of woman this is that toucheth him, for she is a sinner, (*and so by touching must defile him.*)

40. And Jesus answering (*to his thoughts,*) said to him, Simon, I have somewhat to say to thee; and he saith, Master, say on.

41. (*Jesus then began his discourse thus;*) There was a certain creditor which had two debtors, the one owed (*him*) five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both: tell me therefore, which of them will love him most?

43. Simon answered, and said, I suppose, he to whom he forgave most. And he said to him, Thou hast rightly judged.

44. And he turned to the woman, and said to Simon, Seest thou this woman? (*When*) I entred into thy house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head:

45. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet:

46. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

47. [f] Wherefore I say to thee, (*This is a testimony,*) that her sins, which are many, are forgiven; for she (*hath*) loved much: but to whom little is forgiven, the same loveth little.

48. And (*then*) he said to her, Thy sins are forgiven.

49. And they that sat at meat with him, began to say within themselves, Who is this (*man,*) that (*he*) forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee (*from the punishment of the past sins;*) go in peace.

ANNOTATIONS on Chap. VII.

Ver. 3. [a] Ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, *He sent to him the elders of the Jews*:] And *ver.* 6. *the centurion sent to him friends*; by *Matthew* 8. 5. the *centurion came to him*, and *ver.* 8. *the centurion said to him.* To reconcile this difference. Note,

1*st*, That St *Luke* relating this story more largely than St *Matthew* doth, and with this signal circumstance said by his messengers, *I thought not myself worthy to come unto thee*, ver. 7. these circumstances must be as they are related by St *Luke*. Note,

2*dly*, That it being a rule among the *Jews*, that apostolus cujusque est quisque, *the disciple*, messenger or proxy *of any man is as himself*; and among the *Civilians*, quod facimus per alium, id ipsum facere judicamur, *we ourselves are reputed to do that which by another we do*; St *Matthew* might well say, the *Centurion* who sent these elders and friends came to him by them: so *Jethro* comes to *Moses* by a messenger, *Exod.* 18. 6. and *Solomon* speaks to *Hiram* by his servants, 1 *Kings* 5. 7. so *James* and *John* come to *Christ* with a petition presented by their *mother*, Mark 10. 35. compared with *Matth.* 20. 20. *John* the *baptist* speaks to Christ by his disciples, *Matth.* 11. 3. Note,

3*dly*, That though it seems probable, from those words of *Christ* to the *centurion*, *Go thy way, and as thou hast believed, be it done unto thee*, Matth. 8. 13. that when *Christ* was nigh to the house, the *centurion* might come in person to him, yet neither is this necessary: for when *David* sent *messengers* to commune with *Abigail* to take her to wife, she answers as if he had been present, *Behold thy handmaid to be a servant to wash the feet of the servants of my Lord*, 1 Sam. 25. 40, 41.

Ver. 14. [b] Εἶπε, νεανίσκε, σοὶ λέγω, ἐγέρθητι, *Jesus said, Young man, I say unto thee, arise.*] Here *Woltzogenius* owns, that *Christ* spake this by that divine power which he had over inanimate things, as the wind and the sea; est quidem hoc Deo proprium, *this indeed*, saith he, *is proper to God, who calleth things that are not as if they were*, Rom. 4. 17. but God had communicated this power to his Son, by whom he would most perfectly manifest himself to the world. So *Peter* speaks to *Tabitha*, *Tabitha, arise*, Acts 9. 40. as *Christ* to *Lazarus*, *Lazarus, Come forth*, John 11. 43. Now to this I reply,

1. That the instance of St *Peter* saying to *Tabitha*, Arise, doth not lessen the strength of the argument from these words for the divinity of Christ, seeing he doth this only by prayer to and faith

faith in the Lord *Chriſt*; to which he aſcribes all his miracles, doing them in his name or power, and *through faith in his name*, Acts 3. 16. and ſo, in effect, ſaith to her as he did to *Æneas*, ver. 34. *Jeſus Chriſt healeth thee, ariſe*, &c. Chriſt here doth this by his own power, without any prayers, as appears from theſe words, *I ſay to thee, Ariſe*; and he will raiſe all his ſervants from the dead, and *change their vile bodies into the likeneſs of his glorious body, according to the mighty power by which he is able to ſubdue all things to himſelf*, Philip. 3. 21. He prayed, indeed, when he raiſed *Lazarus*; but then even *Woltzogenius* obſerves he could not do this to receive power to raiſe him, becauſe he had this power in himſelf already, *John* 5. 26. and doth there challenge to himſelf to be *the reſurrection and the life*, John 11. 25. but for other reaſons accounted for, *John* 11. 41, 42.

2*dly*, When *Woltzogenius* can prove, that divine virtue, which is proper to God alone, ever was, or ever can be communicated to a creature, or to another, without communication of the Divine Nature, then, and not till then, will he have given a ſatisfactory anſwer to this argument.

Ver. 19. [c] *John ſent, ſaying, Art thou he that ſhould come?*] See the note on *Matth.* 11. 3.

Ver. 28. [c c] *The leaſt in the kingdom of heaven is greater than he.*] See the note on *Matth.* 11. 11.

Ver. 30. [d] Οἱ δὲ φαρισαῖοι καὶ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. *But the Phariſees and lawyers rejected the counſel of God againſt* (Gr. towards) *themſelves, being not baptized of him.*] That ſome of them came to be baptized, we read, *Matth* 3. 7. it therefore muſt be ſaid, either that this is here ſaid of them in general, becauſe it was true of many of them, or that thoſe who came to him, hearing the character he gave of them, refuſed his baptiſm: ſee note on *Matth.* 3. 7. But the chief thing here obſervable is this, that, in rejecting *John*'s baptiſm, they are ſaid to reject the counſel of God towards them; that is, his gracious deſign of calling them by him to that repentance which could alone exempt them from the wrath to come; and, by that refuſal, declared they approved not of God's counſel as juſt and righteous, in calling ſuch unblameable perſons as they were, and ſuch zealots for the law, to repentance, that ſo they might eſcape the ruin threatened by St *John*: for thus *Eleazer*, one of them, ſpeaks, after the deſtruction of the *Jews*, that though all the reſt of the *Jews* periſhed (a) ἡμεῖς δ' ἆρα μόνοι ἠλπίσαμεν περιέσεσθαι ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, *we alone expected to be preſerved, as having not ſinned againſt God, nor been guilty of any fault, and who were teachers to others. Chriſt* tells us they were πεποιθότας ἐν ἑαυτοῖς, *confident in themſelves that they were righteous*, Luke 18. 9. and repreſents them by the elder ſon, ſaying, *I never tranſgreſſed at any time thy commandments*, Luke 15. 29. They therefore judged it an incongruous thing to call ſuch righteous perſons to repentance, and threaten them with ruin who were ſo dear to God: but the *publicans* and common people were conſcious to themſelves of ſins ſufficient to expoſe them to divine judgments; and therefore they approved of this counſel God ſent them by his meſſenger, and declared him righteous, both in calling them to repentance, and threatning his judgments if they did neglect it; and therefore they ſubmitted to this baptiſm of repentance for the remiſſion of ſins, to which God, by the *baptiſt*, called them. That δικαιοῦν is to declare or approve a thing or perſon righteous, ſee *ver.* 35. They whoſe principles will not allow them to believe that God had any ſuch benign deſigns towards ſuch a generation of vipers, ſay, 1. That βουλὴ τοῦ Θεοῦ is not *the counſel*, or the purpoſe, but only the command of God. But, *if*, This phraſe, in ſcripture, never ſignifies a bare command, but always the *decree*, the *purpoſe*, or the *counſel* of God. See *Acts* 2. 23.—4. 28.—13. 36.—20. 27. *Eph.* 1. 11. *Heb.* 6. 17. Nor, 2*dly*, Can it be rationally ſuppoſed that God ſhould give men any virtuous or moral precepts, which he doth not deſign and purpoſe that they ſhould obey. 2*dly*, They add, that εἰς ἑαυτοὺς, *towards them*, is here put for ἐν ἑαυτοῖς, *in themſelves*, and therefore render the text thus, *They deſpiſed in themſelves the counſel of God.* But, (1.) Was it his counſel towards them, or was it not? if not, how could they, by neglecting that which concerned not them, deſpiſe it? if ſo, then is it certain, that the purpoſe and counſel of God towards them was this, That they ſhould repent, and bring forth fruits meet for repentance. (2.) The phraſe, *in themſelves*, is always expreſſed by ἐν ἑαυτοῖς, *chap.* 3. 8.—7. 49.—18. 9. εἰς ἑαυτοὺς occurs but twice elſewhere, *viz.* 1 Peter 4. 8, 10. and then it plainly ſignifies, towards themſelves.

Ver. 35. [e] Καὶ ἐδικαιώθη, *But wiſdom is juſtified of her children.*] See note on *Matth.* 11. 19.

Ver. 37. See additions N° 11.

Ver. 47. [f] Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ, *For which cauſe, I ſay unto thee, her ſins which were many are forgiven, for ſhe loved much.*] *Chriſt* ſaith not, her ſins were forgiven, becauſe ſhe loved much; but this ought to be a token to thee that her ſins, which rendered her unworthy to touch me, have been forgiven; this great love to me being an indication

(a) Apud. Joſeph. de bello Jud. l. 7. p. 990.

dication of her deep sense of God's mercy to her in pardoning her many sins: and this do I the *Prophet*, and the Son of God declare unto her. To this sense lead both the *parable* of the great debtor, to whom the Lord frankly had forgiven all, for he loved much, because much had been forgiven, and the conclusion of it in these words, *he that hath less forgiven, loveth less*. Whence it appears that ὅτι here cannot be causal, or intimate she was forgiven much, because she loved much; the cause assigned of her forgiveness being not her love, but faith, *ver.* 50. but only consequential, denoting the effect or indication of the forgiveness of her many sins. So *Hosea* 9. 15. all their iniquity was in *Gilgal*, ὅτι *therefore there I hated them*; for they did not sin in *Gilgal*, because he hated them there; but he hated them there, because they were offended, *Eccles.* 5. 7. ὅτι σὺ τὸν Θεὸν φοβοῦ, *wherefore fear thou God*. So *John* 14. 17. the world cannot receive the Spirit of truth, ὅτι οὐ θεωρεῖ αὐτὸ, *therefore it sees him not, neither knows him*, but ye know him, ὅτι *therefore he abideth with you*, and *shall be with you*. In one at least of these two paragraphs ὅτι must bear this sense.

CHAP. VIII.

1. AND it came to pass afterwards, that he went through every city and village, preaching, and shewing the glad tidings of the kingdom of God; and the twelve were with him;

2. And certain women which had been healed of evil spirits, and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza, Herods steward, and Susanna, and many others which [a] ministred to him (*necessaries out*) of their substance.

4. And when much people were gathered together, and were come to him out of every city, he spake to them by a parable,

5. (*Saying,*) A sower went out to sow his seed; and as he sowed, some fell by the way-side, and [b] it was trodden down, ~~and~~ the fowls of the air devoured it:

6. And some fell upon a rock, and assoon as it was sprung up, it withered away, because it lacked (*root and*) moisture:

7. And some fell among thorns, and the thorns [c] sprang up with it, and (*overgrowing it,*) choked it:

8. And other (*seed*) fell upon good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, (i. e. *wisdom to discern, and willingness to receive the truth,*) let him hear, (i. e. *embrace it.*)

9. And his disciples asked him, saying, What might (*the meaning of*) this parable be?

10. And he said (*to them,*) To you it is given to know the mysteries of the kingdom of God; but to others (*I speak*) in parables, (*they having shut their eyes, and closed their ears*, Matth. 13. 14.) [d] that seeing they might not see, and hearing they might not understand.

11. Now the (*meaning of the*) parable is this: the seed is the word of God.

12. Those (*seeds sown*) by the way side, are (*emblematically*) they that hear, (*but consider not what they hear*, Matth. 13. 19.) then cometh the devil, (Gr. εἶτα *so that the devil cometh,*) and taketh away the word out of their hearts, lest they should believe, and be saved.

13 They (*who are represented by the seed sown*) on the rock, are they which when they hear, receive the word with joy; and those have no root, (*being persons*) which for a while believe, and (*but*) in time of temptation fall away.

14. And (*by*) that (*seed*) which fell among thorns, are they (*represented,*) who when they have heard (*the word*) go forth (*into the world,*) and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15. But (*by*) that (*seed which fell*) on [e] good ground, are they (*represented,*) who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16. (*And having thus explained this parable, he said, I do not impart this knowledge to you that you may conceal it, but that ye may teach it to others*; *for*) no man when he [f] hath lighted a candle covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter in (*to the house*) may see the light.

17. For nothing is (*said in*) secret (*by me*) that should not be made manifest, neither (*is*) any thing hid that should not be known, and come abroad.

18. Take heed therefore how ye hear: for whosoever hath (*so as to improve it,*) to him shall be given (*more;*) and whosoever (*thus*) hath not, from him shall be taken (*away*) even that which he seemeth to have.

19. Then came to (*see*) him his mother and his brethren; and (*they*) could not come at him for the press:

20. And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21. And he anſwered, and ſaid to them, (*as*) My mother and my brethren are they who hear the word of God, and do it.

22. Now it came to paſs on a certain day, that he went into a ſhip with his diſciples; and he ſaid to them, Let us go over to the other ſide of the lake; and they launched forth.

23. But as they ſailed he fell aſleep, and there came down a ſtorm of wind on the lake, and they were filled with water, and were in jeopardy.

24. And they came to him, and awoke him, ſaying, Maſter, Maſter, we (*are ready to*) periſh: then he aroſe, and rebuked the wind, and the raging of the water, (*ſaying to them, Peace, be ſtill*;) and (*then*) they ceaſed, and there was a calm.

25. And he ſaid to them, Where is your faith? And they being afraid, wondered, ſaying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26. And they arrived at the country of the Gadarens, which is over againſt Galilee.

27. And when he went forth to land, there met him out of the city, a certain man which had (*been poſſeſſed with*) devils (*a*) long time, and (*he*) wore no clothes, neither abode in any houſe, but in the tombs.

28. When he (*the evil ſpirit*) ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou Son of God moſt High? I beſeech thee torment me not; (*this he ſaid fearing he might be puniſhed for what he had done to the man:*)

29. For he (i. e. *Jeſus*) had commanded the unclean ſpirit to come out of the man: for oftentimes it had caught him; and (*though*) he was kept bound with chains, and in fetters, and (*yet*) he brake the bonds, and he was driven of the devil into the wilderneſs.

30. And Jeſus asked (*the unclean ſpirit in*) him, ſaying, What is thy name? And he ſaid, (*It is*) Legion; becauſe many devils were entred into him.

31. And they beſought him, that he would not command them to go out into the deep.

32. And there was there a herd of many ſwine feeding on the mountains, and they beſought him, that he would ſuffer them to enter into them, and he ſuffered them.

33. Then went the devils out of the man, and entered into the ſwine; and the herd ran violently down a ſteep place into the lake, and were choked.

34. And when they that fed them ſaw what was done, they fled (*from the place,*) and went and told in the city, and in the country, (*what was done.*)

35. Then they went out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind; and they were afraid.

36. They alſo which ſaw it, told them by what means he that was poſſeſſed of the devils was healed.

37. Then the whole multitude of the country of the Gadarens round about, beſought him to depart from them; for they were taken with great fear (*of what they might further ſuffer by him*;) and he (*accordingly*) went up into the ſhip, and returned back again.

38. Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39. Return to thy houſe, and ſhew how great things God hath done to (*for*) thee; and he went his way, and publiſhed throughout the whole city, how great things Jeſus had done to him.

40. And it came to paſs, that when Jeſus was returned, the people gladly received him, for they were all waiting for him.

41. And behold, there came a man named Jairus, and he was a ruler of the ſynagogue, and he fell down at Jeſus feet, and beſought him that he would come into his houſe.

42. For he had one only daughter about twelve years of age, and ſhe lay a dying; but as he went, the people thronged (*about*) him.

43. And a woman having an iſſue (*or flux*) of blood twelve years, which had ſpent all her living upon phyſicians, neither could be healed of (i. e. *by*) any (*of them,*)

44. Came behind him, and touched the border of his garment; and immediately her iſſue of blood ſtanched.

45. And Jeſus ſaid, Who touched me? When all (*the reſt*) denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preſs thee, and ſayeſt thou, Who touched me?

46. And Jeſus ſaid, Some body hath touched me (*in order to ſome cure,*) for I perceive that virtue is gone out of me, (*to heal ſome body.*)

47. And when the woman ſaw that ſhe was not hid (*from him,*) ſhe came trembling, and falling down before him, ſhe declared to him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48. And he ſaid to her, Daughter, be of good comfort,

comfort, thy faith hath made thee whole, go in peace.

49. While he yet ſpake, there cometh one from the ruler of the ſynagogues houſe, ſaying to him, Thy daughter is dead, trouble not the Maſter (*any further.*)

50. But when Jeſus heard it, he anſwered him, ſaying, Fear not, believe only, and ſhe ſhall be made whole.

51. And when he came into the houſe, he ſuffered no man to go in (*to her apartment,*) ſave Peter, and James, and John, and the father and mother of the maiden.

52. And all (*preſent*) wept, and bewailed her: but he ſaid, Weep not, (*you ſhall ſoon find*) ſhe is not (*as one*) dead, but (*as one that*) ſleepeth.

53. And they laughed him to ſcorn, knowing that ſhe was dead.

54. And he put them all out (*who were thus weeping,*) and took her by the hand, and called, ſaying, Maid, ariſe;

55. And her [b] ſpirit came again, and ſhe aroſe ſtraightway, and he commanded to give her meat.

56. And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

ANNOTATIONS on Chap. VIII.

Ver. 23. [a] Καὶ γυναῖκες τίνες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν, καὶ ἀσθενειῶν, *And certain women which had been healed of evil ſpirits, and infirmities, miniſtred to him of their ſubſtance.*] This was cuſtomary, ſaith (a) St *Jerom*, among the *Jews*, for women, and eſpecially for widows, to miniſter neceſſaries to their teachers; and his diſciples being with him, and they being not repreſented as of his family or domeſtics, but only as followers of his doctrine, could give no ground for any ill ſuſpicion in this caſe.

Ver. 5. [b] Καὶ κατεπατήθη, *And it was trodden down.*] This is not mentioned by St *Matthew* or *Mark*, and ſeems to ſignify, a great contempt of the divine ſeed, the things which we tread under our feet being accounted vile, and not worthy to be taken up from the ground.

Ver. 7. [c] Καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό, *And the thorns ſpringing up with it, choked it.*] There be two principles of action in man, the fleſh and the ſpirit, or the inward man; from which ariſe different appetites and inclinations: the fleſh produceth an affection to riches, pleaſures, and other allurements of the world, which are here called thorns; the inward man, or mind approving of the laws of God, *Rom.* 7. 22. and perſuading to thoſe things which conduce to the peace, and tranquility, and welfare of the ſoul, is a principle inclining us to virtuous actions; but if we ſuffer theſe thorns to take root in our hearts, and gain our affections, theſe inclinations to virtue will be quickly choked, or bring no fruit to ripeneſs or perfection, which is all one as to be ἄκαρποι, without fruit, as appears from *ver.* 14. compared with *Matth.* 13. 22. *Mark* 4. 19.

Ver. 8. See additions, N°. 12.

Ver. 10. [d] Ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν· *That ſeeing they may not ſee, and hearing they may not underſtand*; Mark 4. 12. *That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt they ſhould be converted, and their ſins ſhould be forgiven them.*] Here, ſay ſome, this is plainly given as the reaſon why our *Saviour* ſpake to them without in parables, *viz.* that they may not perceive, or underſtand, or be converted. But, to take off this pretenſion, it is ſufficient to obſerve, that the words in St *Mark* and *Luke* are only an abbreviation or ſhort hint of what St *Matthew* ſaith was ſpoken by our Lord more fully; for *Chriſt* might ſay what St *Mark* and *Luke* relate, and yet ſay more than they relate, as St *Matthew* doth aſſure us he did; but then St *Matthew* could not have given us his diſcourſe more fully, unleſs our Lord had ſpoken it more fully than it is related by St *Mark* and *Luke*: whence it muſt follow, that the relations of *Mark* and *Luke* muſt be allowed to be deficient, *i. e.* not to contain all that our *Saviour* ſaid on this occaſion, and therefore muſt be filled up, or rendered intire by the addition of the words recorded in St *Matthew*. Since then St *Matthew* doth expreſly tell us, from the mouth of *Chriſt*, *he therefore ſpake to them in parables, becauſe they ſeeing would not ſee, or did not ſee, and hearing did not underſtand*, and that they therefore did not ſee, hear, and underſtand, *becauſe their heart was waxed groſs, and their ears heavy, and they had cloſed their eyes, leſt they ſhould ſee, and hear, and be converted*; it ſeemeth evident, that the words of St *Mark* and *Luke* muſt be filled up or made intire thus; To others (*of the Jews*) ſpeak I in parables, (*becauſe they ſeeing, ſee not, and hearing, do not underſtand; for their hearts are waxed groſs, and their ears heavy, and their eyes have they cloſed,*) that ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt they ſhould be converted. And though doubtleſs this ſad effect of

(a) In Matth. 27 55.

their not hearing and ſeeing, *viz.* leſt they ſhould be converted, was not intended by them; yet, ſince it was the natural iſſue of their ſhutting their eyes againſt the light, it fitly is aſcribed to them; as when the *prophet Hoſea* ſaith, *chap.* 8. 4. *Of their ſilver and gold have they made them idols, that they might be cut off*; and the *prophet Micah*, chap. 6. 16. *For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation.* A like expreſſion to this we find, *Iſa.* 63. 17.; *why haſt thou cauſed us to err from thy ways?* τὶ ἐσκλήρυνας τὰς καρδίας ἡμῶν τοῦ μὴ φοβεῖσθαί σε; *Why haſt thou hardened our hearts that we ſhould not fear thee?* And yet this is the church's prayer, imploring God's mercy, and the removal of his judgments, *viz.* the long oppreſſion of the *Heathens*, which was a temptation to them to depart from him, and to caſt off his fear, and therefore ſhews they were no otherwiſe hardened by God, than as theſe providences were a ſtrong temptation to them to caſt off his ſervice. See additions, N°. 13.

Ver. 15. [e] Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσι, *But that on the good ground, are they who in* (with) *an honeſt and good heart having heard the word, keep it, and bring forth fruit with patience.*] From theſe words it is manifeſt, that ſome good diſpoſitions of heart are requiſite to render the word truly and durably fruitful. Now what this is, ſee note on *Matth.* 13. 23.

Ver. 16. [f] Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν, *No man when he hath lighted a candle, covereth it with a veſſel.*] Of this, and the 17th verſe, ſee *Mark* 4. 22.

Ver. 39. [g] Ὅσα ἐποίησέ σοι ὁ Θεὸς, *Shew how great things God hath done to thee.*] Here, ſaith *Woltzogenius*, *Chriſt* aſcribes this miracle to God, the author of that power by which he did it, *John* 5. 19. whereas, had he been the High God, he ſhould have aſcribed it to himſelf. I anſwer, He doth this as *not ſeeking his own glory, but the glory of him that ſent him*, i. e. as one executing his *propehtic* office in his *Father*'s name, and caſting out devils *by that Spirit* he received from his Father.

Ver. 55. [h] Ἐπέστρεψε τὸ πνεῦμα αὐτῆς, *Her ſpirit returned.*] By adding this, ſaith *Grotius*, St *Luke* ſhews that the ſoul of man is not corporeal, or any thing that periſheth with it, but αὐθυπόστατόν τι, ſomething ſubſiſting of itſelf, which, when the body dies, exiſts elſewhere, as the word ἐπέστρεψε ſhews. But this is not a certain inference from the word: for of *Sampſon* refreſhed with the water that came from the jaw of the aſs, it is ſaid, ἐπέστρεψε τὸ πνεῦμα αὐτοῦ, *his ſpirit returned*, Judg. 15. 19. and the like phraſe we find, *Pſal.* 3. 23. *Lam.* 1. 11, 16, 19. plainly importing the reſtoring a perſon to his vigour. This, therefore, is more ſurely to be gathered from the death of the damſel, *ver.* 53. for ſo *Elijah* ſpeaketh in a like caſe, 1 *Kings* 17. 21. ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου, *Let, I pray thee, the ſoul of this child return unto it.*

CHAP. IX.

1. THEN he called his twelve diſciples together, and gave them power and authority (*through his name*) over all devils, and to cure diſeaſes.

2. And he ſent them to preach the (*coming of the*) kingdom of God, and to heal the ſick.

3. And he ſaid to them, Take nothing (*with you*) for your journey, neither ſtaves, nor ſcrip, neither bread, neither money, neither have two coats apiece; (*for you ſhall want neither proviſions nor protection*, chap 22. 35.)

4. And whatſoever houſe ye enter into, there abide (*while ye continue in that city*,) and (*from*) thence depart (*to another*.)

5. And whoſoever will not receive you (*r words*, Matth. 10. 14.) when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them, (*that ye count them as unclean, and not fit to be converſed with any more.*)

6. And they departed, and went through the towns (*of Judea*,) preaching the goſpel, and healing (*the ſick*) every where.

7. Now Herod the tetrarch heard of all that was done by him; and he was perplexed, becauſe it was ſaid of ſome, that John was then riſen from the dead; (*and ſo his great wickedneſs appeared, in killing a man ſo highly favoured by God:*)

8. And of ſome (*it was ſaid*) that Elias had appeared, (*and ſo that kingdom of the Meſſiah was to be ſet up, which ſhould deſtroy all other kingdoms*, Dan. 2. 44.) and of others, that one of the old prophets was riſen again.

9. And Herod ſaid, John have I beheaded, but (*if he be not riſen again*,) who is this of whom I hear ſuch (*wondrous*) things? and he deſired to ſee him, (*that ſo he might diſcern whether he were the baptiſt or not.*)

10. And the apoſtles, when they were returned, told him all that they had done (*in his name*;) and he took them, and went aſide privately into

a

a desert place, belonging to the city, called Bethsaida, (*that they might rest a little*, Mark 6. 31.)

11. And the people, when they knew it, followed him; and he received them, and spake to them of the kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the twelve, and said to him, Send the multitude away, that they may go into the country, and towns round about, and (*may*) lodge, and get victuals, (*which here they cannot do,*) for we are here in a desert place.

13. But he said to them, Give ye them to eat; and they (*upon enquiry*, Mark 6. 38.) said, We have no more but five loaves, and two (*little*) fishes, (*and what are they among so many? we cannot, therefore, satisfy them,*) except we should go and buy meat for all this people.

14. For they were about five thousand men, (*who were to be fed;*) and he said to his disciples, Make them sit down by fifties in a company.

15. And they did so (*as he commanded,*) and made them all sit down.

16. Then he took the five loaves, and the two fishes, and looking up to heaven, blessed (*God over*) them, and brake (*them,*) and gave (*of them*) to the disciples to set before the multitude.

17. And they did eat, and were all filled; and there were taken up of fragments that remained to them (*that gathered them,*) twelve baskets.

18. And it came to pass, as he [a] was alone (*from the multitude*) praying, his disciples were with him; and (*having ended his prayer,*) he asked them, saying, Whom say the people that I am?

19. They answering, said, (*Some say thou art*) John the baptist; but some say (*thou art*) Elias; and others say, that one of the old prophets is risen again.

20. He said to them, But whom say ye that I am? Peter answering, said, (*Thou art*) the Christ of God.

21. And he straitly charged them, and commanded them to tell no man that thing,

22. Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised (*again*) the third day.

23. And he said to them all, If any man will come after me, let him [b] deny himself, and take up his cross daily, (*as occasion serves,*) and follow me:

24. For whosoever will (*reject me to*) save his life, shall lose it; but whosoever will (*be ready to*) lose his life for my sake, the same shall save it; (*and this surely will be his wisest course:*)

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away, (*as they who reject me, to save this temporal life, will be.*)

26. For whosoever shall be ashamed of me, and of my words (*now,*) of him shall the Son of man be ashamed, when he shall come in his own [c] glory, and in his Fathers, (*that of light and flame,* see note on *Heb.* 1. 3.) and (*with the glorious attendance*) of the holy angels.

27. But (*besides this coming at the dreadful day,*) I tell you of a truth, There be some standing here, which shall not taste of death till they see the (*Son of man coming in the*) kingdom of God (*with power,* Matth. 16. 28. Mark 9. 1. *to execute his judgments on them that reject him.*)

28. And it came to pass, about an eight days after these sayings, (*see the note on* Mark 9 2.) he took Peter, and John, and James, and went up unto a mountain to pray:

29. And as he prayed, the fashion (*or appearance*) of his countenance was altered, and his raiment was (*or became*) white and glistering.

30. And behold, there talked with him two men, which (*by their discourse*) were (*known to be*) Moses and Elias,

31. Who appeared in glory, and spake of his [d] decease, (*the death*) which he should accomplish at Jerusalem.

32. But Peter and they that were with him (*whilst he was praying*) were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said to Jesus, Master, it is good for us to be here; [e] and (*therefore*) let us make (*here*) three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing (*whether*) what he said (*were well or ill said.*)

34. While he thus spake, there came a cloud (*of glory*) and overshadowed them; and they feared as they entered into the cloud, (*because of the magnificent glory of it,* 2 Pet. 1. 17.)

35. And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36. And when the voice was past, Jesus was found alone; and they (*three*) kept it, (*the vision,*) close, and told no man in those days any of those things which they had seen.

37. And it came to pass, that on the next day, when they were come down from the hill, much people met him;

38. And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son, for he is my only child:

39. And lo, a [f] spirit taketh him; and he suddenly

denly crieth out, and it teareth him that he foameth again; (Gr. *it cauſeth him to beat himſelf, and foam,*) and bruiſing him, hardly departeth from him.

40. And I beſought thy diſciples to caſt him out, and they could not; (*and this hath raiſed a diſpute betwixt the ſcribes and thy diſciples, concerning thy power,* Mark 9. 15.)

41. And Jeſus anſwering, ſaid, O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſon hither.

42. And as he was yet coming, the devil threw him down, and tare him; (*or, and he beat himſelf with his fiſts*;) and Jeſus rebuked the unclean ſpirit, and healed the child (*of his epilepſy,*) and delivered him again to his father.

43. And they were all amazed at the mighty power of God, (*viſible in Chriſt*;) but while they wondered every one at all (*theſe*) things which Jeſus did, he ſaid to his diſciples,

44. Let theſe ſayings ſink down into your ears; for (*notwithſtanding this ſeeming admiration,*) the Son of man ſhall (*by theſe very Jews*) be delivered into the hands of men.

45. But they [g] underſtood not this ſaying, and it was hid from them, that they perceived it not; and they feared to ask him (*of*) that ſaying.

46. Then there aroſe a reaſoning among them, which of them ſhould be greateſt.

47. And Jeſus perceiving the thought of their heart, took a child, and ſet him by him,

48. And ſaith to them, Whoſoever ſhall receive (*ſuch a one as*) this child in my name, receiveth me; and whoſoever ſhall receive me, receiveth him that ſent me; for he that is leaſt among you all, (*in his own,*) the ſame ſhall be great (*in my eſteem and kingdom.*)

49. And John anſwered (i. e. *ſpake*) and ſaid, Maſter, we ſaw one caſting out devils in thy name, and we forbad him, becauſe he followeth not with us.

50. And Jeſus ſaid to him, Forbid him not; for he that is not againſt us, (*but purſues the ſame deſign in beating down the kingdom of Satan,*) is for us.

51. And it came to paſs, when the time was (*near*) come, that he ſhould [h] be received up (*into heaven,*) he [i] ſtedfaſtly ſet his face (*or fully purpoſed*) to go to Jeruſalem, (*where he was to ſuffer;*)

52. And (*therefore*) ſent meſſengers before his face; and they went, and entered into a village of the Samaritans, to make ready (*a lodging*) for him.

53. And they did not receive him, becauſe his [k] face was as though he would go (i. e. *he appeared to them to be going*) to Jeruſalem (*to worſhip.*)

54. And when his diſciples, James and John, ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven to conſume them, even as Elias did (*to the captains and their fifties?*)

55. But he turned, and [l] rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of; (i. e. *how oppoſite this exterminating ſpirit is to the deſign of my coming;*)

56. For the Son of man is not come to deſtroy mens (*temporal*) lives, but to ſave them; and they went to another village.

57. And it came to paſs, as they went in the way, a certain man ſaid to him, Lord, [m] I will follow thee whitherſoever thou goeſt.

58. And Jeſus ſaid to him, (*Thou canſt expect no advantage at preſent by following me; for*) the foxes have holes, and the birds of the air have neſts, but the Son of man hath not where to lay his head.

59. And he ſaid to another, Follow me: but he ſaid, Lord, ſuffer me firſt to go (*home,*) and (*ſtay till I*) bury my (*aged*) father, (*and then I will attend upon thee.*)

60. Jeſus ſaid to him, Let the dead bury their dead, (*or thoſe who are dead to ſpiritual things be employed in thoſe affairs*;) but go thou (*forthwith*) and preach the kingdom of God.

61. And another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewel that are at home at my houſe.

62. And Jeſus ſaid to him, No [n] man having put his hand to the plough, and looking back, (i. e. *having undertook my ſervice, and diverting from it to worldly buſineſs,*) is fit for the kingdom of God.

ANNOTATIONS on Chap. IX.

Ver. 8. [a] Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν καταμόνας προσευχόμενον. *And it came to paſs, as he was alone praying, his diſciples were with him.*] The word καταμόνας, alone, excludes not his diſciples, but the multtiude now ſent away, when they were filled, *ver.* 17. as appears from *Mark* 4. 10. Or καταμόνας προσευχόμενον may be rendered, *as he was praying alone, or by himſelf*; his prayer being ended, his diſciples came to him.

Ver. 23. [b] Ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν. *If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me:*] Daily; *i. e.* as oft as an occaſion offers itſelf. Here I ſhall recollect all that is ſaid in ſeveral

veral places of the goſpel concerning this ſelf-denial, and taking up the croſs; and thence give rules compriſing this whole duty. And,

1. We muſt deny *father* and *mother*; for, *If a man come to me*, ſaith Chriſt, *and hate not*, Luke 14. 26. i. e. *forſake not father and mother*, Matth. 19. 29. *he cannot be my diſciple; for he that loveth father and mother more than me, is unworthy of me*, Matth. 10. 37. Our Lord had told them, *ver.* 35, 36. that his goſpel would accidentally cauſe great variance and diviſion betwixt *the father and the ſon, the mother and the daughter*, and render thoſe of their own houſhold the moſt fierce and cruel enemies: he therefore lets them know, that if, when this ſhall come to paſs, *father* or *mother* did prevail upon them, either by that affection which men naturally bear to their parents, or by that reverence they give to their authority and commands, when theſe commands do thwart his precepts, or elſe by thoſe advantages or outward comforts which they expect to receive from their parents, and, by adhering to the doctrine of their Lord, might loſe or hazard; *i. e.* if they, by any of theſe motives, were induced to prefer the commands or will of their parents before *Chriſt*'s, and value their countenance and affection before his favour, they could not be ſincerely his diſciples. Now this, by parity of reaſon, holds concerning civil *magiſtrates*, who are the *fathers* of their country, and ſpiritual ſuperiors, who are *fathers* of the church; and of all others who have like power to command, reward, or puniſh us. And ſo this inſtance affords this rule of ſelf-denial.

Rule I. That they to whom we bear the greateſt natural affection, and the higheſt reverence, to whoſe commands we owe the moſt intire obedience in lawful matters, from whom we have received already, and may expect the greateſt temporal advantages, provided we comply with their deſires, or the worſt temporal evils upon refuſal, muſt be denied, forſaken, and comparatively hated for the ſake of Chriſt; ſo that although the yerning bowels of a tender *mother*, which at firſt conceived me, and the gray hairs of an indulgent *father*, ſhould be pleaded as motives to induce me to break the leaſt commandment of the holy *Jeſus*: though the authority of *civil*, *natural*, and *eccleſiaſtical* ſuperiors ſhould combine to tempt me to do what *Chriſt* forbids; though this authority ſhould allure me with profers of the higheſt honours or rewards, or ſhould endeavour to affright me with the ſevereſt menaces: yet if all theſe conſiderations ſhould prevail with me to gratify myſelf and them, by doing that which my own conſcience, and God's word, aſſures me will be diſpleaſing to my *Saviour*, or oppoſite to his commands; it is evident that I regard myſelf, or them, more than I do my *Saviour*, and therefore am unworthy of him, and cannot be ſincerely his diſciple.

2. We muſt deny our *wife* and *children*, even that wife of our boſom who is made *one fleſh* with us, whom we muſt love as dearly as we love ourſelves, *Eph.* 5. 33. and for whoſe ſake *father* and *mother* muſt be left, *Gen.* 2. 24. We alſo muſt deny thoſe children which are the offspring of our bowels, the joy and comfort of our lives; for, *if any man come to me*, ſaith Chriſt, *and hate not his wife and children*, Luke 14. 26. *if he forſake not wife and children for my name's ſake, and the goſpel's*, Mark 10. 28. *he cannot be my diſciple.* Accordingly it is recorded, for the everlaſting honour of the *Levites*, that they obſerved God's word, and kept his covenant, *ſaying unto their father and mother, I have not ſeen them, not knowing their own children, not acknowledging their brethren*; that is, being commanded by God's ſervant *Moſes*, to kill every man his brother, friend, and ſon, that had been guilty of idolatry in worſhipping the golden calf, they executed the command of God, without regard to *father*, *mother*, *ſon*, or *brother*, Exod. 32. 27, 28. Now the children of our loins, and the wife of our boſom, being the objects of our ſtrongeſt love, and greateſt pity, and thoſe in whom we chiefly take delight and pleaſure, this ſecond inſtance will afford this rule, *viz.*

Rule II. *That whatever we moſt paſſionately love, are moſt eſpecially concerned for, do cleave moſt cloſely to in our affections, and above all enjoyments do take the moſt pleaſure in, muſt be loved leſs than Chriſt*: and, conſequently, muſt be denied, forſaken, and, comparatively, hated for his ſake and the goſpel's. Now to this *rule*, by parity of reaſon, may be reduced all our immoderate affections to the pleaſures of this world, whether they be the pleaſures of the appetite, ſuch as the glutton and the drunkard do purſue; the pleaſures of the ſenſes, which the voluptuous and luſtful perſons chiefly proſecute; the pleaſures of vain ſports and paſtimes, gamings, and other recreations: ſo that if our affection to a boſom-friend prevail upon us to deſert that religion we profeſs, without conviction, or to act in contradiction to any precept of it, of which our conſcience is convinced; if our love to our own offspring will not permit us to reprove, correct, or to reſtrain them, when they diſhonour God, and render themſelves vile, but, with old *Eli*, we deſpiſe our God by thus preferring our ſons before him; if our affections are inordinately ſet upon the pleaſures of the world, now mentioned, ſo that we

we do more paſſionately covet, and delight more in them than the things of God, we do more eagerly purſue, more conſtantly employ our care and time about them than about ſpiritual things, and ſo become *lovers of pleaſures more than lovers of God;* if our affection to them doth prevail upon us to neglect our duty towards God, our neighbour, or ourſelves, or to enjoy them in that degree or manner which is forbidden by the laws of Chriſt, then do we love them more than *Chriſt*, and therefore cannot be ſincerely his diſciples.

3. We muſt deny *brother* and *ſiſter*, which may be fitly ſtiled denying of ourſelves, ſeeing a brother is a ſecond ſelf, of the ſame fleſh and blood with us, and therefore ſtiled, *Frater quaſi fere alter?* For, *he that cometh unto me*, ſaith Chriſt, *and hateth not his brother and his ſiſter*, Luke 14. 26. i. e. *who will not leave them for my ſake*, Mark 10. 28. *cannot be my diſciple*. Now a brother naturally, and in the ſcripture import of the word, denotes a perſon with whom we do familiarly converſe, and have an intimate acquaintance; hence, when the ſpouſe deſireth to have more near acquaintance, and more cloſe communion with *Chriſt*, ſhe thus expreſſeth her deſire, *Oh that he were as my brother, that ſucked the breaſts of my mother*, Cant. 8. 1. And the *wiſe man* exhorting others to aſſociate themſelves with wiſdom, and be more intimately acquainted with her ways, doth bid them *ſay to wiſdom, Thou art my ſiſter*, Prov. 7. 4. Moreover, this relation intimates the cloſeſt union of affection, and the greateſt friendſhip; whence friends in ſcripture are ſo oft ſtiled brethren, and *Chriſtian* love, in the ſuperlative degree, is often repreſented by the love of brethren; ſo that our third rule will be this, *viz.*

Rule III. *That Chriſtians muſt deny, forſake, and muſt, comparatively, hate their neareſt relative, and deareſt friend, who is as their own ſoul*, Deut. 13. 6. *and cleave cloſer to them than a brother*, Prov. 18. 24. *and him with whom they have enjoyed the ſweeteſt and moſt delightful converſe, and moſt familiar acquaintance, when it is neceſſary for the ſake of Chriſt, and in obedience to his precepts ſo to do*; and then, *a fortiori*, this rule muſt bind us to deny our pot-companions, our luſtful Dalilahs, our brethren in iniquity, our vain and ſinful company, and to have no communion with them in their works of darkneſs, *but reprove them*. If then the importunity of friend or brother prevail upon thee to tranſgreſs wilfully any commandment of thy God and *Saviour;* if they draw thee, by their examples or perſuaſions, to exceſs or riot, to chambering or wantonneſs, or any other ſin, which is, in effect, to perſuade thee to be damned for company; if in diſpenſing puniſhments, rewards, preferments, favours, thou doſt tranſgreſs this rule of equity on their accounts; if thy regard to them reſtrain thee from reproving their drunkenneſs and ſwearing, their leud or atheiſtical diſcourſe: nay, if the plain command of God, to hold no friendſhip or familiarity with them, doth not prevail upon thee to abandon and forſake their company, as much as may be; then evident it is thou loveſt the company of ſuch vile creatures more than communion with thy *Saviour*, thou doſt more prize their friendſhip than his favour, thou wilt not leave thy friend for him, and therefore art not worthy of him.

4. We muſt deny ourſelves in *houſes, land*, and *goods*, or in thoſe things by which we, with God's bleſſing on them, do ſubſiſt: and though theſe things be not ſo properly ourſelves as wives and children, yet, ſince men are ſo hot in the purſuit of them, that they will hazard their reputation, health, life, ſoul, or their whole ſelves in the proſecution of them; ſince, when theſe things are loſt, we are ſo apt to think and ſay, we are undone; ſince by the ſcriptures theſe things are called our ſubſtance, and are indeed the things by which our nature does ſubſiſt; our denial of them, upon theſe accounts, may very fitly be called ſelf-denial; and thus we are obliged to deny ourſelves: for *whoſoever he be of us, that forſaketh not all that he hath*, πάντα τὰ ὑπάρχοντα, *all his poſſeſſions*, or his worldly goods, *he cannot be my diſciple*, ſaith our Lord, *Luke* 14. 33. Hence doth our Saviour lay this command on the young man, to ſell his great poſſeſſions, and give them to the poor, and follow him in expectation of an heavenly treaſure; and did pronounce, on his refuſal to obey ſo irkſome a command, that he could not enter into the kingdom of God: here then the rule runs thus, *viz.*

Rule IV. *That Chriſt's diſciples muſt, when his providence doth call them to it, renounce, caſt from them, abandon, even their whole ſubſiſtence, and all their temporal good things, in proſpect of thoſe ſpiritual bleſſings which he hath promiſed to all who, for his and his goſpel's ſake, do thus deny themſelves.* And then much more muſt we renounce our ſuperfluities, and thoſe accommodations whereby we only gratify our fancies and our carnal minds, *viz.* our ſtately palaces, our numerous attendants, our delicious fare, our rich attire, our large and flouriſhing eſtates. If, then, we cannot freely ſpend theſe temporal enjoyments in the cauſe of *Chriſt*, or part with ſuperfluities for the relief and comfort of his members; if we cannot caſt away, abandon, or reject theſe things, though dear unto us as a right hand, or eye, when they prove ſnares, temptations, and offences to us; if the

rich

rich man cannot be contented *to be brought low*, and to *take joyfully the ſpoiling of his goods*, in proſpect of thoſe never failing riches Chriſt hath promiſed; if to enjoy, or to preſerve theſe things, we venture to *make ſhipwreck of faith, or a good conſcience*, or, out of love unto this preſent world, are moved, with *Demas*, to forſake or to neglect our duty to Chriſt, then we *love mammon more than Chriſt*, and therefore cannot be his true diſciples.

5. We muſt deny even life itſelf, which is ſtill a more high degree of ſelf-denial. There is ſcarce any thing we do ſo highly value, and dearly love, and ſo much labour to preſerve, and ſo unwillingly let go, as life; for *ſkin for, or after, ſkin, and all that a man hath, will a man give for his life*: and yet this alſo muſt be denied for Chriſt's ſake: *for if any man come unto me, and hateth not his own life*, ſaith *Chriſt, he cannot be my diſciple*; *i. e.* if he doth not love God better, and prize his favour more, than he doth value the continuance of this preſent life; if he cannot prevail upon himſelf to die for Chriſt, that he may live for ever with him, and loſe this miſerable life, to find it happily improved into a life of endleſs bliſs and happineſs; if he cannot follow the example of his Lord, who *ſuffered firſt, then entered into his glory*, he vainly doth pretend to be a follower, or a diſciple of the holy *Jeſus*. This inſtance, then, of ſelf-denial, doth inform us, that even natural life muſt be forſaken and renounced, when we cannot preſerve it without the loſs of our more valuable intereſt in *Chriſt*, and thoſe eternal bleſſings he hath promiſed to all thoſe that ſuffer *for the ſake of righteouſneſs*. And if this natural life muſt be denied for Chriſt, much more my perſonal or civil liberty, my habitation, or my country.

Rule V. If, then, I cannot live a pilgrim and ſtranger upon earth, in expectation of an heavenly country, or live in baniſhment and exile for the cauſe of Chriſt; if I cannot ſuffer bonds and impriſonments, that I may ſtill continue the Lord's freeman; if I cannot be induced to loſe my life, that I may find it, but will endeavour to preſerve my life, or liberty, by the violation of any laws of Chriſt, it is evident I love this preſent life more than I love my Saviour, more than that crown of life which he hath only promiſed to thoſe who ſhall continue *faithful to the death*, and therefore am unworthy of him, and falſly do pretend to be a true diſciple of the Holy *Jeſus*.

6. We muſt deny our honour and our reputation, our eaſe, and our deliverance from thoſe afflictions which render life a burden, which is the laſt and the higheſt pitch of ſelf-denial; even when our afflictions and our perſecution do render death itſelf a mercy and deliverance, when, with good *Job, our ſoul chuſeth ſtrangling and death, rather than life, and longeth for it more than for hid treaſure*, Job 3. 21. when, for his ſake, we are *reproached all the day long*, and are expoſed as ſpectacles of ſhame and infamy to the beholder; all this we muſt with patience ſuffer for the name of *Jeſus*: for even after that our Lord had ſaid, *If any man come to me, and hate not his own life, he cannot be my diſciple*, he adds, *Luke* 14. 27. *And whoſoever doth not bear his croſs, cannot be my diſciple*: wherefore this bearing of the croſs imports ſome farther act of ſelf-denial; which, that we may the better underſtand, conſider, *1ſt*, That the croſs, among the *Romans*, was accounted the moſt ignominious and ſhameful death, inflicted only upon ſlaves; for, as *Lactantius* ſaith, Homine libero quamvis nocente indignum videbatur, *now to a generous ſpirit it is not ſo much to die, as it is to ſuffer in an ignominious manner, and as the worſt of malefactors, being innocent*: whence, as the Heathen *Seneca* well notes, no perſon can ſo much expreſs his love to virtue, or more intirely be devoted to her, than he qui boni viri famam perdit, ne conſcientiam perderet, *that loſes his reputation to preſerve his conſcience*. *2dly*, Conſider that this was a moſt bitter, painful, and afflictive death; whence, as St *Auſtin* notes, *acerbiſſimi dolores, cruciatus, a cruce vocabantur*. From this expreſſion, therefore, thus explained, I collect this rule, *viz.*

Rule VI. *That the diſciple of the holy Jeſus muſt endure the moſt fiery trials, the moſt ſharp afflictions, and chuſe to die in the moſt ſhameful, ignominious manner for the cauſe of Chriſt*; i. e. when he cannot eſcape thoſe things without denial, or acting contrary to the commandments of his Saviour; and then much more, when equal circumſtances do concur, muſt he deny himſelf his eaſe and worldly quiet, his places of grandeur, his honour, and his reputation, and thoſe punctilios of honour which the *Hectors* of our age ſo much inſiſt on; and muſt with patience bear, and readineſs forgive, all the affronts he ſuffers from the hands of men, which he can never leſs deſerve than by adhering firmly to his Lord. If, then, we cannot quit our eaſe, and worldly quietneſs for Chriſt, but rather will neglect known duty, than give ourſelves the trouble which Chriſt's ſervice calls for, rather comply with what is uppermoſt, than put ourſelves to any trouble or diſquiet to preſerve an upright conſcience; if the example and authority of *Chriſt* be not ſufficient to curb our angry paſſions, quell our malicious and revengeful tempers; if the punctilios of honour tempt us to duel, and to ſpill our brothers blood; if we cannot lay down our honour and our reputation at

the feet of *Chriſt*, not ſeeking honours from frail creatures, but *that which comes from God alone*, and being willing to be diſhonoured for his ſake; if fiery trials do cool our love to Chriſt, or the moſt ſharp afflictions do cauſe us to forget our duty to him; if we do not rather chuſe *to endure affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon*; we either love or fear thoſe things more than we love the favour, or fear the frowns of our bleſſed Lord, and therefore cannot be his true diſciples.

Ver. 26. [c] Ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων, *When he ſhall come in his own, and in his Father's glory, and in the glory of his holy angels.*] The divine apparitions in the Old Teſtament are repreſented by a great light or ſplendor, by the *Jews* ſtiled *ſhechinah*, and the preſence and attendance of the holy *angels*; and theſe are ſtiled *the glory of God*, or the appearance of the glory of God, and repreſenting to them God the *Father*, are here ſtiled, *the glory of the Father*; and it being the λόγος, or Son of God, which uſually thus appeared, and who, after his aſcenſion, was again inveſted with this glory, it is here alſo ſtiled *his glory*. See the notes on *John* 17. 5. *Philip.* 2. 6. *Heb.* 1. 3.

Ver. 31. [d] Ἔλεγον τὴν ἔξοδον αὐτοῦ, *And they ſpake of his deceaſe, which he ſhould accompliſh* ἐν Ἱερουσαλὴμ, *at Jeruſalem.*] Not of that deſtruction which he was to accompliſh on *Jeruſalem*; for that *Moſes* and *Eliäs* ſpake one word of that, we read not in the *holy ſcripture*; nor doth the word ἔξοδος, abſolutely put, ever ſignify any ſuch thing, but only when it is joined with *army*, *king*, *captains*, *ſoldiers*, and the like; but it is the proper word uſed by *ſcripture* and other writers for a departure out of this life. So 2 *Pet.* 1. 15. *I will endeavour that* μετὰ τὴν ἐμὴν ἔξοδον, *after my departure ye may have theſe things in remembrance*; Wiſd. 3. 2. *In the ſight of the unwiſe they ſeemed to die,* καὶ ἔξοδος αὐτῶν, *and their departure is taken for miſery.* And *chap.* 7. 6. *All men have one entrance into life,* ἔξοδός τε ἴση, *and their departure is alike.* Ecclus. 38. 23. *Be comforted for him* ἐν ἐξόδῳ πνεύματος αὐτοῦ, *when his ſpirit departeth.* Hence *Grotius* notes this as one of thoſe phraſes by which the old tradition of the immortality of the ſoul was preſerved, though ἐξέλευσις πνεύματος is only the expiration, or going forth of the breath of man, *Pſal.* 104. 29. —146. 4.

Ver. 33. [e] Καὶ ποιήσωμεν, *And let us make three tabernacles*;] Καὶ here ſignifies *therefore*, as *Gen.* 12. 19.—29. 33.—42. 22. *Deut.* 4. 6, 15, 37, 40. *chap.* 5. 32.—6. 3.—7. 9.—8. 6.—28. 48. *Joſh.* 23. 11.—24. 10, 18. 1 *Sam.* 2. 17. *Luke* 12. 29. 1 *Cor.* 5. 13.

Ver. 39. [f] Καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν, *And behold a ſpirit taketh him.*] That this perſon was truly poſſeſſed of an evil ſpirit, is evident, 1. Becauſe St *Matthew* ſaith expreſly that Chriſt *rebuked him, and the devil departed from him*, Matth. 17. 18. 2. Becauſe Chriſt commands him *to depart, and return no more*, Mark 9. 24.

Ver. 45. [g] Οἱ δὲ οὐκ ἐγίνωσκον τὸ ῥῆμα, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, *But they underſtood not this ſaying, and it was hid from them.*] They underſtood the words, but knew not how to reconcile them with their own traditions, that their Meſſiah ſhould *live for ever*, or with the great things they expected from him; and therefore, in after ages, they invented the diſtinction of *Meſſiah Ben Joſeph*, who was to die, and *Meſſiah Ben David*, who was to triumph, and live for ever.

Ver. 51. [h] Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *When the time was come that he ſhould be received up.*] Though this may be ſaid with ſome analogy of his death, which he was πληροῦσθαι ἐν Ἱερουσαλὴμ, *to accompliſh at Jeruſalem*, whither he was now bound, becauſe that was by being lifted up upon the croſs; yet that being only ſtiled ὕψωσις, but never ἀνάληψις, I incline rather to think, that as his ἔξοδος ſignifies his departure, ſo his ἀνάληψις may import his glorious aſcenſion into heaven, the fruit and conſequent of his death, who *having purged away our ſins by his death, is ſet down at the right hand of Majeſty in the higheſt*, Heb. 1. 3. *He for the ſuffering of death being crowned with glory and honour*, chap. 2. 9. and διὸ, for this cauſe exalted, *Philip.* 2. 9. So *Eliäs* is ſaid ἀναληφθῆναι εἰς τὸν οὐρανὸν, to be taken up into heaven, 2 *Kings* 2. 1, 9. *Eccluſ.* 48. 9.

Ibid. [i] Καὶ αὐτὸς ἐστήριξε πρόσωπον αὐτοῦ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, *He ſtedfaſtly ſet his face to go to Jeruſalem.*] That is, he firmly purpoſed to go to *Jeruſalem*, and began to execute it by paſſing from *Galilee*, the road-way through *Samaria* to *Jeruſalem*. This is the frequent import of this phraſe in the *Septuagint*, when there is mention of the counſel, purpoſe, or decree of God declared to his people. So *Jer.* 3. 12. ὁ μὴ στήσω πρόσωπόν μου ἐφ' ὑμᾶς, *I will not ſet my face againſt you*; chap. 21. 10. ἔστηξα τὸ πρόσωπόν μου, *I have ſet my face againſt this city for evil*; and *Ezek.* 21. 2. στῆσον τὸ πρόσωπόν σου ἐπὶ Ἱερουσαλὴμ, *ſet thy face againſt Jeruſalem.* So *chap.* 6. 2.—13. 17.—15. 7.—20. 46.—25. 2.—28. 21.—29. 2.—38. 2. *Dan.* 11. 16, 17.

Ver. 53. [k] *And the Samaritans received him not, ὅτι τὸ πρόσωπον αὐτοῦ ἦν τὸ πορευόμενον εἰς Ἱερουσαλὴμ, Becauſe his face was as though he was going to Jeruſalem.*] It appeared by the road he took, and the places he went through, that he was going thither:

thither: so of *Sennacherib*, *Hezekiah* saw ὅτι τὸ πρόσωπον αὐτῷ, *that his face was to fight against Jerusalem*, 2 Chron. 32. 2. *i. e.* that he directed his army thither; and they that firmly purposed to go to *Egypt* are ἄνδρες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἰγύπτου, *men that set their face to go into Egypt*, Jer. 42. 15, 17. see also 2 *Kings* 12. 17. The reason why the *Samaritans*, knowing this his purpose, received him not, as they did other *Galileans* going thither, was, that by going thither on a religious account, *viz.* to celebrate the passover, he decided the controversy betwixt them and the *Jews*, touching the place by God appointed for worship and for sacrifice, against them; which though they regarded not when done by the *Galileans*, yet was it grievous to them that such a celebrated doctor as *Christ* was should do it.

Ver. 54. See additions N°. 14.

Ver. 55, 56. [1] *But he turned and rebuked them, saying,* οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς, *You know not what spirit ye are of.*] Here *interpreters* truly note, that πνεῦμα, *spirit*, is put for the affection or disposition of the mind; as when the *scripture* speaks of *the spirit of bondage*, and *adoption*, Rom. 8. 15. and of *the spirit of fear, power, love, and of a sound mind*, 2 Tim. 1. 7. But that which is here chiefly to be observed is, the contradiction of this saying to the *Popish* practice of persecuting, destroying, and exterminating those whom they call *heretics*, purely on the account of their religion; for observe,

1*st*, That whereas they who are thus persecuted by the church of *Rome* are falsly supposed to be *schismatics* and *heretics*, the *Samaritans* undoubtedly were both. For, 1. In opposition to the temple of *Jerusalem*, which God himself appointed for the place where he would be worshipped, commanding all men to repair to it, they erected a temple upon mount *Gerizzim*, and there they worshipped, deserting the temple of *Jerusalem*: this was their *schism*. 2. They also were *heretics* and *idolaters*, for they erred in matters which concerned salvation; and this our Saviour testified in these words, *Ye worship ye know not what, we know what we worship, for salvation is of the Jews*, John 4. 22.

2*dly*, Observe, That whereas *Romanists* do exercise this cruelty on them whom they call *schismatics* and *heretics*, chiefly for their refusing to receive and own him as Christ's vicar who manifestly doth usurp that title, these *Samaritans* refused to receive our Saviour himself in his own person, and that because he seemed to be going to *Jerusalem* to worship; so that the honour of God, and of religion, and of *Jerusalem*, the place of his peculiar worship, were all concerned in this case.

3*dly*, Observe, That the permission of what was here desired by St *John* and *Peter* would have been more effectual for the conviction of the *heretical, schismatical Samaritans*, than any of the punishments inflicted by the *inquisition*, or any arts of *Papal tyranny*, can be for the conviction of those whom they call *heretics* and *schismatics*; for these disciples did not desire that they themselves might execute on the *Samaritans* this sentence, by committing them to the flames, or by imploring the *magistrates* assistance to consume or burn them; they only did request that they might call upon the God of heaven to rain down fire upon them, and consume them; which had it pleased him to do on this occasion, the rest of the *Samaritans*, by what this village suffered, must have been evidently convinced, by demonstration from heaven, of God's displeasure against their way of worship, and of the truth of that *Messiah*, and his doctrine, who procured this vengeance to be executed upon them: whereas the persecutions of the church, because they minister no conviction to the conscience, serve only to harden men's hearts, and imbitter their spirits, against those who use them, and to induce them more firmly to believe, that such barbarous religion cannot be of God.

From these three observations it is evident, that whatsoever may be pleaded by the church of *Rome* to justify her practice in burning, massacring, extirpating of *heretics* and *schismatics*, might with advantage have been pleaded here. (b) "Doth "she practise her severities out of a zeal for truth, "and for the honour of God and Christ, and of "the true religion, and for the reclaiming here-"tics and schismatics, and the preventing or "terrifying others from adhering to them, or "being deluded by them;" upon all these accounts you see that the disciples had far greater cause to call for *fire from heaven* upon this village of *Samaria*: and yet our Saviour, under these circumstances, thinks fit to rebuke even the desires of doing this to one small village; how then will he rebuke the actual performance of it to many hundred thousand souls, after his solemn declaration of the repugnancy of these proceedings to the design of his most blessed advent, and to the spirit of the gospel? For the true reasons why *Christ* rebuked his disciples for their desire of dealing thus severely with these *schismatical* and *heretical Samaritans* were these:

1*st*, Because this spirit of severity towards er-

(d) Dr. Tillotson's serm. Nov. 5. 1678. p. 15.

roneous perſons, in whomſoever it is found, is highly oppoſite to the calm temper of *Chriſtianity*, as is inſinuated in that reply of *Chriſt* to his diſciples, *Ye know not what ſpirit ye are of*; that is, ye do not well conſider under what way of diſpenſation ye are placed by me. (c) The way I come to teach men, the temper, diſpoſition and affection I would fix within them, is not a furious, perſecuting, and deſtructive ſpirit, but mild and gentle, and tender of the lives and intereſts of men, even of thoſe who are our greateſt enemies. Under the (d) *Old Teſtament* indeed they who rejected and ſcoffed at a *prophet* ſuffered ſeverely for it; the *prophet* had commiſſion to call for *fire from heaven to deſtroy them preſently, and curſe them in the name of the Lord*, 2 Kings 2. 24. but they who reject and crucify *Chriſt* are by him prayed for, and are, by his command, to be ſtill preached to, and, if poſſible, brought to repentance; and according to this example are all Chriſtians to conform themſelves, acting towards contemners of their perſons, or rejecters of their doctrine, not according to the *legal*, but the *evangelical* diſpenſation; not according to the ſeverity of *Elias*, but *the meekneſs and gentleneſs of Chriſt*: and therefore your deſire of proceeding according to the extraordinary ſpirit of *Elias*, under the goſpel-diſpenſation, is intolerable; for that deſigns univerſal love, peace and good-will even to enemies; it doth engage us *to ſhew all meekneſs to all men*; and ſo no difference of religion, no pretence of zeal for God, can juſtify this fierce, vindictive, and exterminating ſpirit.

2*dly*, Our *Saviour*'s ſecond reaſon againſt this proceeding is, that it was repugnant to the end for which he came into the world, which was, *not to deſtroy mens lives, but to ſave them*. (e) "He "came to diſcountenance all fierceneſs, and rage, "and cruelty in men one towards another, to "reſtrain and ſubdue that furious and unpeaceable ſpirit, which is ſo troubleſome to the "world, and the cauſe of ſo many miſchiefs and "diſorders in it, to beget a peaceable diſpoſition "in men of the moſt diſtant tempers;" making *the lamb and the wolf ly down together*, Iſa. 11. 6, 9. and no more *to deſtroy and hurt each other, but turn their ſwords into plow-ſhares, and their ſpears into pruning-hooks*, Mic. 4. 4. engaging them to lay aſide *all bitterneſs and wrath, anger and clamour, and evil ſpeaking, with all malice*. He came to introduce that excellent ſpirit, which conſults not only the external ſalvation of mens ſouls, but their temporal peace and ſecurity, their comfort and happineſs in this world, whoſe fruits are *righteouſneſs and peace*, Rom. 14. 17. *love, peace, long-ſuffering, gentleneſs, goodneſs and meekneſs*, Gal. 5. 22, 23. whoſe wiſdom is *pure, and peaceable, gentle, and eaſy to be intreated, full of mercy and good works*, James 3. 17. and which commands the wiſe and knowing man *to ſhew forth, out of a good converſation, his works with meekneſs of wiſdom*, ver. 13. condemning all his *bitter zeal* as *earthy, ſenſual and deviliſh*, ver. 14, 15. which ſuffers not the ſervant of *Chriſt* to be engaged in *fooliſh queſtions, which beget ſtrife*; becauſe that the diſciple of this mild and gentle Saviour *muſt not fight*, but muſt *be gentle towards all men, patient, in meekneſs inſtructing thoſe that oppoſe themſelves* againſt the truth, though their doctrine ſpread as a *gangrene, and overthrow the faith of ſome*, 2 Tim. 2. 24, 25.—17. 18. not diſpatching them out of the way, as is the manner of the *Romaniſt*, but *with long-ſuffering expecting, if God peradventure will give them repentance to the acknowledgment of the truth*; which teacheth us to *bear the infirmities of perſons weak in the faith*, Rom. 15. 1. *to reſtore them in the ſpirit of meekneſs*, Gal. 6. 1. *to become as weak to the weak, that we may gain the weak*, 1 Cor. 9. 22. to bear with the weak, and *be long-ſuffering to all men*, 1 Theſſ. 5. 15. *to ſpeak evil of no man, to be no fighters, but meek, ſhewing all gentleneſs towards all men*, and that upon this ſole account, that *we ourſelves were ſometimes fooliſh and deceived*, Tit. 3. 2, 3.

Now both theſe reaſons are ſuch as equally concern all perſons, *magiſtrates* as well as *miniſters*; them who thus perſecute out of miſguided zeal towards God, as well as thoſe who do it out of envy, hatred, and ſuch carnal principles: and they ſeem plainly to infer, that no man ſhould be perſecuted, as in the church of *Rome* men are, purely for his miſtake concerning, or his denial of any article of faith revealed by the goſpel, but only for ſeditious and treaſonable doctrines, or for ſuch crimes as, had the goſpel never been revealed, might juſtly have been puniſhed by the *civil magiſtrate*.

Ver. 57. [m] *Maſter, I will follow thee whitherſoever thou goeſt.*] This being ſaid, as Chriſt perceived, from the common opinion of the nation, that the diſciples of the *Meſſiah* ſhould get wealth and honour, *Chriſt* ſoon diſcourages him from executing this reſolution, by laying before him the mean and low condition in which he was to be followed by his diſciples.

Ver. 61, 62. [n] *Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.*] Chriſt often compares his word to *ſeed*, and the time of gaining others to the faith

(c) Ibid. p. 7. (d) Vide Dr Hammond in locum. (e) Dr Tillotſon ibid. p. 8.

faith to the *harveſt:* now of the plower and ſower of the ſeed it was uſed to be ſaid proverbially, *He is no good plowman, or ſeed-man, who being at that work, looketh back,* becauſe his furrows will not be ſtraight, nor his ſeed caſt even from him: whence they require of ſuch an one, *firſt,* That he ſhould ſtoop, for then he cannot look back; according to that of (f) *Pliny,* Arator niſi incurvus prævaricatur: *ſecondly,* That he ſhould look ſtraight before him, not back on his aſſociates, as *Heſiod* in theſe words:

Ὅς κ' ἔρδῃ μελετῶν ἐθέλων αὔλαξ' ἐλαύνοι
Μήκεϊ κατθείνων πρὸς ὁμήλικας.
——Ἔργ. V. 441.

This Chriſt applies to the ſpiritual husbandry; to which he that applies himſelf muſt forget the things which are behind, ἐπεκτεινόμενος, *bending and ſtretching out himſelf to thoſe which are before,* Philip. 3. 14.

CHAP. X.

1. AFTER theſe things the Lord appointed other [a] ſeventy alſo, and ſent them two and two before his face into every city and place, whither he himſelf would come (*after them.*)

2. (*And becauſe he ſent them to ſo many cities,*) therefore ſaid he to them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt, that he would ſend forth (*more*) labourers into his harveſt.

3. Go your ways: behold, I ſend you forth as lambs among wolves, (*ready to devour them.*)

4. (*Yet*) carry neither purſe, nor ſcrip, nor ſhoes, and [b] ſalute no man by the way; (i. e. *ſpend no time in fruitleſs civilities, which may divert you from your buſineſs.*)

5. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe.

6. And if the ſon of peace be there, (*one fit, by reaſon of his peaceable temper, to receive that bleſſing,*) your peace ſhall reſt upon it, (i. e *it ſhall be according to your prayer;*) if not, it ſhall turn to you again, (i. e. *they ſhall receive no benefit by it,* Pſal. 35. 13. Iſa. 55. 11.)

7. And in the ſame houſe (*in which you find a ſon of peace,*) remain, eating and drinking ſuch things as they give (*you as the reward of your labour;*) for the labourer is worthy of his hire: go not from houſe to houſe (*for better entertainment.*)

8. And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you:

9. And heal the ſick that are therein, and ſay to them, The kingdom of God is come nigh to you.

10. But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11. Even the very duſt of your city which cleaveth on (*to*) us, we do wipe off, (*as a teſtimony*) againſt you, (*that we refuſe all further commerce with you:*) notwithſtanding, be ye ſure of this, that the kingdom of God is come nigh to you, (*and ye would not receive it.*)

12. But (*And*) I ſay to you, that it ſhall be more tolerable in that day, (*when God ſhall judge the diſobedient and unbelievers,*) for Sodom, than for that city.

13. Wo to thee Chorazin; wo to thee Bethſaida; for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, ſitting in ſackcloth and aſhes, (*with the deepeſt ſorrow and humility.*)

14. But (*And accordingly*) it ſhall be more tolerable for Tyre and Sidon at the (*day of*) judgment, than for you.

15. And thou Capernaum, which art exalted to heaven, (i. e. *advanced highly above others, by my doctrine taught in thy ſynagogues, and miracles wrought in thee,*) ſhalt be thruſt down to hell, (i. e. *into a ſtate of the extremeſt miſery.*)

16. (*And for your encouragement in the work on which I ſend you,*) he that heareth you (*preaching in my name the kingdom of God, ſhall be owned as one that*) heareth me; and he that deſpiſeth you (*ſhall be treated as one that*) deſpiſeth me; and he that deſpiſeth me, (*as one that*) deſpiſeth him that ſent me.

17. And the ſeventy returned again with joy, ſaying, Lord, even the [c] devils are ſubject to us, through thy name.

18. And he ſaid to them, (*When I ſent you forth,*) I beheld Satan as lightning fall from [d] heaven, (i. e. *I foreſaw the ſudden downfall of his kingdom.*)

19. [e] Behold, I give to you power to tread on ſerpents, and over all the power of the enemy, and nothing ſhall by any means hurt you; (i. e. *I promiſe you protection againſt Satan and his inſtruments, and whatever elſe may hurt you, and power to prevail over all their oppoſition.*)

20. Not-

(f) Hiſt. Nat. l. 18. c. 19.

20. [f] Notwithstanding in this rejoice not, that the spirits are subject to you; but rather rejoice, because your names are written in heaven; (i. e. *you have a present right to an heavenly kingdom.*)

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast [g] hid these things from the (*men, in their own conceits,*) wise and prudent, and hast revealed them to babes (*in their account*, Rom. 2. 20.) even so Father (*hath the event been in my preaching:*) for so it seemed good in thy sight.

22. All things are delivered to me of (i. e. *by*) my Father; and no man (Gr. *none*) knoweth [h] who the Son is, (*as to his nature and dignity,*) but the Father; and (*no man knoweth truly*) who the Father is, but the Son, and he to whom the Son will reveal (*the saving knowledge of*) him.

23. And he turned him (*self*) to his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things that you see, (*viz. the days of the Messiah,*) and have not seen them, and to hear the things that you hear, (*the mysteries of the kingdom of God,*) and have not heard them.

25. And behold, a certain lawyer stood up, and tempted him, (i. e. *made trial of his wisdom,*) saying, Master, what shall I do to inherit eternal life?

26. And he said to him, What is written in the law? How readest thou?

27. And he (*the lawyer*) answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.

28. And he (*Christ*) said to him, Thou hast answered right; this do, and thou shalt live.

29. But he willing to justify himself, (*as one that had already done this,*) said to Jesus, And [i] who is my neighbour (*I am thus to love? if those of our nation only, as we teach, I have done that.*)

30. And Jesus answering (*by an apologue,*) said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side, (*taking no pity on him:*)

32. And likewise a Levite, when he was come at the place, came and looked on him, and passed by on the other side, (*shewing no compassion for him.*)

33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him;

34. And went to him, and bound up his wounds, pouring in (*to them*) oil and wine; and (*he*) set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said to him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour to him that fell among thieves?

37. And he said, He that shewed mercy on him: then said Jesus to him, Go, and do thou likewise; (*treat the Samaritan with like kindness, and then thou wilt do according to this precept.*)

38. Now it came to pass as they went (*to Bethany*, John 11. 1.) that he entered into a certain village; and a certain woman, named Martha, received him into her house.

39. And she had a sister called Mary, which also sat at Jesus feet, and heard his word:

40 But Martha was cumbred about much serving, and came to him, and said, Lord, dost not thou care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered, and said to her, Martha, Martha, thou art careful, and troubled about many things:

42. But one [k] thing is (*absolutely*) needful; and Mary (*by hearing my word, that she may do it,*) hath chosen that good part, (*the fruits of*) which shall not be taken from her.

ANNOTATIONS on Chap. X.

Ver. 1. [a] Ἕτερους ἑβδομήκοντα, *The Lord appointed seventy others.*] *Grotius* saith, they were chosen according to the number of the *Sanhedrim*, and so were seventy two, six of them being chosen out of every tribe; for which he cites the authority of *Josephus*. Now *Josephus* doth indeed say of the seniors sent to *Ptolomæus Philadelphus*, that they were (a) ἐξ ἀφ' ἑκάστης φυλῆς, *six out of every tribe*, but he says not so of the *Sanhedrim*: and that they were only seventy without, and seventy one with *Moses* their governor, see *Seld. de Synedr.* l. 2. c. 4. § 5. and Dr *Lightfoot* here. And, 2dly, He proves this from the authority of *Origen*, who, in his book (b) *de recta in*

(a) Antiq. l. 12. c. 2. p. 392. (b) P. 8.

in Deum fide, saith, Christ chose ος', seventy two disciples; and from (c) *Epiphanius*, who saith, that St *Mark* was one ἐκ τ ἑβδομήκοντα δύο, *of the seventy two*. But this they both speak by the by. And to *Origen*, if that be indeed his work, we may oppose *Tertullian*, who stiles them *the seventy*, saying, (d) *Allegit et alios septuaginta apostolos super duodecem*: to *Epiphanius*, (e) St *Jerom*, who saith, *the seventy palm-trees, in the sixth mansion of the Jews, signified* secundi ordinis prædicatores, *the preachers of the second order, as the fountains signified the twelve apostles*: and to both we may oppose the more antient testimonies of (f) *Irenæus*, who saith, that *after the twelve apostles*, septuaginta alios Dominus noster ante se misisse invenitur, *our Lord sent seventy others before him*; and of (g) *Clemens*, who in his *hypotyposes* makes frequent mention of Christ's *seventy disciples*; of *Eusebius* there, and *Ambrose* here; and the council of (h) *Neocæsarea*, saying, the *chorepiscopi* were constituted εἰς τύπον τ ἑβδομήκοντα, *after the example of the seventy*. But it is more material to observe, that as the first mission of the *apostles* was only for a season, and ceased at their return, *Matth* 10. 1. see the note there; so was this first mission of the *seventy*, they returning quickly from it, *ver.* 17. and they receive a new commission: of which, see note on *ver.* 19. Note, 2. That whereas some compare the *bishops* to the *apostles*, the *seventy* to the *presbyters* of the church, and thence conclude, that divers orders in the ministry were instituted by *Christ* himself; it must be granted that some of the (i) *antients* did believe these two to be divers orders, and that those of the *seventy* were inferior to the order of the *apostles*; and sometimes they make the comparison here mentioned: but then it must be also granted, that this comparison will not strictly hold; for the *seventy* received not their mission as *presbyters* do, from *bishops*, but immediately from the Lord *Christ*, as well as the *apostles*, and, in their first mission, were plainly sent on the same errand, and with the same power. Nevertheless, I think here is a fair foundation for that in which St *Chrysostom* and others place the superiority of *bishops* over *presbyters*, to wit, in this, that the power of ordination belongs to them alone. See note on 1 *Tim.* 3. 1, 2. For though the commission to preach the gospel belonged to the *seventy*, as well as to the twelve *apostles*, yet the power of conferring the Holy Ghost, by laying on of hands, belonged peculiarly to the twelve. See note on *Acts* 8. 15. This, then, seems to be the reason why the conferring of the Holy Ghost for the use of the ministry hath been perpetually esteemed peculiar to those bishops who, in the ecclesiastical stile, are always called the successors of the apostles, and they have always done it by imposition of hands.

Ver. 4. [b] Καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε, *And salute no man by the way*;] *i. e.* do nothing which may hinder you in the execution of your office. So when *Elisha* sent *Gehazi* on a message to be dispatched presently, he saith to him, *Salute no man by the way*, 2 Kings 4. 29. the salutations of the *eastern* nations being prolix. So *Grotius*.

Ver. 17. [c] Καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου, *Even the devils are subject to us in thy name*.] Here *Woltzogenius* notes, that Christ did cast out devils by a virtue residing in himself; his disciples only in the name, and by the power of the Lord. Seeing, then, this power accompanied them in all parts of the world, it is necessary that *Christ*'s presence should be with them every where; now, such a presence is a certain indication of the Deity. 1 *Kings* 8. 27. *Psal.* 139. 7. *Jer.* 23. 24. *Amos* 9. 3.

Ver. 15. See additions, N°. 15.

Ver. 18. [d] Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τ οὐρανοῦ πεσόντα, *I beheld Satan as lightning falling from heaven*.] Though *Satan* be reckoned among spiritual wickednesses ἐν τοῖς ἐπουρανίοις, *in heavenly places*, Eph. 6. 12. yet *Christ* seems not here so much to respect that, as the dissolution of that kingdom he had erected in the world; he is stiled, *the God of this world*, 2 Cor. 4. 4. *the ruler of the darkness of this world*, Eph. 6. 12. and to him is ascribed *the kingdom of darkness*, Col. 1. 13. and a principality over the children of disobedience. Christ therefore here foretells, that this dominion should be in great part lost by the translation of the *Heathens from darkness to light, and from the power of Satan to God*; and *Satan* being thus spoiled of his dominions, may be said to fall from heaven, by a phrase familiar both to sacred and profane writers. So of the fall of the king of *Babylon*, the *prophet* saith, *How art thou fallen from heaven, O Lucifer?* Isa. 14. 12. Of the fall of the *collegue* of *Antonius*, *Cicero* saith, collegam tuum de cœlo detraxisti, *thou hast pulled him down from heaven*; and when *Pompey* was overthrown, he is said by him, ex astris decidisse, *to have fallen from the stars*, ep. l. 1. ad Atticum, ep. 20.

Ver. 19. [e] Ἰδοὺ δίδωμι ὑμῖν ἐξουσίαν τ πατεῖν ἐπάνω ὄφεων, *Behold, I give you power to tread upon serpents*.] Note here, that these words plainly seem

(c) Hær. 51. § 6. p. 418. (d) Adv. Marcion. l. 4. c. 24. (e) L. 3. ep. ad Fab. F. 15. 1. (f) L. 2. c. 37. l. 3. c. 13. (g) Apud Euseb. hist. eccl. l. 1. c. 12. (h) Can. 13. (i) Euseb. hist. eccl. l. 1. c. 12.

ſeem to give a new inſtitution to the *ſeventy*, relating, not as the former, to the cities of *Iſrael*, as the forerunners of their Lord, but to their preaching among other nations; as we may gather, by comparing theſe words with the commiſſion given by Chriſt to the apoſtles, ſent into the world *to preach the goſpel to every creature*, Mark 16. 15,—18. according to theſe words of *Grotius*, Non pro hac tantum legatione dedi, ſed do nunc etiam in poſterum. 2*dly*, This power ſeems to be given in words, containing a manifeſt alluſion to *Pſal.* 91. 13. where a like protection from danger is promiſed to the pious man, under the metaphor of *treading on the ſcorpion and the baſiliſk*, and, according to the *ſeventy* and the *Chaldee*, of *protection from the noon-day devil*, or *from troops of evil ſpirits*, ver. 5, 6. And after this manner, ſaith (l) *Tertullian*, we often help the *Heathens*, being inveſted with that power which the *apoſtle* dedicated when he deſpiſed the biting of the ſerpent.

Ver. 20. [f] Πλὴν ἐν τούτῳ μὴ χαίρετε, *Notwithſtanding rejoice not in this, that the ſpirits are ſubject to you, but rather rejoice that your names are written in heaven.*] They returned, *ver.* 17. *rejoicing that even the devils were ſubject to them in Chriſt's name*; which, as it tended to the glory of God, and the promotion of the goſpel, was a juſt matter of their joy; but becauſe to be thought worthy of ſalvation by God, and through faith in Chriſt to have a preſent right to an inheritance in heaven, was a bleſſing proper to the ſaints, and tended to the eternal welfare of their ſouls, which the caſting out of devils was not, that being done by men, to whom Chriſt will ſay at the laſt day, *I know you not*, &c. *Matth.* 7. 22, 23. therefore Chriſt bids them, μᾶλλον χαίρειν, to rejoice more that *their names were written in heaven, or in the book of life*; which is a *Jewiſh* phraſe, of the import of which ſee the note on *Philip.* 4. 3. not ſignifying an abſolute election, but a preſent right to life eternal, through the obedience of faith. See alſo *Targum* on *Deut.* 32. 33. and *Pſal.* 69. 29. *Iſa.* 4. 3. and *conſtitut. apoſt.* l. 8. *cap.* 1.

Ver. 21. [g] Ὅτι ἀπέκρυψας, *That thou haſt hid theſe things from the wiſe and prudent.*] See note on *Matth.* 11. 25.

Ver. 22. [h] Καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς *All things are delivered to me of the Father, and no man knoweth who the Son is, but the Father.*] All things, *i. e. all power both in heaven and earth*, Matt. 28. 18. *all judgment*, John 5. 27. *Power over all fleſh to give eternal life*, John 17. 2. Now this includes power to raiſe the dead, and to paſs judgment on them according to their works and ſecret thoughts, and ſo a power and wiſdom which is plainly divine, and conſequently the divine nature, from which thoſe attributes are inſeparable; which is one argument for the divinity of Chriſt. 2*dly*, He ſaith here, no man knoweth τίς ἐστιν ὁ υἱὸς, *who is the Son*, which ſeems not to reſpect what he was to do or ſuffer, but his nature, excellence, and dignity, as the words following, τίς ἐστιν ὁ πατὴρ, *who the Father is*, reſpect his nature, his divine excellency and dignity, exhibited to us ἐν προσώπῳ *in the perſon of Jeſus Chriſt*, 2 Cor. 4. 6.

Ver. 29. [i] Καὶ τίς ἐστί μου πλησίον, *But he willing to juſtify himſelf* (as one who had performed the command of loving his neighbour as himſelf,) *ſaid Who is my neighbour?*] Now the corrupt tradition of the *Jews* having reſtrained this neighbour to men of their own *nation* and religion, to whom he might retain a very kind affection, he thought this ſufficient to ſhew, that he had ſatisfied the precept; Chriſt therefore here demonſtrates to him, that every perſon who ſtands in need of help and who is capable of kindneſs from us, though he be of a different nation and religion, muſt be deemed our neighbour; ſee the note on *Matth.* 22. 39.

Ver. 42. [k] Ἑνὸς δέ ἐστι χρεία, *But one thing is needful.*] Not one diſh only to eat of, as *Theophylact* and many of the *fathers* deſcant here, but *the better part*, or that ſpiritual wiſdom, which *Mary* made it her chief care to labour after. See (m) *Arrian* ſaith of the government of the mind and the fixing it upon that only which is in our power, and which we cannot be deprived of, ἓν ἑνὸς δυνάμεθα ἐπιμελεῖσθαι καὶ ἑνὶ προσηκόντως. ἐπὶ μᾶλλον δὲ ὁλομεν πολλῶν ἐπιμελεῖσθαι καὶ πολλοῖς προσδεδέσθαι, *when we might contract our cares to one thing, and cleave to that alone, we chuſe rather to be bound to, and troubled about many things.*

CHAP. XI.

1. AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid to him, Lord, teach us (*a form by which*) to pray, as John alſo taught (*one to*) his diſciples.

2. And he ſaid to them, When ye pray,

(l) *Hoc denique modo, etiam Ethnicis ſæpe ſubvenimus donati a Deo ea poteſtate quam apoſtolus dedicavit, [illegible] morſum viperæ ſprevit.* Scorp. ab initio.

(m) In Epictet. l 1. c. 1. p. 84.

(*these words,*) Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done, as (*it is*) in heaven, so on earth;

3. Give us day by (*or after*) day our daily bread:

4. And forgive us our sins; for we also forgive every one that is [a] indebted, (*or hath been injurious*) to us; and lead us not into temptation, but deliver us from evil. (*See the paraphrase and notes on Matth.* 6.)

5. And (*to encourage them to expect a return of their prayers,*) he said to them, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him:

7. And he from within shall answer, and say, Trouble me not; the door is now shut, and my children are with me in bed, I cannot rise, and give (*them to*) thee.

8. I say to you, Though he will not (*be moved to*) rise, and give him (*them*) because he is his friend; yet because of his [b] importunity he will rise, and give him as many (*loaves*) as he needeth.

9. And (*accordingly*) I say to you, Ask (*in faith,*) and it shall be given you; seek (*diligently,*) and ye shall find; knock (*earnestly,*) and it shall be opened to you:

10. For every one that (*thus*) [c] asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened (*by his heavenly Father.*)

11. (*For*) If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he, for a fish, give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion? (i. e. *things unprofitable and hurtful to, rather than what is good and needful for him.*)

13. If ye then, being evil, know how to give good gifts to your children, how much more shall your [d] heavenly Father give the holy Spirit, (*the fountain of all spiritual blessings,*) to them that ask him?

14. And he was casting out a devil, and it was (*such an one as made the man*) dumb; and it came to pass that when the devil was gone out (*of him,*) the dumb (*man*) spake, and the people wondered at it.)

15. But some of (*the Pharisees among*) them said, He casteth out devils through (*confederacy with*) [e] Beelzebub, the chief of the devils:

16. And others tempting him, (i. e. *distrusting his power, and doubting of his commission,*) sought of him a sign [f] from heaven, (*as the chief token of the Messiah mentioned by Daniel,* chap. 7. 14.)

17. But he knowing their thought, said to them, (*who accused him of confederacy with Satan,*) Every kingdom divided against itself is brought to desolation, and an house divided against an house, falleth (*into ruin.*)

18. If Satan (*then*) also be divided against himself, (*and he casts his own subjects out of his dominions,*) how then shall his kingdom stand? (*and thus I argue,*) because ye say, That I cast out devils through Beelzebub.

19. And (*moreover*) If I by Beelzebub cast out devils, (*let me ask you*) by whom do your [g] sons, (*who exercise them in the name of the same God, by whose power I profess to do it,*) cast them out? therefore they shall be your judges; (i. e. *your judgment, that they do this by the power of God, shall condemn you, who ascribe the same thing done by me, to the power and assistance of Satan.*)

20. But if I with the finger of God cast out devils, no doubt (*can be made of it, that*) the kingdom of God is come upon you; (i. e. *that the Messiah promised to erect this kingdom is among you.*)

21. (*For*) When a strong man armed keepeth his place, his goods are (*preserved*) in peace (*and safety;*)

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils; (*I therefore being thus able to overcome Satan, and cast him out of his dominions, must be stronger than he.*)

23. (*And in this work of beating down Satan's kingdom,*) He that is not with me, is against me; and he that gathereth not with me, scattereth; (i. e. *he that assists me not in bringing men to the kingdom of God, scattereth them as sheep without a shepherd.*)

24. (*And to you from whom Satan hath been thus ejected, and you continue yet to side with him against me by whom he is ejected, I direct this parable,* viz.) When the unclean spirit is gone out of a man, he walketh through dry places, (*not yet watered by the word preached to them,*) seeking rest, and finding none (*there, the gospel following him to the Gentiles, and dispossessing him there,*) he saith, I will return to my house whence I came out.

25. And when he cometh, he findeth it swept and garnished, (*and so ready to receive him.*)

26. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there, and (*so*) the last state of that man is worse than the first; (*thus also will it be with you; Satan ejected by me, finding no where else persons so fitted to receive him, will return, and take more durable possession of you, and render you seven times more the children of Satan than ye were before.*)

27. And it came to paſs as he ſpake theſe things, a certain woman of the company lift (*ed*) up her voice, and ſaid to him, [h] Bleſſed is the womb that bare thee, and (*bleſſed are*) the paps that thou haſt ſucked.

28. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

29. And when the people were gathered thick together, he began to ſay, (*in anſwer to theſe who ſought of him a ſign from heaven*, ver. 16.) This is an evil generation; they ſeek a ſign, and there ſhall no (*further*) ſign be given it, but the ſign of Jonas the prophet;

30. For as Jonas was a ſign to the Ninevites, (*being three days and three nights in the whale's belly, and yet raiſed out of it to preach to them,*) ſo ſhall alſo the Son of man be (*raiſed from the dead after three days, for a ſign*) to this generation.

31. The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and (*ſhall*) condemn them; for ſhe came from the uttermoſt parts of the earth, to hear the wiſdom of Solomon; and behold a (*perſon of*) greater (*wiſdom*) than Solomon is here, (*and yet his wiſdom is deſpiſed by them.*)

32. The men of Nineveh ſhall riſe up in the judgment with this generation, and ſhall condemn it; for they repented at the preaching of Jonas, and behold, (*theſe men repent not, though*) a greater (*prophet*) than Jonas is here.

33. (*But though the men of this generation deſpiſe this heavenly wiſdom, it becomes not me, or my diſciples to conceal it; for*) [i] No man when he hath lighted a candle, putteth it in a ſecret place, neither under a buſhel, but on a candleſtick, that they which come in (*to the houſe*) may ſee the light.

34. (*As*) The light of the body is the eye, (*directing the body how to walk, ſo the light of the ſoul is the mind, directing it how to diſcern its duty*;) therefore [k] when thine eye is ſingle, (*free from worldly-mindedneſs, and liberal,*) thy whole body alſo is full of light, (*directed by the love of God, and of our neighbour for his ſake, into the way that leads to life;*) but when thy eye is evil, (*envious and covetous,*) thy body alſo is full of darkneſs, (*all thy actions done in the body will be deeds of darkneſs.*)

35. Take heed therefore, that the light which is in thee, (*thy mind which ſhould direct thy actions,*) be not (*by covetouſneſs, and an immoderate love of the world, turned into*) darkneſs.

36. If (*by this care*) thy whole body therefore be full of light, having no part dark, the whole (*of thy life*) ſhall be full of light; as (*a room is*) when the bright ſhining of a candle doth give thee light.

37. And as he ſpake (*theſe words,*) a certain Phariſee beſought him to dine with him; and he went in (*to his houſe,*) and ſat down to (*eat of his*) meat.

38. And when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before dinner.

39. And the Lord ſaid to him, Now do ye Phariſees make clean the outſide of the cup and platter, (i. e. *take care to have a fair outſide, and bodies clean from ceremonial defilement,*) but your inward part is full of ravening and wickedneſs.

40. Ye fools, did not he that made that which is without, make that which is within alſo? (*and ſhould ye not then be as careful to keep that clean, as ye do the outward man by frequent waſhings?*)

41. But rather give alms of [l] ſuch things as ye have; and (*when God and the poor have had their dues,*) behold all things (*ye eat of or enjoy*) are clean to you.

42. But wo to you Phariſees; for ye tithe mint and rue, and all manner of herbs, and paſs over judgment, and the love of God; theſe ought ye to have done, (*as being your own conſtitutions,*) and not to leave the other undone, (*as being the more weighty matters of the law.*)

43. Wo to you Phariſees; for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets, (*minding theſe reſpects from men, more than the favour of God,* John 5. 44.—12. 43.)

44. Wo unto you ſcribes and Phariſees, hypocrites; for ye are as graves that appear not (*ſo to be, as being overgrown with graſs and herbs,*) and (*ſo*) the men that walk over them are not aware of them, (*having ſpecious outſides, but hearts defiled and defiling others.*)

45. Then anſwered one of the lawyers, and ſaid to him, Maſter, thus ſaying, thou reproacheſt us alſo, (*for we are ſcribes.*)

46. And he ſaid, Wo to you alſo, ye lawyers! for ye lade men with burdens grievous to be born, and ye yourſelves touch not the burdens with one of your fingers; (i. e. *ye will not ſhew the leaſt mercy to them who are thus oppreſſed with them. See note on* Matth. 23. 4.)

47. Wo unto you; for ye build the ſepulchres of the prophets, and your fathers killed them, (*of which you yourſelves acknowledge.*)

48. Truly ye bear witneſs that (*ye are by nature the children of theſe fathers, and*) ye allow (*or are well pleaſed with*) the deeds of your fathers, (*ſhewing the like malice againſt me and mine, as they did againſt the old prophets; I ſay, you teſtify this, viz. that ye are the children of ſuch fathers:*) for they (*your fathers*) indeed killed them, and ye (*their children*) build their ſepulchres.

49. Therefore alſo ſaid the wiſdom of God,

I will send them prophets and apostles, and some of them they shall slay, and persecute (*to the death.*)

50. That (*so*) the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, (*who, by their hatred to the last and chiefest of them, have filled up the measure of their sins*;)

51. From the blood of (*righteous*) Abel, (*the first prophet, and preacher of righteousness*, Heb. 11. 4. 2 Peter 2. 5.) to the blood of Zacharias (*the last prophet slain by you*, 2 Chron. 24. 22. *and*) which perished betwixt the altar and the temple; Verily I say to you, It shall be required of this generation.

52. Wo to you lawyers; for ye have taken away the [m] key of knowledge, (*by which the kingdom of God should be opened to men*;) ye entered not in yourselves, and them that were entering in ye hindred, (*obstructing their faith by your traditions, and false interpretations of the scriptures.*)

53. And as he spake these things to them, the scribes and Pharisees began to urge him vehemently, and to [n] provoke him to speak of many things, (Gr *and to enquire of many things from his mouth*,)

54. Laying wait for him, and seeking to catch something out of his mouth, that (*by it*) they might accuse him.

ANNOTATIONS on Chap. XI.

Ver. 4. [a] Καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν, *For we forgive every one that is indebted to us*;] That is, every one that offends against us, according to the usual import of that word in the *Syriac*, or *Chaldee*, where a sinner is חַיָּב *a debtor*, and sin is חוֹבָא *a debt*; thus *Exod.* 32. 30. חַטָאתֶם חַטָאה גְדוֹלָא *ye have sinned a great sin*, is in the *Targum*, חוֹבָא רַבָּא חַבְתּוּן *you have contracted a great debt*. So *Gen.* 20. 9.—26. 10.—31. 36. *Lev.* 4. 3. see *Buxtorf* in the word חיב: and in this sense ὀφειλέτης, *a debtor*, and ἐφειλήματα, *debts*, are used, *Matth.* 6. 12. and *Luke* 13. 4. *think ye that they on whom the tower of Siloam fell were* ὀφειλέται, *debtors*, that is, *sinners above all men?*

But then it is carefully to be observed, for the due stating the controversy of *Christ*'s satisfaction, that sins are not properly and strictly compared to debts, seeing by sinning we do not so properly contract a debt, as a guilt, or obnoxiousness to punishment; which two things will admit of these differences; (1.) That if another will pay my debt, the creditor cannot justly refuse his paying it for me, or complain he is not satisfied when the whole debt is paid; but let another be never so willing to suffer for my offence, he can make no satisfaction for it, unless the judge be willing to admit him to suffer in my stead. Hence, (2.) The creditor does no act of grace by admitting the solution of another; and if that other pay the whole, he can require no conditions for my discharge: but the ruler, against whose laws I have personally offended, does me an act of grace in admitting another to suffer in my stead, and so may do this only upon some reasonable conditions. And, (3.) We do not properly pay our whole debt unless we pay what was owing in *specie*, or something admitted as an equivalent to it; but we may make satisfaction for our sins against our governor by any thing of less value, provided that it preserves the honour of the law-giver, and terrifies us and others for the future from lapsing into the same offence. See additions N°. 16.

Ver. 8. [b] Διὰ τὴν ἀναιδείαν, *For his importunity*;] *i. e.* His request so importunate as to admit of no refusal, his continual coming and crying night and day, *chap.* 18. 1, 5, 7. *Gr. for his impudence*, according to that saying of the *Jews*, (a) *The impudent man overcomes the modest and the bashful, how much more God who is goodness it self!*

Ver. 10. [c] Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, *For every one that asketh, receiveth*;] *i. e.* who asks in faith, seeks with diligence, and knocks with importunity, and perseverance, receives all that is needful for him; so the connexion shews, *he will arise and give him* ὅσων χρῄζει, *as much as he wants*, ver. 8. *and I say to you, Ask, and ye shall receive*, all knowledge necessary to your salvation, all that assistance which is necessary to preserve you from those sinful courses which will exclude you from salvation, or to the performance of that obedience which God hath made the condition of your salvation under the new covenant, and to your perseverance in that obedience to the end; he shall receive all things spiritually good for him; *for if you being evil will give good things to your children, much more will your heavenly Father give* τὰ ἀγαθὰ, *good things*, Matth. 7. 11. *his holy Spirit*, ver. 13. *to those that ask him.*

Ver. 13. [d] Ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον, *Much more will your heavenly Father give the holy Spirit to them that ask him.*] Ὁ ἐξ οὐρανοῦ is the same with ὁ ἐν τοῖς οὐρανοῖς, *Matth.* 7. 11. So *our house from heaven*, 2 Cor. 5. 2. is our house *in heaven*.

(a) Buxt. in voc. Charoph.

ver. 1. and *the Lord from heaven*, 1 Cor. 15. 47. is ὁ ἐπουράνιος, *the heavenly Lord*, ver. 48, 49. πνεῦμα ἅγιον, *the holy Ghost*, if it here signifies, as throughout the Old Testament, *the spirit of prophesy*, or as generally in the New, *the miraculous gifts and operations of the holy Spirit*; see note on 1 *John* 5. 6. it must be granted that *Christ* speaks here, not of what they were to ask at present, for the *holy Ghost was not yet given, because Jesus was not yet glorified*, John 7. 39. And so must we understand our Lord's words, *chap.* 12. 11, 12. *When they shall bring you before princes, and governors, meditate not before hand what you shall speak, for the holy Ghost shall teach you in that day*; for neither were they brought before princes till after our Lord's resurrection and ascension, nor did the holy Ghost instruct them how to speak till then. So our Lord's commission as to these words, *Matth.* 10. 8. and all that follows in that chapter, from *ver.* 16. to the end, plainly respects what they were to do and suffer after Christ's ascension. If it relates to the present time, and to *Christians* in general, not only to the *apostles*, as the words, *every one that asketh*, and the *good gifts* in *Matthew*, seem to argue; we by this phrase can only understand the ordinary assistances and operations of the holy Spirit.

Ver. 15. [e] Ἐν Βεελζεβὺλ, *By Beelzebub the prince of the devils.*] Of the right reading of this word *Beelzebub*, the lord of flies, or *Beelzebul, the lord of dung*, as St *Jerom* reads, *Matth.* 12. 24. see Dr *Lightfoot* there. But then when both he and the great *Bochartus* wonder, how this god of *flies* should come to be stiled the *prince of devils*, that seems to be no great wonder, he being no less than the *Heathen Jupiter*, the prince and father of the *gods*, as appears from the titles of ἀπόμυος, μύαρσος, μυώδης, all given him a muscis abigendis, *from his office of chasing the flies from the sacrifices, the temples* and cities of the *Heathens*. See *Bochart. Hieroz. part.* 2. *l.* 4. *c.* 9. *p.* 499, 500, 501.

Ver. 16. [f] Σημεῖον ἐξ οὐρανοῦ, *A sign from heaven.*] Because the Son of man was to *come in the clouds of heaven*, Dan. 7. 13. see the note on *Matth.* 12. 38.

Ver. 19. [g] Οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; *By whom do your sons cast them out?*] To what hath been said on *Matth.* 12. 27. add, that some think that this relates to the *seventy disciples* sent by *Christ* to preach the kingdom in every city and place whither he was afterwards to come, *Luke* 10. 2. for they return to him with these words, *Even the devils are subject to us in thy name*, ver. 17. Now doubtless they were the sons of the *Jews*; and though they cast out devils in Christ's name, yet is not this sufficient to take off the force of Christ's argument; for it was not easy to suspect so great a number of honest men, of their own nation, and acquaintance, sent by two and two into their villages and cities, should be all confederates with *Satan*; they therefore going through their cities, to assure them *the kingdom of God was at hand*, and confirming their testimony, by healing diseases and casting out devils in Christ's name, gave in full testimony against them who said, that Christ himself did this by a confederacy with Satan.

Ver. 27, 28. [h] *Blessed is the womb that bare thee*, 28. μενοῦνε, *yea rather blessed are they that hear the word of God and keep it.*] *i. e.* The blessedness of my *mother* ariseth not from this, that she conceived and brought me forth into the world, but in order to that it is necessary for her, as well as others, to believe, and obey my word. So *Theophylact.*

Ver. 33. Οὐδεὶς δὲ λύχνον ἅψας, *No man when he hath lighted a candle, putteth it in a secret place*, &c.] Some give here the connexion thus; Though you generally receive very little benefit by my preaching, it becomes neither me nor my disciples to conceal our wisdom, but still to let it shine forth to the world, *Matth.* 5. 15. But seeing it is evident that the same expressions are oft applied to different things in divers senses, see note on *Matth.* 12. 30. why may not this have relation to the following verse, thus? God never gives the light of nature, or of revelation, as he hath done to you *Jews*, but that it may be improved, and shine forth in them to others: now as the light of the body is the eye, so the light of the soul is that reason, and that revelation of his mind which God affords; and therefore it becomes you to take as great care that your light be not turned into darkness, by prejudices which blind the eyes, or by shutting your eyes against the light, or by your infidelity, or those vicious habits which will not suffer you to come to the light, or believe in it, as that the eye of the body be not darkned or put out.

Ver. 34. [k] Ὅταν ἁπλοῦς ᾖ, *Therefore when thine eye is single, thy whole body is full of light; but when* πονηρὸς ᾖ, *it is evil, thy body also is full of darkness.*] There is no tautology in these and the following words, but only a progression from the mind clearly enlightned and directed and the faculties of the soul rightly disposed, to a life led according to them, or, in the scripture phrase, *a walking in the light*. For Christ here compares the inward light of the soul, or the eye of it, to that of the body, shewing that as that being pure from spots, adventitious humors, cataracts, and other blemishes, gives a clear light for the direction of the body, but when it is ill affected, by reason of these or other maladies

the body is in the dark; so if the eye of the soul be not single, *i. e.* if it be not pure from covetousness, which is ἐπιθυμία τ῀ ὀφθαλμῶ, *the lust of the eye* after worldly things, 1 *John* 2. 16. from *carnal concupiscence*, which renders it *the adulterous eye*, Matth. 5. 28, 29. 2 Peter 2. 14. from envy, which is ὀφθαλμὸς πονηρίας, *the evil or bewitching eye*, Prov. 23. 6. Ecclus. 14. 3,—10. from pride, which is ὀφθαλμὸς ὑπερηφάνου, *the high look*, Psal. 101. 5. ὀφθαλμὸς ὑβρισῶ, *the proud look*, Prov. 6. 17. ὀφθαλμὸς ὑψηλὸς καὶ μετεώρου, *the lofty eye*, Isa. 5. 15. if, I say, it be not purified from these distempers, it will not direct our way aright, or preserve us from walking in the dark; for these are the lusts of the world, which are contrary to the friendship of God, making all the actions of the life perverse; and therefore they who do such things are said to walk on still in darkness, *Psal* 82. 5. *Eccles.* 2. 14. *John* 8. 12.—12. 46. 1 *John* 2. 9. *to be in darkness*, 1 Thess. 5. 4. and *to love darkness more than light*, John 3. 19. whereas, when the mind is free from these vices, and adorned with the contrary virtues, it directs all our actions to piety, virtue, and the love of God, as a lantern shining in darkness directs our feet, or as a candle enlightens the whole room where it is; and hence such persons are said *to walk in the light*, 1 John 1. 7. and to be *children of the light, and of the day*, Luke 16. 8. John 12. 36. Eph. 5. 8. 1 Thess. 5. 5. This therefore is the import of these words, that a mind thus enlightned, and free from all these distempers which darken and make blind the soul, will direct all our faculties and inclinations, and all the actions of the life aright, as a light doth the body when it walks in a dark night.

Ver. 41. [l] Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, *But give alms of all that you have, and all things shall be clean unto you;*] τὰ ἐνόντα, are τὰ παρόντα, τὰ ὑπάρχοντα, *our substance*, or the things which we have; or as *Stephanus*, *which are in our power*, according to those words of *Tobit*, ἐκ τ῀ ὑπαρχόντων σου ποίει ἐλεημοσύνην, *Give alms of thy substance*, chap. 4. 7. and *ver.* 8. ὡς σοί ὑπάρχει, *as thou hast plenty*, according to thy abundance. Christ therefore here instructs us, that our temporal enjoyments are unclean, *i. e.* unlawful to be used by us till we have sanctified them by some act of charity; and this is the frequent import of the word καθαρὸς, *clean*, when it relates to meats, as Matt. 10. 14, 15.----11. 8, 9. *Rom.* 14. 20. *Tit.* 1. 15. and suitable to this is God's command concerning the tithe of the third year, that it should be given *to the stranger, the orphan, and the widow, that God might bless the land*, Deut. 26. 13, 14. so that till this were done, they were not to expect from him a blessing on their substance. This also is frequently prescribed as a means to procure the pardon of our sins. So *Daniel* saith to *Nebuchadonosor*, Λύτρωσαι ἐν ἐλεημοσύναις, *redeem thy sins*, or expiate them, *by acts of mercy to the poor*; chap. 4. 27. for *by mercy and truth iniquity is purged*. Prov. 16. 6. Ἐλεημοσύνη, *mercy*, or charity, *delivereth from death, and shall purge away all sins*, Tobit 12. 9. *water will quench a flaming fire*, καὶ ἐλεημοσύνη ἐξιλάσεται ἁμαρτίας, *and alms maketh an atonement for sins*; our mercy to his servants inclining God to be merciful to us.

Ver. 52. [m] Ἤρατε τὴν κλεῖδα τ῀ γνώσεως, *Ye have taken away the key of knowledge*,] by which the kingdom of God should be opened to men, and they be enabled to enter into it; see note on *Matth.* 23. 13. obscuring and hiding, by your traditions and false interpretations, those scriptures which relate to the *Messiah*, and the light which those *prophecies* of the Old Testament afford to conduct men to it; and pretending, that for want of knowledge of the law, they are not sufficient to judge of these matters, but must be guided by your judgment of them, *John* 7. 48, 49. and thus you not believing in the *Messiah*, nor entering yourselves into the kingdom of God, now come among you, and preached to you, have obstructed the faith of them who otherwise would have believed, and entered into it. See additions N°. 17.

Ver. 53. [n] Καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, *And provoke him to speak of many things;*] or to enquire of many things from his mouth. For they did this ζητοῦντες θηρεῦσαι τι ἐκ τ῀ στόματος αὐτοῦ, *seeking to catch something out of his mouth*. So (b) *Julius Pollux* saith, that ἀποστοματίζειν is τὶ ἀπὸ στόματος εἰπεῖν, *to speak something from the mouth*, or words not written: *Suidas*, that it is ἀπὸ στόματος λέγειν, *to speak from the mouth* or memory. So (c) *Aristotle* saith, the *Grammarians* learn τὰ ἀποστοματιζόμενα, *these things which are delivered from their master's mouth*. See *Stephanus* on this word. *Theophylact* saith it is πιπτόντων αὐτὸν ἀπὸ στόματος κρατεῖν.

CHAP.

(b) L. 2. c. 9. § 23. p. 94. l. 23. (c) Elench. l. 1. c. 3.

CHAP. XII.

1. IN the mean time, when there were gathered together an innumerable multitude of people, (Gr. ἐν οἷς, *whilſt Chriſt was ſaying theſe things, an innumerable multitude of people being gathered together,*) inſomuch that they trode one upon another, he began to ſay to his diſciples firſt of all, [a] Beware of the leaven of the Phariſees, which is hypocriſy; (i. e. *an outward appearance of ſanctity, which puffs up and deceives others, but yet is only a pretence.*)

2. For there is nothing covered (*under hypocritical pretences*) which ſhall not be revealed, neither hid that ſhall not be (*made*) known.

3. Therefore (Gr. ἀνθ' ὧν, *becauſe, or forasmuch as*) whatſoever you have ſpoken in darkneſs, ſhall be heard in the light; and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed on the houſe-top; (*ſo that, though you ſhould be able to conceal the evil of your hearts and actions from men, they will be all laid open at the great day of your accounts.*)

4. And (*though I ſend you with a meſſage which will ſo offend men, and more eſpecially the Jews, that they will think by killing you they do God good ſervice,* John 16. 2. *yet*) I ſay to you, My friends, be not afraid of them who (*can only*) kill the body, and after that have no more that they can do, (*nothing to hurt the ſoul:*)

5. But I will forewarn you whom you ſhall (*rather*) fear; (*viz.*) fear him, who, after he hath killed, hath power to caſt (*both ſoul and body*) into hell; yea, I ſay to you, Fear him.

6. (*For*) Are not five ſparrows ſold for two farthings, and (*yet*) not one of them is forgotten before (*that*) God, (*whoſe providence watches over the ſmalleſt things in the world? you may then be aſſured, your leaſt concerns are not neglected by him;*)

7. But even the very hairs of your head are all numbred; fear not therefore, ye are of more value than many ſparrows; (*and ſo the more peculiar objects of Gods care and providence.*)

8. Alſo, (*and further to engage you to conſtancy in your profeſſion, and patient ſuffering for my ſake,*) I ſay to you, Whoſoever ſhall (*thus*) [b] confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God; (*he will own them before God, in whoſe preſence the angels ſtand.*)

9. But he that (*to avoid the rage of men*) denieth me before men, ſhall be denied, (i. e. *renounced as none of my diſciples*) before the angels (*ſtanding in the preſence*) of God.

10. And (*as for the enemies of me and my doctrine,*) whoſoever (*of them being offended at my preſent humble circumſtances,*) ſhall, (*notwithſtanding all the convictions I have given them,*) ſpeak a word againſt the Son of man, (*in derogation from his miſſion,*) it ſhall be forgiven him; but to him that blaſphemeth againſt the holy Ghoſt, (*when he cometh upon you in his gifts and miraculous operations, to aſſert my reſurrection, and confirm my doctrine,*) it (*that blaſphemy*) ſhall not be forgiven.

11. And when they bring you to the ſynagogues, and to magiſtrates, and (*Heathen*) powers, take ye no thought how, or what thing ye ſhall anſwer, or what ye ſhall ſay, (*ſeeing it ſhall be given you in that ſame hour what ye ſhall ſpeak,* Matth. 10. 19.)

12. For the holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13. And (*then*) one of the company ſaid unto him, [c] Maſter, ſpeak to my brother, that he divide the inheritance with me; (*for I would gladly have thee to be arbitrator betwixt us concerning it.*)

14. And he ſaid to him, Man, who made me a judge or a divider over you? (*this properly belongs not to my prophetic office, but to your civil conſiſtories.*)

15. And (*upon occaſion of this man's concern for his temporals,*) he ſaid to them, Take heed and [d] beware of covetouſneſs; for (*the comfort of*) man's life conſiſteth not in the abundance of the things that he poſſeſſeth.

16. And (*to this end*) he ſpake a parable to them, ſaying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himſelf, ſaying (*to himſelf,*) What ſhall I do, becauſe I have no room where to beſtow, (i. e. *lay up*) my fruits?

18. And he ſaid, This will I do, I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods.

19. And (*then*) I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry.

20. But God ſaid to him, Thou fool, this night thy ſoul ſhall be [e] required of thee; (i. e. *thou ſhalt die this night; and*) then, whoſe ſhall thoſe things be which thou haſt provided?

21. So (*ſuch a fool*) is he, that layeth up treaſure for himſelf (*on earth,*) and is not rich toward God, (i. e. *in heavenly treaſures, which will alſo commend him to God, and procure his favour.*)

22. And he ſaid to his diſciples, Therefore I ſay to you, Take no thought (*be not anxiouſly concerned*) for (*the things neceſſary to preſerve*) your

life, (*viz.*) what ye shall (*have to*) eat, neither for the body, what ye shall (*have to*) put on:

23. (*For*) The life is more than meat, and the body is more than raiment. (*He then who gave this life and body, without your care and your assistance, will not be wanting in making the provisions necessary to preserve them.*

24. Consider the (*young*) ravens, (*excluded from their nests by the old ones, and crying to the Lord for meat*, Psal. 147. 9.) for (Gr. *that*) they neither sow nor reap, which neither have store-house nor barn, and (*yet*) God feedeth them, (*giving them food when they cry*;) how much more are ye better than the fowls, (*and so more sure to be provided for?*)

25. And which of you with taking thought can add to his stature one cubit, (*one moment to his life, or one inch to the growth of his body; and how much less will your solicitude preserve the whole?*)

26. If ye then be not able to do that thing which is least, why take ye thought for the rest, (*which you are less able to compass?*)

27. (*Again,*) Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, (*they appear so beautifully clothed by nature,*) that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven, (*and so is of a very short duration,*) how much more will he clothe you, O ye of little faith, (*if you distrust his care in making these provisions for you?*)

29. And seek not ye, (*or seek not then*) what ye shall eat, or what ye shall drink, neither be ye of [f] doubtful (*wavering*) mind:

30. For all these things do the nations of the world seek after, (*who have no hopes of better things,*) and (*you need not be concerned for them, seeing*) your (*heavenly*) Father knoweth you have need of these things.

31. But rather seek ye (*first*) the kingdom of God, and all these things shall be added to you.

32. Fear not (*any want of these things,*) little flock; for it is your Fathers good pleasure to give you the kingdom (*of glory.*)

33. [g] Sell that ye have, and give alms, (*even of the main stock, when the necessities of your poor require it, and so*) provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth; (*this being the only way to be heavenly minded.*)

34. For where your treasure is, there will your heart be also.

35. Let your [h] loins be girded about, and your lights burning; (i. e. *as servants attending still their master's coming, and ready to execute his commands.*)

36. And ye yourselves like to men (*servants*) that wait for their Lord, (*or bridegroom,*) when he will return from the wedding, that when he cometh, and knocketh, they may open to him immediately.

37. Blessed are those servants whom the Lord, when he cometh, shall find watching: verily I say to you, That he shall gird himself (*as a servant,*) and make them sit down to meat, and will come forth, and serve them; (i. e. *he will administer to them in an unusual manner.*)

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants (*whom he will so regard.*)

39. And this know (*that men use the like vigilance in temporals; for*) if the good man of the house had known what hour the thief would come, (*it is to be supposed*) he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also, (*and shew like care in spirituals*;) for the Son of man cometh in an hour that ye think not (*of.*)

41. Then Peter said to him, Lord, speakest thou this parable to us (*disciples and apostles only,*) or even to all?

42. And the Lord said, (*This duty is incumbent on, and will be done by as many as expect a reward from me, for their prudence and fidelity,* τὶς ἄρα,) [i] Who then is that faithful and wise steward, whom his lord shall make ruler over his houshold, to give them their portion of meat in due season, (*as their wants require?*)

43. Blessed is that servant, whom his Lord when he cometh, shall find so doing.

44. Of a truth, I say to you, That he will make him ruler over all that he hath (i. e. *advance him to great honour and glory at his coming.*)

45. But if that servant say in his heart, My Lord delayeth his coming, (*as many of the Jews did, revolting from his service*;) and (*therefore*) shall begin to beat the men servants and maidens, (*the persevering Christians, as the apostatizing Jews did,*) and to eat and drink, and to be drunken, (i. e. *return to a dissolute course of life*, 2 Pet. 2. 22.)

46. The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware; and (*for his perfidiousness*) shall cut him asunder, and appoint him his portion with the unbelievers.

47. And that servant who [k] knew his Lords will, and prepared not himself (*for his coming,*) neither did according to his will, shall be beaten with many stripes.

48. But he who knew (*it*) not, and did commit things

things worthy of ſtripes, (*as ſinning againſt the law of nature,*) ſhall be beaten with few ſtripes; for to whomſoever much is given, of him ſhall be much required; and to whom men have committed much, of them they will ask the more.

49. (*I farther tell you, that*) I am come to ſend fire on the earth, (*to publiſh that doctrine which will cauſe great heats and contentions*;) and (*yet ſo profitable is it to the world, that*) what will I, [1] if it be already kindled? (Gr. *what do I deſire, even that it were already kindled?*)

50. But (*And*) I have a baptiſm to be baptized with, (i. e. *a death to ſuffer,*) and how am I ſtraitned (*as one in pain,*) till it be accompliſhed!

51. Suppoſe ye that I am come to give peace on earth, (i. e. *to free you from the troubles of the world?*) I tell you, Nay, but rather, (*to preach that doctrine which will cauſe*) diviſion.

52. For from henceforth there ſhall be five in one houſe divided, (*on account of this doctrine,* viz.) three againſt two, and two againſt three.

53. The father ſhall (*by reaſon of it*) be divided againſt the ſon, and the ſon againſt the father, and the mother againſt the daughter, and the daughter againſt the mother, the mother-in-law againſt her daughter in-law, and the daughter-in-law againſt her mother-in-law.

54 And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower, and (*uſually*) ſo it is.

55. And when ye ſee (*hear*) the ſouth wind blow, ye ſay, There will be heat, and (*ſo*) it cometh to paſs.

56. Ye hypocrites, ye can diſcern (*by*) the face of the ſky (*what weather*,) and (*by the face* of the earth, (*what ſeaſon it is like to be*;) but how is it, that ye do (Gr. *how then do ye*) not diſcern (*from what I do and teach, that*) this (*is the*) time (*of the Meſſiah's advent?*)

57. Yea, and why even of [m] yourſelves judge ye not, (*from the agreement of my doctrine with the principles of reaſon,*) what is right?

58. When thou goeſt with thine adverſary to the magiſtrate, (*it is good counſel,*) as thou art in the way, (*to*) give diligence that thou mayeſt be delivered from him, leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon:

59. (*For*) I tell thee, Thou ſhalt not depart thence till thou haſt paid the very laſt mite: (*unleſs then neglect you that repentance towards God, and faith in the Meſſiah, which can alone preſerve you from that infernal priſon from which there is no eſcaping?*)

ANNOTATIONS on Chap. XII.

Ver. 1, 2, 3. [a] Προσέχετε ἑαυτοῖς ἀπὸ τῆ ζύμης τῶν φαρισαίων ἥτις ἐστὶν ὑπόκρισις. *Beware of the leaven of the Phariſees, which is hypocriſy;*] *i. e.* Take heed ye be not guilty of phariſaical hypocriſy; for though you ſhould be able to conceal the evil of your hearts and actions from the eyes of men, the time will come when they ſhall be revealed and made known, *ver.* 3. ἀνθ' ὧν, *eo quod, propterea quod, idcirco quod,* for that, or foraſmuch as, or becauſe, in the great day of your accounts, that which you have ſpoken or done with the greateſt ſecrecy ſhall come to light, and be revealed openly. So *Luke* 1. 20. *Thou ſhalt be dumb,* ἀνθ' ὧν, *becauſe thou haſt not believed my words*; Luke 19. 44. *they ſhall lay thee even with the ground,* ἀνθ' ὧν, *becauſe thou knoweſt not the time of thy viſitation*; Acts 12. 23. *The angel of the Lord ſmote him,* ἀνθ' ὧν, *becauſe he gave not glory to God.* And thus it anſwers to the *Hebrew* אשר על, which is moſtly rendered by the *ſeventy,* ὅτι, διότι, and ſometimes ἀνθ' ὧν ὅτι; as 2 *Sam.* 12. 16. ἀνθ' ὧν ὅτι, *becauſe he hath done this thing*; 1 Kings 9. 9. ἀνθ' ὧν, *becauſe they have forſaken the Lord their God*; 2 Kings 18. 12. ἀνθ' ὧν ὅτι, *becauſe they have not hearkened to the voice of the Lord*; Jer. 16. 11. ἀνθ' ὧν, *becauſe your fathers have forſaken me*; ſo *chap.* 22. 9. *Ezek.* 26. 39. ἀνθ' ὧν, *for I have poured out my ſpirit upon the houſe of Iſrael.*

Ver. 8. [b] Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ, *Every one that ſhall confeſs me before men, him alſo ſhall the Son of man confeſs before the angels of God*; ver. 9. *But he that denieth me before men, ſhall be denied before the angels of God.*] The *critical* note here is that as the *Hebrew* ב is very frequently only the ſign of the dative caſe, ſee *Nold. de partic.* p. 165, 166. ſo is ἐν, both in the *Old* and the *New Teſtament*: ſo *Gen.* 40. 14. ποιήσεις ἐν ἐμοὶ ἔλεος, *thou ſhalt ſhew me kindneſs*, Pſal. 82. 8. ſo *Rom.* 11. 2. ἐν Ἠλίᾳ, to *Elijah*, 1 Cor. 9. 15. I have not written this that it ſhould be ſo done, ἐν ἐμοὶ, *to me*. chap. 14. 11. ὁ λαλῶν ἐν ἐμοὶ βάρβαρος, *he that ſpeaketh ſhall be a Barbarian to me*: ſo in *Euripides* ἐν βέλει πλησεὶς, ſmitten with a weapon, ἐν χειρῶν. See *Stephanus*. And it is alſo uſed when the ſenſe requires an accuſative caſe, as σὺ ἐξελέξω ἐν Ἀβραάμ, *thou haſt choſen Abraham*, Neh. 9. 7. Eſdr. 2. 51. ἐμπλέκεσθαι ἐν ἀγγέλοις αὐτοῦ, they mocked *his meſſengers*, 2 Chron. 36. 16. the leproſy of *Naaman* ſhall cleave ἐν σοὶ, καὶ ἐν τῷ σπέρματί σου, *to thee and to thy ſeed*, 2 Kings 5. 27. *I will bear*

the Lord will say, ἐν ἐμοὶ, *to me*. So ἐν πόλει ἐν Ιερουσαλὴμ, a city—*Jerusalem*, LXX. Moreover, these words, *ver.* 9. afford us a full confutation of the pernicious doctrine of Mr *Hobbes*, against that self-denial and taking up the cross our Lord so expressly and frequently requires from all *Christians*, and Mr *Hobbes*, out of his more abundant wisdom, flatly doth excuse us from: for *faith*, saith he, *being internal and invisible, we need not put ourselves into danger for it*: and therefore he alloweth subjects, being commanded by their sovereigns, to deny Christ. His words are these, *Profession with the tongue is only an external thing, wherein a Christian believing firmly in his heart the faith of Christ, hath the same liberty which the prophet* Elisha *allowed to* Naaman *the* Syrian, *who believed in his heart, but by bowing before the idol* Rimmon, *he denied the true God in effect, as much as if he had done it with his lips*. Moreover, he giveth licence to a Christian to commit idolatry, or do an idolatrous act, for fear of death or corporal danger; *To pray*, saith he, *to a king voluntarily for fair weather, or for any thing which God alone can do for us, is divine worship and idolatry; but if the king compel a man to this by the terror of death, or other great corporal punishments, it is not idolatry*; his reason is, *because it is not a sign that he doth honour him as God inwardly, but that he is desirous to save himself from death, or from a miserable life*: Thus doth he, with those *Gnostics* of whom St *Peter* speaks, *bring in damnable heresies, even denying the Lord that bought him*. But, *1st*, This doctrine renders self-denial, or taking up the cross, a thing impossible; for where the magistrate is not against the free profession of our faith, where he enjoineth nothing opposite to the command of Christ, we cannot suffer for the sake of Christ, and of his gospel: and where the magistrate compels us by punishments or threats to deny Christ, or do what he hath otherwise forbid, Mr *Hobbes* tells us, we may lawfully obey, and therefore need not suffer. *2dly*, No man, according to this doctrine, can suffer *according to the will of God*, as the apostle *Peter* doth suppose, 1 *Peter* 3. 17. No man can suffer *for conscience towards God*, or *for well-doing*, as the same *apostle* speaks; because it is not the will of God we should thus suffer, since he permits us to deny our faith, saith Mr *Hobbes*, and practise contrary to what he hath forbid, when faith or practice will expose us to corporal punishments, or to the fear of death. *3dly*, No man, according to this doctrine, can promise to himself any reward for what he suffers in the cause of Christ, because he never did require him to suffer; whereas a crown of glory is every where in *scripture* promised to the patient sufferer; his light afflictions are said *to work for him a far more exceeding and eternal weight of glory*; and it is said to be *a righteous thing with God, to recompense to them that suffer for him, rest with him*.

Moreover, This doctrine gives the lie to our *Saviour*, who plainly tells us, that *whosoever shall deny him before men, he will deny him before his heavenly Father*, Matth. 10. 33. that *whosoever shall be ashamed of his words and doctrine in a perverse and an adulterous generation, of him his Saviour will be ashamed, when he comes before his Father and his glorious angels*, Mark 8. 3, 8. But to this it is replied by Mr *Hobbes*, that *what a subject is compelled to do in obedience to his sovereign, and doth it not in order to his own mind, but in order to the law of his sovereign, that action is not his, but his sovereign's: nor is it he that, in this case, denieth Christ, but his sovereign*. *Ans.* 1. Seeing the persecuting world is that *adulterous generation* of which our *Saviour* speaks, and the world persecuteth by the *civil* power; to be ashamed of Christ and of his words *in this adulterous generation*, is certainly to be ashamed to confess him, and to own his doctrine, by reason of the ignominy or troubles we may suffer for so doing from the civil power. *2dly*, That to refuse to bear our cross, and even lose our lives *for Christ's sake and the gospel's*, is to be ashamed of Christ, is evident from the connection of the words: for Christ informeth his disciples, *ver.* 31. *that he must suffer many things of the chief priests and rulers of the Jews*; and *ver.* 34. he tells them, all that would be his disciples must also be content to bear the cross, and lose their lives for his sake and the gospel's, when men saw fit to treat the disciple as they had done his master, which, saith he, whosoever doth refuse to do, will be the greatest loser; ὃς γὰρ ἂν, *for whosoever will be ashamed of me*, &c. Is it not therefore evident, that to refuse even to lose our life for Christ's sake and the gospel's, when rulers shall think fit, on that account, to take it from us, is to be ashamed of Christ and of his doctrine? and therefore Mr *Hobbes* wisely said nothing to this text. But, *2dly*, In his pretended answer to those words of *Matthew*, he manifestly wrests our *Saviour*'s words, who plainly speaks of denying him by words in presence of, or in compliance with the *magistrate*. For, *ver.* 18. he declares to his disciples, that *they should be brought before kings and rulers for his sake*, and by them should be *scourged*, ver. 17. *imprisoned*, ver. 19. *and killed*, ver. 21. but, notwithstanding all their menaces and persecutions, publish, saith he, my doctrine openly to all the world; *What I tell you in darkness, that speak ye in the light; and what you hear in the ear, that speak on the house top*, ver. 27. and be not discouraged

couraged from ſo doing by fear of them who *may kill the body*, which *magiſtrates*, who have the power of the ſword, have only right to do, and which they cannot do for our internal faith, of which they cannot judge, but only for the outward profeſſion, or confeſſion of it, which, ſaith Chriſt, I command you to make before them without fear, *ver.* 31. *for whoſoever ſhall confeſs me before men, him will I confeſs,—deny me before men,—deny*, ver. 32, 33. So ſaith our Lord. It is no ſuch matter, ſaith the great *Malmeſburian philoſopher*; you are fools if you offer yourſelves to be thus treated by the magiſtrate for the name of Chriſt: you need not run this hazard; you may deny, as well as preach Chriſt's doctrine on the houſe top, if ſo commanded by the *magiſtrate*, and therefore only need not fear him, becauſe you need do nothing to provoke him; you may be found believers, though ye deny, blaſpheme, or diſobey Chriſt, when by their menaces or precepts the magiſtrates compel you ſo to do; and therefore you, notwithſtanding all your blaſphemies, will be acceptable to Chriſt; but he will puniſh thoſe perſecuting rulers, as thoſe who only do indeed deny him. Now whether this be to interpret or contradict our Saviour's words, let any rational man judge. 3*dly*, This doctrine is a flat contradiction to St *Paul*, who doth expreſly teach, as well *confeſſion of the Lord Jeſus with our mouths*, as belief of him with our hearts, to be required to *ſalvation*, for with *the mouth confeſſion is made unto ſalvation*, Rom. 10. 10. adding, that if *we do deny Chriſt, he alſo will deny us, but if we ſuffer for him, we ſhall reign together with him*, 2 Tim. 2. 12. It alſo thwarts the doctrine of St *John*, who having told us of ſome *Jewiſh rulers*, who, when convinced that *Jeſus was the Chriſt*, would not confeſs him for fear of puniſhment and of diſgrace, by being turned out of the *ſynagogue*, ſaith, *they loved the praiſe of men more than the praiſe of God*, John 12. 43. which whoſoever doth can be no ſound believer, and no true lover of his Lord, *John* 5. 42, 44. Moreover, by this doctrine we muſt condemn the three children who refuſed to worſhip the *golden image which Nebuchadnezzar did erect*, whereas God, by their wonderful deliverance, approved their diſobedience to the command of the king; and all thoſe *martyrs* and *confeſſors*, who rather choſe to ſuffer than deny their Lord, or worſhip idols, when by the *Heathen magiſtrate* they were commanded ſo to do, muſt be condemned as fools and criminals; whereas the miracles they wrought, and the divine aſſiſtance which they found under their ſufferings, ſufficiently convince us that God approved of their actions. *Laſtly*, The inſtance of *Naaman* the *Syrian*, as it may be rendered from the *Hebrew*, is wholly impertinent to this purpoſe; for there he doth not ask the *prophet*'s leave to ſin again, but only asks his pardon that he had done it; *in this thing the Lord pardon thy ſervant, that when my Lord went into the houſe of Rimmon to bow down himſelf there, and leaned on my hand, I bowed down myſelf there; that I bowed down myſelf,----the Lord pardon thy ſervant in this thing*; and ſo the *margins* of ſome bibles read; and that which may be fairly offered to confirm this reading is, that theſe very *Hebrew* words here uſed are elſewhere found, not in the future, but in the preterperfect tenſe, *the Lord pardon me*, beboa *in going to the houſe of Rimmon*, ſaith the text here; *a pſalm of David*, beboa Nathan, *when Nathan went unto him*, Pſal. 51. 1, uhiſtahvati, *and I bow down myſelf*, ſaith our tranſlation here; uhiſtavau, *and they bowed down themſelves*, Exod. 33. 10.

Ver. 13. [c] Εἰπὲ τῷ ἀδελφῷ μου μεμερίσασθαι τὴν κληρονομίαν μετ' ἐμοῦ, *Maſter, ſpeak to my brother that he divide the inheritance with me.*] Here Dr *Lightfoot* ſhews, that this was uſually done either by the conſiſtory of three, or by ſome choſen by them betwixt whom the cauſe depended, as *arbitrators* in the caſe, as *Grotius* and Dr *Hammond* have ſuggeſted; therefore there is no ground for Mr *le Clerc* to ſay this man did not deſire him to perform the office of a judge or arbitrator between him and his brother, but to uſe his *prophetical* authority to oblige his brother, who detained the whole inheritance, to divide it with him; for if ſo, why doth not Chriſt anſwer, that this was no part of his *prophetic* office, but only, *who made me a ruler or a judge?* Now, it is probable that Chriſt refuſed to take this office upon him, not only to avoid the envy and calumny of the *Jewiſh* rulers who might be apt to ſay he took upon him an office to which he was not called, in prejudice to them who were appointed for that work; but chiefly becauſe he had but little time remaining which he could better ſpend in dividing to them the word of life, and in promoting their eternal intereſt.

Ver. 15. [d] Φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, *Beware of covetouſneſs, for a man's life conſiſts not in the abundance of the things that he poſſeſſeth.*] Hence we learn, that the deſire of having more then we really need, not to ſupply the neceſſities of others or to promote God's glory, but that we may keep and treaſure them up, and enjoy them, is one ſpecies of covetouſneſs; for theſe words are certainly produced as a diſſuaſive from the ſin of covetouſneſs, which ſure they could not be, were not the deſire of having more one ſpecies or ſymptom of the ſin. 2*dly*, From the words following we learn, that to be more ſollicitous concerning temporals than

are for ſpirituals, and to be anxious about them, when we are not yet rich towards God, is another ſign of covetouſneſs. This may probably be concluded from the concern of this perſon for the dividing of his inheritance, rather than that our Lord ſhould inſtruct him in the way of life, it being this which gave occaſion to this admonition, to *beware of covetouſneſs*: and it more clearly follows from the example of the fool, who was ſo much concerned to hoard up his goods, but not at all concerned to be *rich towards God*, i. e. to have his treaſure with God in the heavens, and to eſteem it his chiefeſt riches to be an heir of the kingdom of God, *ver.* 32. and to employ his riches ſo as to procure God's favour, and his own future happineſs; for this is a plain indication of a heart that values theſe temporal concernments more than God's favour, or celeſtial riches; which, in St *Paul*'s judgment, renders the covetous perſon guilty of *idolatry*.

Ver. 20. [e] Ταύτῃ τῇ νυκτὶ τὴν ψυχήν σε ἀπαιτοῦσιν [παρὰ σοῦ.] i. e. *Either thy ſoul ſhall be required of thee by God*, that gave it, and whoſe *depoſitum* it was, as the *Jews* ſpeak; ſee note on 2 *Tim.* 1. 12. or elſe it ſhall be required by evil angels, according to that other opinion of the *Jews*, that the ſouls of the juſt, when they die, are carried into the garden of *Eden*, per manum angelorum, *by the miniſtry of holy angels*, and the ſouls of the wicked to the place appointed for them by *evil ſpirits*. See the note on *chap.* 16. 22.

Ver. 29. [f] Καὶ μὴ μετεωρίζεσθε, *Neither be ye of doubtful mind.*] Μετέωρος, ſaith the *gloſſary* of *Stephanus*, is ὁ μὴ σωθεὶς τὴν νῦν, ταλαντευόμενος τῇ γνώμῃ, *Budæus*, *one fluctuating and unſtable in his mind, judgment, or counſel*; hence μετέωρος δίκη is *ſuſpended judgment*, μετέωρος ἀρχὴ, *a doubtful or perverted empire*; μετέωροι, ſaith *Suidas*, are οἱ περὶ τὰ μέλλοντα ἔτι σαλευόμενοι, *thoſe that are anxious and fluctuating as to future events*, or whatever may befal them; in which ſenſe ſay *Thucydides* and *Plutarch*, μετέωρος ἦν ἡ Ἑλλας, *Greece was in ſuſpenſe* [concerning the event of the war]: and *Joſephus*, that the *Jews* were μετέωροι ἐπὶ τῷ μέλλοντι πολέμῳ, *anxious about the war with the Romans*. Accordingly μετεωρισμὸς, the thing forbidden here ſaith *Theophylact*, ὁ περισπασμὸς, καὶ τὸ λύσις ἄσταθες περὶ, *a diſtracting and unſtable fluctuation of the mind, or reaſon, about proviſion for the body*; which Chriſt would here remove from the children of God, as being well aſſured that his Father knoweth what is needful for them, *v.* 30. and his fatherly care would certainly provide for them what was ſo.

Ver. 33. [g] Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. *Sell what ye have, and give alms;*] *i. e.* be ready when God calls, and the exigencies of Chriſt's members do require it, ſo to do; and be ſo far from the ſordidneſs of the rich man, who would not give of his ſuperfluities to the needy, as in theſe caſes to do it out of the main ſtock, as knowing this heavenly kingdom is to be obtained, not by hoarding up treaſures here on earth, but by diſtributing them to Chriſt's needy members. If it be asked, how moths can corrupt treaſures, ſeeing they eat not through gold or ſilver? I anſwer, that precious clothes are alſo reckoned among treaſures, *Ezra* 2. 69. *Neh.* 7. 70. *Job* 27. 16. See the note on *James* 5. 2, 3.

Ver. 35. [h] Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι, *Let your loins be girded about, and your lights burning.*] The ſervant, when he was to miniſter to his maſter, that his clothes might not hinder him, girded them about him. So *Luke* 17. 8. *Gird thyſelf, and ſerve me.* And when Chriſt miniſtreth to his *apoſtles*, he *takes a towel* and girdeth himſelf, *John* 13. 4. and then waſheth their feet. Hence, ſaith (a) *Philo*, *we are commanded to eat the paſſover*, τὰς ὀσφύας περιεζωσμένοι ἕτοιμοὶ πρὸς ὑπηρεσίαν ἔχοντες, *with our loins girt, as being ready for ſervice.* Moreover, they waiting to expect their maſter's coming home at night, were to have their *lamps* burning, and ready to receive him, *Matth.* 25. 7. To ſervants ſo provided, and ready for ſervice, our Lord here promiſeth a new and unuſual honour, like that of the *Romans* in their *Saturnalia*, the (b) *Cretans* in their *Hermæa*, and of the *Babylonians* in their feaſt called *Sacæas*, where the ſervants ſat at table, and their maſters waited on them; *Their Lord*, ſaith he, *ſhall gird himſelf, and make them ſit down to meat, and will come forth to ſerve them*, ver. 37. he coming into the world, *not to be miniſtered unto, but to miniſter*, Matth. 20. 28.

Ver. 36. See additions, N°. 18.

Ver. 42. [i] Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος; *Who then is that wiſe ſervant?*] Our Lord here does not anſwer directly to the queſtion of St *Peter*, yet he ſufficiently doth it by declaring, that this is to be done of every ſervant who expects to be rewarded, or treated as one faithful to him, and eſpecially of the guides of the church, *Mark* 13. 37.

Ver. 47, 48. [k] Ἐκεῖνος ὁ δοῦλος, &c. *And that ſervant who knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.* 48. *But he that knew not*, &c.] This being one great difference betwixt the *paſtors* of the *church*, and other Chriſtians;

(a) De ſacr. Ab. et Cain. p. 108. (b) Athenæus Deipnoſ. l. 14. c. . p. 639. Cteſius p. 674. apud Herod.

ans; they muſt expect a ſeverer puniſhment, as ſinning againſt greater evidence and knowledge of their duty: for to whom *much is given, of them much will be required*; whereas they who, through ſlowneſs of underſtanding, or neglect of paſtors, and multitude of worldly buſineſs, are ignorant of their duty, and ſo neglect it, will find a milder puniſhment; for ignorance may be pitied, but contempt deſerves no mercy.

Ver. 49. [l] Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη, *I came to ſend fire on the earth, and what will I if it be already kindled?*] Here it is to be noted, that the particle εἰ hath two ſignifications, both agreeable to this place 1. *That*, ſee note on 1 *Tim.* 1. 10. 2. It is a particle of *wiſhing*; ſo *Numb.* 22. 29. εἰ εἶχον μάχαιραν, *I wiſh I had a ſword*; εἰ καταμείναμεν, *we wiſh we had continued beyond Jordan*, Joſh. 7. 7. εἰ ἤκουσας, *Pſal.* 81. 13. and *Iſa.* 48. 18. *Oh that thou hadſt hearkened to my precepts*; Luke 18. 42. εἰ ἔγνως, *Oh that thou hadſt known.* So then the ſenſe of theſe words is this; I come to deliver to the world a doctrine which will incenſe the world againſt me and my followers, and ſubject us to great ſufferings, ſignified in ſcripture by fire, *Pſal.* 66. 12. *Iſa.* 43. 2. *Eccluſ.* 51. 4. and therefore called *fiery trials*, 1 Pet. 4. 12. and will baptize me in my own blood; but yet I am ſo far from being moved from proſecuting my Father's pleaſure by the proſpect of them, that I wiſh the time of my ſuffering were at hand, and my goſpel preached to the world.

Ver. 57. [m] Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; *And why even of yourſelves judge ye not what is right?*] *i. e.* take an example from yourſelves: you are not wont to neglect the means by which you may be preſerved from that priſon fire, from which you cannot eſcape till your whole debt be paid; why then neglect you that repentance towards God, and faith in the Meſſiah, which can alone preſerve you from that infernal priſon from which you cannot eſcape? You can obſerve the ſigns of heaven for your own temporal advantage; why therefore do you not obſerve the clear ſigns of the *Meſſiah*'s coming, and calling you to faith and repentance by his doctrine?

CHAP. XIII.

1. THERE were preſent at that ſeaſon, (*when Chriſt ſpake the foregoing words,*) ſome that told him [a] of the Galileans, whoſe blood Pilate had mingled with their ſacrifices; (*ſlaying them when they came to offer ſacrifice, for rejecting the authority of the Roman emperor.*)

2. And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the (*other*) Galileans, becauſe they ſuffered ſuch things?

3. I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh, (*for the ſame cauſe, and many of you after the ſame manner.* See note.)

4. Or thoſe eighteen, on whom the tower of Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

5. I tell you, nay; but except ye repent, ye ſhall all [b] likewiſe periſh.

6. He ſpake alſo this parable, (*to the ſame purpoſe, ſaying,*) A certain man had a fig tree planted in his vineyard, and he came and ſought fruit thereon, and found none.

7. Then ſaid he to the dreſſer of the vineyard, Behold, [c] theſe three years I came ſeeking fruit, and find none, cut it down, why cumbreth it the ground? (*and the like ſentence may you of this nation expect from God for your unfruitfulneſs.*)

8. And he anſwering, ſaid to him, Lord, (*if pleaſed to*) let it alone this year alſo, till I dig about it, and dung it;

9. And if it bear fruit, well, (*then will I cauſe to ſpare it*;) and if (*it do*) not, then after that thou ſhalt cut it down: (*and ſuch is now God's ſparing mercy to you; he is making further trial of you, whether what I, or my apoſtles preaching after my aſcent to heaven, can do, will make you fruitful; and if, after all our labours, you continue ſtill unfruitful, you muſt expect to be cut off.*)

10. And he was teaching in one of the ſynagogues on the ſabbath.

11. And behold there was (*there*) a woman which had a ſpirit of infirmity eighteen years, and was bowed together (*with it,*) and could in no ways liſt up herſelf.

12. And when Jeſus ſaw her, he called her to him, and ſaid to her, Woman, thou art (*now to be*) looſed from thine infirmity;

13. And he laid his hands on her, and immediately ſhe was made ſtraight, and glorified God.

14. And the ruler of the ſynagogue anſwered (i. e. *ſaid, with relation to this cure,*) with indignation, becauſe that Jeſus had healed on the ſabbath day, and ſaid to the people, There are

days in which men ought (i. e. *by the commandment are allowed*) to work; in them therefore come and be healed, and not on the sabbath day.

15. The Lord then answered him, and said, Thou [d] hypocrite, doth not each one of you on the sabbath (*day*) loose his ox or his ass from the stall, and lead him away to watering?

16. (*This you do on that day for a beast, to free it from a little thirst*;) And ought not (*then*) this woman, being a daughter of Abraham, whom [e] Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when he had said these things, all his adversaries were ashamed; and all the people rejoyced for all the glorious things that were done by him.

18. Then said he, To what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard seed, which a man took, and cast into his garden, and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it; (*for thus from a very small beginning will it grow up into the greatest of all kingdoms, as that becomes the greatest of all herbs*, Matth. 13. 32.)

20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened; (*for so shall the doctrine of the kingdom spread, till it hath seasoned all the regions of the earth.*)

22. And he went through the cities, and villages, teaching, and journeying toward Jerusalem.

23. Then said one to him, Lord, are there few that (*shall*) be saved? and he said to them (*that heard him, Be not so much concerned to know how it will be with others, as to*)

24. [f] Strive to enter (*in*) at the strait gate, (*which leadeth to life, while ye have opportunity to do it;*) for [h] many, I say to you, will seek to enter in, and shall not be able, (*because they do it too late*; *for*)

25. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and (*or then*) he shall answer and say to you, I know you not whence ye are; (*be careful therefore now, O ye Jews, to believe, and obey the word, before the kingdom of God be taken from you, and the gate of the gospel be put shut, so that yet after knock in vain for entrance*, Matth. 25. 10,—13. *for.*)

26. Then if ye shall begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, (*he will answer*)

27. But he shall say, (καὶ ἐρεῖ, *and will say*,) I tell you, I know not whence you are; depart from me, all ye workers of iniquity.

28. (*And then*) There shall be weeping and gnashing of teeth, when ye (*the seed of Abraham*) shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, (*enjoying the blessings promised to the members of that kingdom,*) and you yourselves thrust out (*of it.*)

29. And (*then*) they (*of the Gentiles*) shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God; (*shall partake of the blessings of the gospel, and be owned as children of his kingdom.*)

30. And behold (*thus shall it happen, that*) there are last, (i. e. *the Gentiles called at the last hour*, Matth. 20. 7.) which shall be first (*in this kingdom*;) and there are first, (i. e. *the Jews to whom the gospel was first preached, and who are stiled God's first-born*, Exod. 4. 22.) which shall be last, (i. e. *cast out of this kingdom, and not recalled till the last, or at the close of the world.*)

31. The same day there came certain of the Pharisees, saying to him, Get thee out (*of Galilee, Herod's jurisdiction,*) and depart hence, for (*else*) Herod will kill thee.

32. And he said to them, Go ye and tell that [i] fox, (*from me a prophet sent from God, and therefore authorised thus to stile him,*) behold, I cast out devils, and I do cures, (*in prosecution, and confirmation of my prophetic office,*) to day, and to morrow, (i. e. *for a short time more,*) and the third day I shall be perfected; (i. e. *by death be consecrated to my priestly office; and so he needs not be concerned to put me to death, who shortly am to die as a sacrifice for the sins of the world.*)

34. Nevertheless, I must walk (*on in my journey*, ver. 22.) to day, and to morrow, and the day following, (*till I reach to Jerusalem, and I may do it without fear of being killed by Herod*;) for it cannot be that [k] a prophet perish out of Jerusalem, (*where the Sanhedrim, who think themselves the only judges of him, sit.*)

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent to thee; how often would I have gathered thy children together (*under my protection,*) as an hen doth gather her brood under her wings, and ye would not (*be gathered?*)

35. Behold your house is left unto you desolate; and (γὰρ *for*) verily I say to you, (*After a while*) ye shall not see me, (*Matth.* 23. 38.) until the time come when ye shall say, Blessed is he that cometh in the name of the Lord; (*till then, you would say*, i. e. *you would be glad to see your Messiah*

ſiah coming to deliver you, and to ſay to him, what your Phariſees cannot now hear with patience, chap. 19. 39. *but ſhall only ſee him coming to avenge himſelf upon you,* Matth. 26. 64.)

ANNOTATIONS on Chap. XIII.

Ver. 1. [a] Πεϱὶ τ῀ Γαλιλαίων ὧν τὸ αἷμα Πιλᾶτος ἔμιξε μετὰ τ῀ θυσιῶν, *Whoſe blood Pilate mingled with their ſacrifices.*] It is not to be doubted, ſaith *Grotius*, but that the ſedition of *Judas Gaulonites*, as it had its riſe in *Galilee*, ſo found it many followers and abettors there, who coming up to *Jeruſalem*, inſinuated into the people that they were the Lord's people, and therefore were to own him only as their king, and to pay tribute, not to *Caſar*, but to his temple; it therefore ſeemeth credible, ſaith he, as ſome of the *Greek fathers* think, that ſuch as theſe were the *Galileans*, whoſe *blood Pilate mingled with their* (paſchal) *ſacrifice*, as finding they were then ſowing theſe ſeeds of ſedition againſt *Cæſar*: and if this was at the paſſover, then the words following, *ye ſhall all likewiſe periſh*, agree wonderfully with that account of their deſtruction which *Joſephus* and *Euſebius* give us, that when they were come up from all places to obſerve the paſſover, they were incloſed in the city by the *Romans*, and upon the very day appointed for killing the paſſover, many of them were ſlaughtered like ſheep in the very temple, for this very cauſe, that they ſhook off the *Roman* yoke, and refuſed to pay tribute to *Cæſar*.

Ver. 5. [b] Ὁμοίως ἀπολεῖσθε, *Ye ſhall likewiſe periſh.*] That is, ſaith *Grotius*, among the ruins of the city, of which that tower was a part, they periſhing in *Jeruſalem*, ver. 4. or rather among the ruins of the towers of the city, and the temple. To illuſtrate theſe conjectures of the learned *Grotius*, let us a little conſider what *Joſephus* hath delivered of this matter: he therefore ſaith, that this *Judas*, with one *Zadoch* a *Phariſee*, incited the *Jews* to rebellion, ſaying, (a) τὴν ἐπίλιμνον εἶδεν ἀλλὰ ἢ ἄνδιχεν δουλείαν ἐπιφέρειν, *that the paying tribute was a ſign of ſlavery*; and under this pretence they exhorted the whole nation to maintain their liberty, καὶ ἡδονῇ ἀκρόασιν ἐδέχοντο ἄνθρωποι, *and this the Jews received with pleaſure*, and this became *the ſeed of their future calamities*. Hence they continually demanded (b) ἀναιρεῖν τὰ τέλη, *that the tributes might be taken away*. When *Coponius* was *procurator* of *Judea*, one *Simon* a *Galilean* reproved them, (c) εἰ φέροιεν τὰ Ῥωμαίοις ἐπιτελεῖν ὑπομένοντες, καὶ μετὰ τὸν Θεὸν οἵοντες δεσπότας, *that they would endure to pay tribute, and ſuffer mortal lords to rule over them.* When *Felix* was *procurator*, ſome *magicians* and *thieves* met together calling the people to liberty, and (d) θάνατον ἐπιλιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ, *threatning death to thoſe who obeyed the Roman government.* When *Campanus* was *procurator*, one *Dortus* ſolicited the people (e) ἐπὶ τὴν Ῥωμαίων ἀποστασίᾳ, *to ſhake off the Roman yoke*; ſo ready were they to embrace the doctrine of this *Galilean*. That many of the *Jews* periſhed, as did theſe *Galileans*, the ſame *Joſephus* teſtifies, ſaying, that under the preſident *Cumanus* twenty five thouſand (f) καθὰ τὸ ἱερὸν ἀπώλοντο, *periſhed about the temple at the feaſt of the paſſover*; that under *Florus* (g) συχνὸς φόνος, *there was a multifarious ſlaughter of them fighting in the temple*, and that one *Manahem was ſlain as he worſhipped there*; that *many of the zealots periſhed in the temple*, (h) καθαιμάσσοντες τὸ θεῖον ἔδαφος, *and waſhed the holy ground with their blood*; that the *Idumæans coming in to their help, eight thouſand and five hundred of the party of Ananus the high prieſt were ſlain*, ſo that (i) ἐπεκλύσθη καὶ τὸ ἔξωθεν ἱερὸν πᾶν αἵματι, *the whole outward temple was waſhed over with blood.* In that threefold ſedition which aroſe in *Jeruſalem*, betwixt *Eleazar* keeping the inward temple, *John* with his aſſociates ſeizing the outward temple, and *Simon* the upper city, (k) φόνοις ἐμαίνετο πανταχοῦ τὸ ἱερὸν, *the temple was every where polluted with ſlaughters, the weapons flew every where and fell upon the prieſts, and thoſe who officiated at the altar; many who came from far to worſhip,* πρὸ τ῀ θυμάτων ἔπεσον αὐτοῖς, *fell before their ſacrifices, and ſprinkled the altar with their blood, inſomuch that the blood of the dead carcaſſes made a pool in the holy court. At the feaſt of unleavened bread Eleazar with his companions opening a gate for the people that came to worſhip, and to offer ſacrifice, John taking that opportunity, ſends in with them many of his party, having ſhort ſwords under their garments, who invaded Eleazar's party, and filled that temple with the blood of the zealots and of the people.* And when *Titus fought againſt the temple*, (l) περὶ τὸν βώμον πολὺς ἐστρώννυτο τ῀ νεκρῶν, *a multitude of dead bodies lay round about the altar, and the blood ran down the ſteps of the temple, and many periſhed by the ruins of the towers or porches.*

Ver. 7. [c] Ἔτη τρία ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ

(a) Antiq. l. 18. c. 1. (b) De bello Jud. l. 2. c. 1. (c) Cap. 12. (d) C. 23. (e) Antiq. l. 20. c. 5. p. 692. (f) Antiq. l. 20. c. 4. (g) De bello Jud. l. 2. c. 31. p. 811. (h) l. 4. c. 14. (i) l. 16. c. 17. (k) l. 6. c. 1. (l) l. 6. c. 4.

ταυτη, *These three years have I come seeking fruit of this fig-tree, and have found none.*] These three years seem not to signify only the time of our Lord's preaching among the *Jews*; for they were not destroyed the next year, but above thirty six years after our Lord's ascension: they rather seem to be mentioned, because the fruit of some fig-trees came not to maturity till the third year; the time he expected afterwards, includes the whole time of the *apostles* preaching to them at *Jerusalem*, and to their dispersions, and to the *Gentiles*, to gather and set up his church among them; and then was the end of the *Jewish church* and *temple*, and the great destruction of that nation to come, *Matth.* 24. 14. Nor were the *Jews* then given over, but were, after our Lord's ascension, to be under the dispensation of the *holy Ghost*; and upon the rejection of that call was *Christ*'s prediction, that their house should be left to them desolate, to take place: whence, after the *holy Ghost* was fallen down upon them, the apostles were to begin their preaching at *Jerusalem*, and to go thence throughout all *Judea*, Acts 1. 8. and to preach to them remission of sins, *Acts* 13. 38. and this they did with such success, as to convert many myriads of them, *Acts* 21. 20. And the apostle *Paul* declares it necessary for them to preach the word of God first to them, *Acts* 13. 46.

Ver. 15. [d] Ὑποκριτα, *Thou hypocrite.*] This *Christ* pronounced upon the ruler of the *synagogue*, partly because he placed his holiness chiefly in the observation of ritual precepts, or the rest of the body on the sabbath-day, preferring that before the great things of the law, which Christ still representeth as a sign of hypocrisy, *Matth.* 23. 23. partly because he pretended a great zeal for the law of God, when he was rather acted in this matter by black envy at the glory of Christ, which he that saw his heart well knew.

Ver. 16. [e] Ἣν ἔδησεν ὁ Σατανᾶς, *Whom Satan hath bound these eighteen years.*] That sometimes by concurring with, and sometimes without natural causes, many diseases were, by divine permission, brought on men by evil spirits, the gospel and histories of *Job* and *Saul* inform us; for that *Saul*, after the departure of the good spirit, fell εἰς παθη δαιμονικα καὶ δαιμονια, *into demoniacal passions*, and had ταραχὰς ἀπὸ δαιμόνων ταραχὴν, *perturbations from dæmons*, or, as the *scripture* speaks, *by an evil spirit from the Lord*, 1 Sam. 16. 14, 23. we learn from (m) *Josephus*. And by confession of (n) *Maimonides*, Satan was the cause of all that *Job* suffered, not only in his substance, but his body, *Job* 2. 7. And the *Targum* on *Psal.* 91. 6. numbers *troops of dæmons* among those who inflict plagues and death upon men.

Ver. 23. [f] Εἰ ὀλίγοι οἱ Σῳζόμενοι; *Are there few that be saved?*] This question seems to be propounded agreeable to that sentiment of the *Jews*, that *all Israelites should have their portion in the world to come*: to which Christ was not pleased to give an answer that might satisfy the curiosity of the man, but rather an instruction that might benefit him; it being not our concern to know how many will be saved, but how we may be saved.

Ver. 24. [g] Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης, *Strive to enter in at the strait gate.*] Here Christ shews, that the number of them who may be saved is not defined by any decree of God excluding all others from it, or rendering them unable to atain it; for then Christ must in vain exhort them to use their diligence to enter into the strait gate which leadeth to eternal life; and yet by saying, ἀγωνίζεσθε, *strive as men in agony* to do it, he shews, that this requires great constancy, diligence and courage, and a strong conflict with the world, the flesh, and the devil; and so such only will obtain it.

Ibid. [h] Πολλοὶ ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσι, *For many shall seek to enter, and shall not be able:*] not for want of power, or sufficient grace, on God's part, but for seeking too late to enter, *viz. when the door is shut*, ver. 25. The sense therefore runs thus, Be careful, O ye *Jews*, now to believe, and obey my word, before the kingdom be taken from you, and the gate of the gospel banquet be shut, so that you after knock in vain for entrance, *Matth.* 25. 10.—13. See the note on *Matth.* 8. 11, 12.

Ver. 32. [i] Εἰπατε τῇ ἀλωπεκι ταυτῃ, *Go tell that fox*, &c.] To impose this ignominious, but agreeable name on *Herod*, is not contrary to the command, *not to speak evil of the ruler of thy people*; it being the office of a *prophet*, not to spare *kings* when they reprove their offences, *Jer.* 1. 10. Christ therefore here uses his *prophetical* power, in giving this *tyrant* a name so suitable to his actions. See additions N°. 19.

Ver. 33. [k] Οὐκ ἐνδέχεται τὸν προφήτην ἀπολέσθαι ἔξω, *A prophet cannot perish out of Jerusalem*;] because he was only to be judged by the great *Sanhedrim*, and they were only to pass judgment on him in that place; so Dr *Lightfoot* here.

CHAP.

(m) Antiq. l. 6. c. 9. (n) Mor. Nev. l. 3. c. 22.

CHAP. XIV.

1. AND it came to paſs, as he went into the houſe of one of the [a] chief Phariſees, (*or of the rulers, who was of the Phariſees,*) to eat bread on the ſabbath day, that they watched him, (*whether he would heal on the ſabbath day, that they might accuſe him,* Mark 3. 2.)

2. And behold, there was a certain man (*then*) before him, which had the dropſy.

3. And Jeſus [b] anſwering (*to their thoughts,*) ſpake to the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath day (*or not?*)

4. And (*But*) they held their peace; and (*then*) he took him, and healed him, and let him go;

5. And (*he*) anſwered them (*who held this unlawful,*) ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath day? (*and ſhall that kindneſs be denied to a ſon of Abraham in his diſtreſs on that day, which you afford on it to your diſtreſſed beaſt?*)

6. And they could not anſwer him again to theſe things.

7. And he put forth a [c] parable to thoſe that were bidden (*to ſit down with him,*) when he marked how they (*the Phariſees*) choſe out the chief rooms (*at feaſts, on the account of their pretended wiſdom,*) ſaying to them,

8. When thou art bidden of any man to a wedding, (*or a marriage feaſt,*) ſit not down in the higheſt room, leſt a more honourable man than thou be (*alſo*) bidden of him.

9. And (*ſo*) he that bad thee and him, come and ſay to thee, Give this man place, and thou begin with ſhame to take the loweſt room.

10. But when thou art bidden, go, and ſit down in the loweſt room, that when he that bad thee cometh, he may ſay to thee, Friend, go up higher; then ſhalt thou have [d] worſhip, (i. e. *honour*) in the preſence of them that ſit at meat with thee.

11. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted (*both by God and man.*)

12. Then ſaid he alſo to him that bad him, When thou makeſt a [e] dinner or a ſupper, (*do it not from reſpect of an invitation by way of recompence, and therefore ordinarily,*) call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours, leſt they alſo bid thee again, and (*ſo*) a recompence be made thee:

13. But when thou makeſt a feaſt, (*do it out of charity to the needy; and therefore*) call the poor, the maimed, the lame, the blind:

14. And thou ſhalt be bleſſed, for (*ἔτι, that*) they (*are called by thee, who*) cannot recompenſe thee; for thou ſhalt be recompenſed at the [f] reſurrection of the juſt.

15. And when one of them that ſat at meat with him, heard theſe things, he ſaid to him, Bleſſed is he that ſhall eat bread in the kingdom of God; (i. e. *that ſhall partake of the pleaſures and enjoyments of the kingdom of the Meſſiah.*)

16. Then (*to convince him that the generality of the Jews were, for their unbelief, to be excluded from that kingdom,*) ſaid he to him (*by way of parable*) A [h] certain man made a great ſupper, and bade many:

17. And ſent his ſervant at ſupper time, to ſay to them that were bidden, Come, for all things are now ready; (*as God ſent firſt the Baptiſt to invite the Jews, and then the apoſtles, and ſeventy diſciples, to tell them the kingdom of God was at hand, and to perſuade them to enter into it.*)

18. And they all with one conſent began to make excuſe; (*for*) the firſt ſaid to him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed:

19. And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed:

20. And another ſaid, I have married a wife, and therefore I cannot come; (i. e. *they, either of greater love to the pleaſures or the advantages of this world, rejected the kind invitation.*)

21. So that ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe being angry, (*that they who were ſo lovingly invited would not come,*) ſaid to his ſervants, (*the apoſtles ſent with a freſh commiſſion, after Chriſt's reſurrection to go to Judea, and the diſperſions of the Jews,*) Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor and maimed, the halt and the blind; (i. e. *Gentiles and the diſperſed Jews.*)

22. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room (*for more gueſts.*)

23. And the Lord ſaid to the ſervant, Go out into the high-ways and hedges, (i. e. *to the Gentile nations,*) and [i] compel them to come in, that my houſe may be filled.

24. For I ſay to you, that none of thoſe

that were bidden, (*and refuse to come,*) shall taste of my supper, (i. e. *enjoy the blessings of my kingdom.*)

25. And there went great multitudes with him; and he turned, and said to them,

26. If any man come to me, and [k] hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also; (i. e. *if he prefers not my service before all those,*) he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me, (i. e. *that will not obey me, and suffer any hardship for my sake,*) cannot be my disciple.

28. (*Consider therefore well of these things before you enter on a Christian life:*) For which of you intending to [l] build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish (*his building: so before we enter on a Christian life, we should sit down, and consider seriously what it will cost us to be indeed Christians, and whether we be stedfastly resolved to do and suffer all that Christianity requires.*)

31. Or, what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that (*engageth not so manfully in his Christian warfare against sin, Satan, and the world, that when I call him to it, he*) [m] forsaketh not all that he hath, he cannot be my disciple.

34. [n] Salt is good, (i. e. *a Christian life is very advantageous*;) but if the salt have lost his savour, (*if the Christian apostle and professor hath lost his Christian conversation,*) wherewith shall it be seasoned? (i. e. *what can be used further to recover him?*)

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out: (i. e. *such an unsavoury Christian can neither do good to himself or others.*) He that hath ears to hear, let him hear.

ANNOTATIONS on Chap. XIV.

Ver. 1. [a] Εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων, *Into the house of one of the chief Pharisees.*] *Gr.* into the house of one of the Pharisees who was a ruler in the *Sanhedrim*; for they are called ἄρχοντες, *rulers*, Luke 24. 20. John 3. 1. Acts 3. 17. 1 Cor. 2. 8. See the note there.

Ver. 3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικούς, *And Jesus answering, spake to the lawyers and Pharisees*; and *ver.* 5. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν, *and he answering them, said.*] Here ἀποκριθεὶς, *answering*, is twice used, where neither any question was put, nor any thing said to him; but then it is still an answer to some λόγου ἐνδιαθέτου, *inward conception*, or reasoning, or to some action expressive of their sentiments concerning him. Sometimes it is used, when he perceived their inward thoughts and reasonings, about his actions, words or person: thus when the Pharisees were consulting how they might apprehend him for the parable he spake against them; ἀποκριθεὶς, *he answering*, spake another parable, shewing what destruction would come upon them for crucifying him, *Matth.* 22. 1. So *Jesus perceiving their thoughts*, ἀποκριθεὶς, *answering, said to them*, Luke 7. 22. So he answers to what *Simon* said within himself, *Luke* 7. 39, 40. Sometimes he answers to their actions, as discovering their apprehensions of him: thus when they came to take him, *Jesus* ἀποκριθεὶς, *answering*, said to them, *Are ye come as against a thief?* Mark 14. 48. so to the barren fig-tree, ἀποκριθεὶς, *he answering, said*, Let never fruit grow on thee more, *Mark* 11. 14. So reflecting on the infidelity and impenitence of those cities among whom he had done his mighty works, and of those *Pharisees* who believed neither him nor the Baptist, ἀποκριθεὶς εἶπεν, *he answering, said, Father, I thank thee*, Matth. 11. 25. So when *Peter* had smitten off the ear of *Malchus*, ἀποκριθεὶς, *Jesus answering*, with relation to that action, saith, *Suffer ye so far*, Luke 22. 51. so *Peter* answers not to what he had heard, but to what he had seen, *Matth.* 17. 4. So *Elisabeth* answers, without being spoken to, the discourse of the women about the name of her son, *Luke* 1. 60. and the *angel* answers to the fear of the women, *Matth* 28. 5. and the *high priest* to Christ's silence, *I adjure thee to tell us*, Matth. 26. 63. and St *John* the *evangelist* to Christ's words, *He that receiveth you, receiveth me*; *master, we saw one cast out devils in thy name*, &c. Mark 9. 38.

Ver. 7. [c] Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, *And he put forth a parable to them that were bidden, when he marked how they chose out the chief rooms:*]

i. e. Chriſt being in the houſe of a prince of the *Phariſees*, ver. 1. and obſerving how ſollicitous they were to chuſe the upper rooms on the account of their reputed wiſdom, becauſe *Solomon* had ſaid, *Prov.* 4. 8. *Exalt wiſdom*, as Dr *Lightfoot* here ſhews; that he might cure this ſwelling pride in them, and teach them humility, *ver.* 11. he propounds this parable, as it is fitly called, according to the definition of a *parable* by the *Greeks*, that it is παράθεσις ὁμοιωματικὴ ἐπὶ σαφηνείᾳ τοῦ ὑποκειμένου, *a comparative reſemblance of things, for the illuſtration of what is ſpoken of*; or as *Phavorinus*, παραπλησίων πραγμάτων παράθεσις, *a collation of things reſembling each other*. This parable being taken from a like example of a nuptial banquet.

Ver. 10. [d] Τότε ἔσαι σοὶ δόξα. *Then ſhalt thou have honour in the preſence of them that ſit at meat with thee.*] *i. e.* this will ordinarily be the reſult of thy humility; and though it ought not to be our chief deſign in any virtuous action, yet hence it follows that this may be one motive to the performance of ſuch actions, *Philip.* 4. 8.

Ver. 12. [e] Ὅταν ποιῇς ἄριστον, ἢ δεῖπνον *When thou makeſt a dinner, or a ſupper, call not thy friends, and thy brethren*, &c. *but call the poor, the maimed.*] Some think, Chriſt ſpeaks here of the ſacred banquet made by the *Jews* on their peace-offerings, and other feaſts, to which they are bid *to call the poor, the widow, and the Levite*, Deut. 14. 29. but this ſeems a miſtake, for Chriſt ſpeaks not of any ſpecial ſtated feaſts, but of ſuch banquets as he was then at; nor hath he one word of the widow and the Levite, who were to be gueſts there, but of the blind, the lame, the maimed, of which the law ſaith nothing; nor doth he ſay, *For this the Lord ſhall bleſs thee upon the earth*, as *Deut.* 14. 29. but, *Thou ſhalt be recompenſed at the reſurrection of the juſt.*

Note, 2*dly*, That Chriſt doth not abſolutely forbid us to invite our friends, our brethren, or kinſfolk, to teſtify our mutual charity and friendſhip, and how dear our relations are to us; only he would not have us invite them out of a proſpect of a compenſation from them again, but to prefer the exerciſing our charity to them who cannot recompenſe us. See additions N°. 20. Nor,

3*dly*, Doth he lay upon us a neceſſity, by this precept, to call the lame, the blind or maimed, to our tables, but either to do this, or what is equivalent to us in reſpect of charge, and more advantageous to them and their families, *viz.* to ſend them meat, or money to refreſh them at home. Note alſo, That (a) *Dion. Chryſoſtomus*, who flouriſhed in the time of *Trajan*, ſeems to have taken his obſervation hence, that *they did* ἀνελευθέρως περᾶτλειν τὰ περὶ τὰς ξένας τὰς πόλεις, *act ſordidly as to poor ſtrangers, who did* μόνας τὰς πλησίον ὑποδέχεσθαι ξενίοις, καὶ δώροις, παρ' ὧν φίλον ἦν καὶ αὐτὰς προσδόκων τι ἴσων ἐντυχεῖν, *entertain the rich only friendly, with their hoſpitalities and gifts, from whom they expected to receive as much again.*

Ver. 14. [f] Ἀνταποδοθήσε ται σοὶ ἐν τῇ ἀναστάσει, *Thou ſhalt be recompenſed at the reſurrection of the juſt.*] See here the time of recompenſing even thoſe works of charity which are moſt acceptable to God, and for which we are chiefly to be rewarded, at the great day, *Matth.* 25. 34.

Ver. 15. [g] Μακάριος, &c. *Bleſſed is he who ſhall eat bread in the kingdom of God.*] It appears from the enſuing parable, that the kingdom of God, here, doth not ſignify *the kingdom of heaven* in the higheſt ſenſe, but only the kingdom of the *Meſſiah*, of which the carnal *Jew* here ſpeaks, according to the received ſenſe of his nation, as of a glorious temporal kingdom, in which the *Jews* ſhould lord it over the Gentile world, enjoy their wealth, and be provided with all temporal bleſſings and delights, in which they placed their happineſs.

Ver. 16. [h] *A certain man made a great ſupper*, &c.] We are called of God, ſaith (b) *Philo*, to partake of a banquet; not which ſhall ſatiate us *with the pleaſures of the belly, and fatten the body, but with which the mind being nouriſhed, and leaping for pleaſure, rejoiceth, and is glad.* See the expoſition of this *parable*, Matth. 22. 1, 2.

Ver. 23. [i] Καὶ ἀνάγκασον εἰσελθεῖν, *And compel them to come in.*] How vainly theſe words are brought to prove that men may be compelled, by the ſecular arm, to embrace the true faith, appears, 1*ſt*, From the nature of a banquet, to which no man is compelled by force, but only by the importunity of perſuaſion, and from which no man's buſineſs doth by force reſtrain him, but only by the inconvenience of attending on it; and yet one of the gueſts ſaith, ver. 18. ἀνάγκην ἔχω, *I am compelled to be abſent.* 2*dly*, From the ſcope of the *parable*, which reſpects the calling of the *Gentiles*, which only *Mahometans* think fit, by force of arms, to compel to the faith. We do ἀναγκάζειν, compel, not only by example, but by exhortation, *Mark* 6. 45. *Luke* 24. 29. as here; and Chriſt, ſaith *Theophylact*, here not only commands them to call, but to compel them, *though it be free to every one to believe that we may have*

(a) Orat. 7.

(b) Εἰς μεθοσίαν δοίνης ἐκ ἧς αἱ γαστρὸς μόνον πιμπλαμένης τὸ σῶμα πιαίνουσιν, ἀλλ' ἀφ' ἧς διάνοια εὐφραινομένη καὶ ἱσχυροτέρα ἀρεταῖς, χάθε τι καὶ εὐφραίνε). De Sacr. Abel & Cain. p. 120. B.

ἐπὶ μεγάλης τῆ Θεῦ δυνάμεως ἔργον τὸ πιστεύσαι τὰ ἔθνη, that it is the work of God's great power to make the *Gentiles* believe. See the note on *Gal.* 2. 14. and *Grotius* here, and *chap.* 24. 29.

Ver. 26. [k] *If any man come to me, καὶ οὐ μισεῖ, and hate not his father and mother,* &c.] It being impious to hate *father* or *mother*, *wife* or *children*, and impossible to hate ourselves, *Eph.* 5. 29. to *hate* here can only signify comparatively, *viz. to love them less* than God; and therefore what is here, *and hateth not father and mother*, is, *Matth.* 10. 37. and *loveth father and mother more than me*; for what we love less, we are comparatively said to hate, as in the case of *God* and *Mammon*, Matth. 6. 24. So ἐμισεῖτο Λεία, *Leah was hated*, Gen. 29. 31, 33. Now *Leah* surely was not hated by good *Jacob*, but loved less than *Rachel*. See note on *Rom.* 9. 13.

Ver. 28. [l] Τίς γὰρ ὑμῶν θέλων πύργον οἰκοδομῆσαι; *For which of you intending to build a tower, sitteth not down first and counteth the cost?* ver. 31. *What king going to war, consulteth not first whether he be able?*] Two things do usually hinder men from embracing that narrow way which leadeth to eternal life; *1st*, The difficulties of the duties positively required of all *Christians*, *viz.* the love of enemies, requiring us, not only to forgive their injuries *from the heart*, but also *to overcome their evil with our good*; the reparation of any injury done to another in his good name, or fortune, not only by begging his pardon, but by restoring that we got injuriously, and endeavouring to repair his credit; the restraining of the tongue from all evil speaking, and uncharitable censures, and of our appetites from all carnal desires, the exact government of our passions, and the moderation of our affections to all worldly things; an heart restrained by the fear of God from doing evil, and constrained, by the love of him, to yield sincere obedience to his holy laws. *2dly*, The greatness of the temptations we must resist, and the injuries and losses we may suffer, by persevering in this way, from the violent assaults of *Satan*, and the continual sollicitations of the *flesh*, the examples and allurements of the *world*, the persecutions of it, the loss of all things, and even life itself. Christ therefore, by these resemblances, adviseth us, before we enter on this *Christian* life, seriously to consider of, and weigh these things, to form within us the most stedfast resolutions to perform the one, and arm ourselves with fortitude and patience against the other, that so we may not afterwards be moved by them to depart from it.

Ver. 33. [m] *So likewise, whosoever he be of you, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτῦ ὑπάρχουσιν, who forsaketh not all that he hath,* &c.] Christ doth not here require that we should actually renounce these things, for then we must renounce even life itself, ver. 26. but that our heart and our affections should be so taken off from them, that we do always love them less than him, and that we, in preparation of mind, be always ready to part with them when we cannot keep them, without making *shipwreck of faith and a good conscience.*

Ver. 34. [n] Καλὸν τὸ ἅλας. *Salt is good; but if the salt hath lost its savour, wherewith shall it be seasoned?* &c.] This excellently connects with the discourse preceding, thus: the gospel I require you to adhere to is that salt with which every oblation that is acceptable to God must be seasoned, *Mark* 9. 48, 49. the preachers of it are the salt of the earth, *Matth.* 5. 13. as then salt, when it hath lost its savour, becomes good for nothing, but to be cast out into the dunghill; so the *Christian* professor, who lives not according to the prescripts of the gospel, can do no good to himself or others, and if he fall off from it, can hardly be recovered, *Heb.* 6. 6.---10. 27. When Mr *Le Clerc* and others object against this comparison, or similitude, that salt cannot lose its savour, they consider not, that in the boiling up of the saline particles of which salt is made, there is left a *caput mortuum* which is insipid.

CHAP. XV.

THEN drew near to him [a] all the publicans and sinners, to hear him.

2. And the Pharisees and scribes murmured, saying, This man (*now*) receiveth sinners, and (*other times*) eateth with them.

3. And (*upon this murmuring,*) he spake this parable to them, saying,

4. What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?

5. And when he hath found it, he layeth it on his shoulders, (*and returns home with it,*) rejoicing.

6. And when he cometh home, he calleth together his friends, and neighbours, saying to them, Rejoice with me, for I have found my sheep that was lost. (*Now this is a just resemblance of the joy of God for the conversion of a sinner; for*)

7. I ſay to you, that likewiſe [b] joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance, (i. e. *no converſion from a life of ſin to that of holineſs.*)

8. Either what woman (*is there*) having ten pieces of ſilver, (*who*) if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it?

9. And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me, for I have found the piece that I had loſt; (*which is another true reſemblance of the joy of God at the recovery of a loſt ſoul; for*)

10. Likewiſe I ſay to you, there is joy in the preſence of the [c] angels of God over one ſinner that repenteth.

11. And he ſaid, (*alſo by way of parable, to the ſame purpoſe,*) A [d] certain man had two ſons;

12. And the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me; and he divided to them his living, (i. e. *gave him the portion allotted for the livelihood of his younger ſon.*)

14. And not many days after, the younger ſon gathered all (*his eſtate*) together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

14. And when he had ſpent all, there aroſe a mighty famine in that land, and he began to be in want.

15. And he went and joined himſelf to a citizen of that country (*to become his ſervant,*) and he ſent him into his fields to feed ſwine;

16. And he would fain have filled his belly with the husks that the ſwine did eat, and no man gave to him, (*enough to ſatisfy his hungry appetite.*)

[*Now here the younger ſon repreſents the* Gentiles *gone far off from God their father,* Eph. 2. 13. *living* in riot and drunkenneſs, 1 *Pet.* 4. 3. *and* committing whoredom with idols, *againſt the light of their reaſon,* Rom. 2. 20, 21. *labouring under a* famine of the word, *and employed in the vileſt drudgery by ſin and Satan, in which no ſatisfaction can be found.*]

17. And when he came to himſelf, (i. e. *to conſider his own miſerable ſtate,*) he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I (*am ready to*) periſh with hunger!

18. I will ariſe, and go to my father, and will ſay to him, Father, I have ſinned againſt (*the God of*) heaven, and before thee, (*by departing from thee,*)

19. And am no more worthy to be called thy ſon; make me as one of thy hired ſervants: (*And this repreſents the caſe of a penitent ſinner, conſidering his preſent miſery, his vileneſs and unworthineſs, humbly acknowledging his ſin to God, reſolving on amendment of life, and actually returning to God, as many of the* Gentiles *did, when the goſpel was preached to them.*)

20. And he aroſe, and came to his father; but when he was yet a great way off, his father ſaw him, and had compaſſion (*on him,*) and ran, and fell on his neck, and kiſſed him.

21. And the ſon ſaid to him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon:

22. But the father ſaid to the ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet, (*in token that I own him as my beloved ſon.*)

23. And bring hither the fatted calf, and kill it, and let us eat and be merry.

24. For this my ſon was dead (*in ſin,*) and is alive again; he was loſt, and is found: and they began to be merry. (*And this is a lively repreſentation of God's great love and mercy to ſinners returning to him; forgetting all their former provocations, and treating them, aſſoon as they begin to break off their ſins by repentance, and to turn to him, with a moſt fatherly affection, and with expreſſions of the greateſt joy.*)

25. Now his elder ſon was in the field, (*following his father's buſineſs*;) and as he came, and drew nigh to the houſe (*of his father,*) he heard muſic and dancing.

26. And he called one of the ſervants, and asked (*him*) what theſe things meant? (i. e. *what was the cauſe of all this mirth?*)

27. And he ſaid to him, Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28. And he was angry (*at the kindneſs ſhewed by his father to his younger brother,*) and would not go in (*to the houſe*;) therefore came his father out, and intreated him.

29. And he anſwering, ſaid to his father, Lo, theſe many years I (*have*) ſerve (*d*) thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends;

30. But aſſoon as this thy ſon was come (*back to thee,*) which hath devoured thy living with harlots, (*committing ſpiritual whoredom,*) thou haſt killed for him the fatted calf.

31. And he ſaid to him, Son, thou art ever with me, and all that I have is thine; (*in the firſt place, the bleſſings of the Meſſiah being firſt promiſed to the Jews, and from them derived to others.* See treatiſe of the millennium, *chap.* 2. *ſect.* 2.)

32. It was meet that we ſhould make merry, nd be glad; for this thy brother was dead, and alive again, and (*he*) was (*as the*) loſt (*ſheep, nd piece of money,*) and is found (*by the great Shepherd of ſouls.*)

[*Now this elder brother is a true emblem of the Jews, and eſpecially of the ſcribes and Phariſees, murmuring at God's kindneſs to the ſinners of the* Gentiles, *in admitting them, after ſo long idolatry, to the bleſſings of the goſpel, and to equal privileges with them, without circumciſion, and obedience to that law of* Moſes *under which they had ſtill lived, and refuſing to enter into the kingdom of God, and come into the faith, by reaſon of the kindneſs God thus ſhewed to the* Gentiles. See note on *Rom.* 11. 28.]

ANNOTATIONS on Chap. XV.

Ver. 1, 2. [a] Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι, καὶ οἱ ἁμαρτωλοὶ ἀκοῦσαι αὐτοῦ, καὶ διεγόγγυζον οἵ τε Φαρισαῖοι, *Then drew near unto him all the publicans and ſinners to hear him*; ver. 2. *And the Phariſees and ſcribes murmured ſaying, This man receiveth ſinners*, &c.] For the better underſtanding of theſe three *parables*, note,

1ſt, That publicans, groſs ſinners, and *Heathens*, were by the *ſcribes* and *Phariſees* judged unfit to be converſed with, even though it were with a deſign to reduce them from their evil courſes, they thinking God had caſt off the care of them, and had no deſign to grant them repentance unto life; hence they abhorred their company, as thinking it a defilement to be touched by them, and never would concern themſelves to make them better, and were offended that our Lord was thus employed, *Matth.* 9. 11. *Luke* 5. 30. *Acts* 10. 28.—11. 18, 19. Note,

2*dly*, That *publicans* and *Heathens*, *ſinners* and *Heathens*, are joined uſually together, as being accounted perſons of the ſame deſperate wickedneſs, and equally unworthy to be converſed with, as in thoſe words of Chriſt, *Matth.* 5. 46, 47. *do not even publicans the ſame?* or as other copies read, οἱ ἐθνικοὶ; *do not Heathens do the ſame?* which *Luke* 6. 33, 34. is, do not οἱ ἁμαρτωλοὶ, *ſinners the ſame?* and *Matth.* 18. 17. *if he refuſe to hear the church, let him be to thee as an Heathen, and a publican*; and in thoſe words of St *Paul*, Gal. 2. 15. *we that are Jews by nature, and not ſinners of the Gentiles*. That they thought God took no care of the *Gentiles*, is evident from the words of *Eſdras*, ſaying to God, *Thou haſt ſaid they are nothing, but are like unto ſpittle, and haſt counted the abundance of them as a drop falling from a veſſel*, 2 Eſd. 6. 56, 57. and the prayer of *Mordecai, Lord, give not thy ſceptre to them that are not*, Eſth. 14. 11. See note on 1 *Cor.* 1. 28 Hence the converted *Jews* at firſt preached not to them, judging it unlawful to *go in unto*, or converſe with the *uncircumciſed*, Acts 10. 28. and wondered that God ſhould give the *Gentiles repentance unto life*, Acts 11. 18, 19. and only would converſe with them when they ſhewed a willingneſs to be made *proſelytes* to their religion. Some therefore here do think, that the word *ſinners* here may ſignify the *Gentiles*; which will be more probable, if *Chriſt* were then beyond *Jordan*, as they collect from *John* 10. 40. or in *Galilee of the Gentiles*, from whence we find him going to *Jeruſalem*, Luke 17. 11. otherwiſe it will not be ſo eaſy to diſcern how all the *Gentiles* ſhould draw nigh to hear him, or he ſhould be eating with them, ver. 12. Note,

3*dly*, That theſe parables, and eſpecially the laſt, are deſigned againſt the *ſcribes* and *Phariſees*, who thought ſo abjectly of *publicans* and *ſinners*, and ſo perverſely of the whole *Gentile* world; and to convince them of their inhumanity, and ſhew them that their deportment was very alien from God's merciful inclination to them, and that they ought not to be unmerciful to them to whom God was ſo well inclined, to with-hold mercy, or deny their charity, to them to whom he was ſo ready to afford it. For he ſpake this parable to them, ſaying, *Which of you?* ver. 3, 4.

Ver. 7. [b] Οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ, *So joy ſhall be in heaven over one ſinner that repenteth*. See note on *ver.* 10. ἢ ἐπὶ ἐννενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσι μετανοίας, *more than over ninety and nine juſt perſons who need no repentance*. Here note that ἤ is here put for μᾶλλον ἤ, as uſually it is both in the *Old* and *New Teſtament*, and in profane writers. So *Gen.* 38. 26. δεδικαίωϑ Θαμὰρ ἢ ἐγώ, *Thamar hath been more righteous than I*, *Pſal.* 118. 8. ἀγαθὸν ἐλπίζειν ἐπὶ Κύριῳ ἤ, *it is better to truſt in the Lord, than in princes*; 1 *Cor.* 14. 19. *in the church I would ſpeak five words ſo as to teach others*, ἢ μυρίους, *rather than ten thouſand in an unknown tongue*. So *Luke* 18. 14. ſee *Stephanus* giving examples of this from *Homer*, *Ariſtotle*, *Diogenes Laertius*, and St *Chryſoſtom*. Note,

3*dly*, That there being no perſons in the world ſo juſt, as abſolutely to need no repentance, becauſe there never was a perſon in the world, beſides our Saviour, who *did righteouſneſs, and ſinned not*; the beſt of men being ſubject to ſome faults and infirmities, of which they ſtand obliged to repent; that our Lord may not here be thought

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to have ſuppoſed a caſe that never was, let it be obſerved that the repentance of the ſinner uſually imports an entire change of the whole courſe or tenor of his life, from the ſervice of ſin to the ſervice of God, from yielding obedience to it in the luſtings of it to *yielding our members inſtruments of righteouſneſs unto holineſs*: and this is the repentance of the ſinner mentioned in the text; and in this ſenſe it is manifeſt the righteous perſon, or new creature, needeth no repentance. (2.) There is a repentance which conſiſts in a godly ſorrow, for the particular failings and infirmities we may have committed through ſurpriſe, a ſudden fear, a violent temptation, or a ſingle deviation from the general courſe and tenor of our lives; ſuch was that of *David*, and St *Peter*, and the humiliation of good *Hezekiah for the pride of his heart*; and in this ſenſe it is not to be thought that in this ſtate of imperfection, and continual conflict we have with the fleſh, there ſhould be any righteous perſon who needs no repentance. And this interpretation I prefer before that of St *Ambroſe*, *Hilary*, and *Chryſoſtom*, who by the ninety nine ſheep not loſt, and the ninety nine perſons who need no repentance, underſtand the holy *angels* that fell not; by the loſt ſheep all mankind loſt in *Adam*, whom to recover the Son of God became incarnate, and in the gracious work of our redemption brought him home upon his ſhoulders; the joy in heaven for this returning is, ſay they, the joy of God, and of his holy *angels*, for the recovery of loſt mankind; in which ſenſe the words are ſtrictly true, the holy *angels* needing no repentance, becauſe they never fell from their obedience. And this interpretation was ſo generally approved in the church, that in (a) *Tertullian*'s time it was appealed to as a proof of it, that *in the bottom of their ſacramental cups Chriſt was engraven carrying the loſt ſheep upon his ſhoulders*.

3*dly*, It is enquired with what reaſon it can be ſaid, *there is more joy in heaven over one ſinner that repenteth, than over ninety nine righteous perſons who need no repentance*; for is it not better not to offend, than to ſin and repent? Is not innocence better than amendment? and if repentance be not better than righteouſneſs, why is there more joy in heaven over the penitent than over the righteous? yea, why over one penitent ſinner, then over ninety nine juſt perſons?

Now to this ſome anſwer according to the forementioned opinion of the *ancients*, that the loſt ſheep, returning prodigal, and the *one ſinner that repenteth*, comprehendeth all mankind redeemed from a ſtate of miſery by Chriſt. Now this may fitly be repreſented as a matter of the greateſt joy to God, and the whole court of bleſſed *angels*, they being repreſented as ſtooping down to look into this myſtery, 1 *Peter* 1. 12. and learning from the church *the wiſdom of God* in it, *Eph.* 3. 10. and therefore in this ſenſe do doubtleſs know, and rejoice in our redemption. (2.) Others anſwer, that the ſheep not loſt, the ninety nine righteous perſons, and the elder ſon who ſaid, *he never had offended*, repreſent the *Jewiſh* nation, and eſpecially thoſe *ſcribes* and *Phariſees* who truſted in their own righteouſneſs, and deſpiſed others, ſee *Matth.* 9. 12. the loſt ſheep and returning prodigal repreſent the *Gentile* world, which by the preaching of the goſpel were to be converted to the *Chriſtian* faith. Now the church of the *Gentiles* being more numerous than was that of the *Jews*, *the deſolate having more children than ſhe that had an husband*, her converſion may fitly be repreſented as matter of the greater joy.

Againſt theſe expoſitions this viſible objection may be made, that whereas the righteous are here repreſented as ninety nine, the penitent as one ſingle perſon, theſe expoſitions make them equal to, if not more numerous than the righteous. But to this it is anſwered, that in the parables of the goſpel, it is uſual to repreſent all of the ſame kind, though they be ſometimes the greater number, by one man. Thus in the parable of the wedding ſupper, *the man that had not on his wedding garment* repreſents, according to moſt interpreters, *all wicked men*, and in our Lord's intention it importeth the whole race of unbelieving *Jews*, Matth. 22. 11. *The ſlothful perſon who hid his talent in a napkin* is repreſented as one man, *Matth.* 25. 24. they who improved their talents as three perſons, and yet who knows not but there are fewer that improve, than they who do receive the grace of God in vain? and all that came in at the laſt hour, and received their penny, that is, all the converted *Gentiles*, are reckoned as one man in thoſe words of Chriſt, *I will give* ἐσχάτῳ τούτῳ, *to this laſt man even as to thee*, Matth. 20. 14.

But that which is principally to be conſidered for the full clearing of this difficulty is this, *viz.* that this paſſage of our Lord being ſpoken of God after the manner of men, is to be underſtood after the manner of men, or ſuited to the nature of human paſſions, and the uſual occaſions of moving them. Now we are much affected with the obtaining what we have long and paſſionately deſired, with the regaining that which we have looked

(a) *Procedant ipſæ picturæ calicum veſtrarum, ſi vel in illis perluſebit interpretatio. Dic mihi nonne omnium hominum genus unus Dei grex eſt?* De pudic. c. 7.

looked upon as almost lost and desperate, with the security of that which we looked upon as in imminent danger; at the first obtaining what we passionately desired, regaining what we looked upon as lost, securing what was in great danger, our joy is strong, and our delight transporting, and afterwards it sensibly abates. So is it with us that we are not so sensibly moved with the continuance of a good which we have long enjoyed, as at the first recovery of it after it was lost; we may have still a real value for what we possess, a settled pleasure, and contentment in it, but the sudden joy and transport is at the recovery of it. So a continued course of goodness may in itself be most valuable, and yet the recovery of a lost sinner, the reviving of one dead in trespasses and sins, the seeing him snatched as a fire-brand out of the fire when he was ready to leap into it, may be the more affecting, and give a more fresh and lively joy. Thus *v. g.* it cannot but be comfortable to a loving father to see his children in a state of perfect health; but when one of them fall sick, and beyond expectation recovery, to see him out of danger, ministers a more present joy than doth the constant health of the rest. And this is the reason given in the parable of the *prodigal* son, why the kind father rejoiceth more at his return, than at the continuance of his elder brother always with him; that was the recovery of one given over for dead, and finding one looked upon as lost. *It is meet,* said the father, *upon this occasion that we should make merry; for this thy brother was dead, and is alive again, was lost, and is found.* Our Saviour, therefore, to encourage the repentance of the sinner, represents God after the manner of men, as if he did conceive such a joy at it, as earthly parents are wont to do at the return of a wild extravagant child to himself and his duty.

Ver. 10. [c] Οὕτω χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, *Likewise I say to you, There is joy in the presence of the angels of God over one sinner that repenteth.*] The most *interpreters* conclude, that the *angels* or blessed spirits are acquainted with the conversion of a sinner; and seeing true conversion is right in the heart, hence the *Romanists* infer, that they must have knowledge of that also.

But here is not one word of blessed spirits, but of *angels* only. And whereas *Papists* argue for an equality of knowledge in them to that of *angels*, because it is said, *they are as the angels of heaven,* Matth. 22 30. I answer, Christ doth not say they are equal to *angels* now, but at the resurrection shall be so: nor doth he say this absolutely, or as to the faculties of their souls, but as to their freedom from secular actions and passions, and as to the state and condition of their bodies; for so the text runs, *they that are counted worthy of the resurrection, neither marry nor are given in marriage, neither can they die any more,* i. e. they are equal to the *angels* as to immortality, *and are the children of God, being the children of the resurrection,* Luke 20. 35, 36.

2*dly*, This text affirms not that the joy here mentioned is the joy of *angels*, but only that it is the joy of God, ἐνώπιον τῶν ἀγγέλων, *before*, or in the presence of *the angels*, which stand continually before his face. Now, as an earthly king may rejoice before his court, and they know not the special motive of his joy, so may the King of heaven rejoice before the *angels* of his presence, and they know not the reason of that joy, and much less the particular convert that gave occasion to it. In a word, it is confessedly God who is compared to the shepherd seeking his lost sheep, and to the father rejoicing for the return of his *prodigal* son; and therefore the similitude requires, that the joy conceived when a lost sheep is found, or a prodigal son comes home, should be ascribed to him.

Note also, that this consideration should inflame the zeal and quicken the industry of the spiritual shepherd for the conversion of sinners, as knowing this is a work so highly acceptable to the God of heaven, and that for which he sent the *great Shepherd of the sheep* into the world.

Ver. 11. [d] Ἄνθρωπός τις εἶχε δύο υἱούς, *A certain man had two sons.*] Here observe, (1.) That the elder son in this parable representeth not the just or righteous, for they are not angry either that sinners do return to God, or that he graciously entertains them when they do so, but rather are industrious to bring them home to him, and rejoice at their return. He rather represents the *Jews* murmuring, and being angry that the *Gentiles*, who before were μακρὰν ἀπὸ τοῦ Θεοῦ, *far off from God*, Eph. 2. 13. were by faith, without circumcision, or obedience to their law, brought *nigh to him*, and made partakers of the same privileges God offered or afforded to them. The *Gentiles* are represented as the younger son, going into a far country, as being *far from God*, and squandering away their goods by riotous living, as depraving that knowledge they had of the true God, from tradition and his marvellous works, by gross idolatry, on which account the *Jews* represented them as born of harlots. See note on *John* 8. 41. as here *ver.* 30. and serving them *which by nature were no gods, by holding the truth in unrighteousness*, and giving up themselves to all uncleanness

cleanneſs, *Eph.* 4. 19. yea, labouring under *a famine of the word* of God, and of his ſaving truth, and giving up themſelves to the meaneſt ſervices, ſuch as that of keeping of hogs was deemed by the *Jews* and the *Egyptians*, who ſuffered not ſuch to come into their *temples* or ſacred houſes; they having now, through Chriſt, *acceſs unto the Father*, being adorned with the *wedding garment* of faith, and the *robe of righteouſneſs*, fed with the banquet of the *true paſchal Lamb*, and admitted to wear their Father's *ring*, as a teſtimony that they were now his genuine ſons.

Nor is it a ſufficient objection againſt this, that the *Gentiles* were never ſons before, or if ever they were ſo, they muſt be ſo before the *Jews*, and ſo the elder ſons; for *God is not the God of the Jews only, but alſo of the Gentiles*, he being the common *Father* of the world, and we being *all his offspring*; yea they are called *the ſons of God* before the flood, *Gen.* 6. 2. and were ſo afterward, before the name of *Jew* was known. And the *Jews* here repreſent the elder ſon, becauſe they being afterwards abdicated for their *idolatry*, God gave to the *Jews* the *primogeniture*, and ſtiled them his ſons, and *his firſt-born*, Exod. 4. 22, 23. and accordingly beſtowed upon them the privileges of the firſt-born, chuſing them *above all nations* of the world.

If it be again objected, that this elder ſon ſaith, *ver.* 29. *Theſe many years have I ſerved thee, and never tranſgreſſed I at any time thy commandments*, which could not be true of the *Jew*; I anſwer, neither could they ſay God *never gave them a kid*, or treated them with the like kindneſs, the goſpel being firſt preached to them; this therefore only ſignifies their high conceit of themſelves, that they were righteous; and ſo much for the chief import of the parable. To touch a little on ſome other circumſtances of it:

1*ſt*, From thoſe words, *he went into a far country, and ſpent all his ſubſtance*, *Theophylact* notes, that he who eſtrangeth himſelf from God loſeth all thoſe ſeeds of virtue and goodneſs which either nature or revelation hath implanted in him.

2*dly*, From his being put *to feed ſwine*, obſerve to what vile and ſordid employments they were put who ſerve ſin and Satan.

3*dly*, From theſe words, *he would have filled his belly with huſks, but could not*, obſerve, that there can be no ſatisfaction to any man who wants the favour of God.

4*thly*, From theſe words, *when he came to himſelf*, obſerve, that he who lives a ſinful life is beſides himſelf; for being a rational creature, and having a judgment and conſcience to direct his actions, he acts againſt his reaſon, his judgment, and his conſcience.

5*thly*, From thoſe words, *he aroſe and went*, ver. 20. *Theophylact* notes, that it is not ſufficient to make good reſolutions, ſaying, *I will go*, ver. 18. but we muſt practiſe ſuitably.

6*thly*, From thoſe words, *ver.* 21. *his father ſeeing him, ran to him*, obſerve, that when God ſees men truly willing to return unto him, he is ſtill ready to receive them, and even prevent them with his grace.

7*thly*, From thoſe words, ver. 24. *this my ſon was dead*, obſerve, that wicked men are dead in the worſt ſenſe; for, as *Philo* ſaith, *He that lives a ſenſual life, τέθνηκε τὸν ὡς ἀληθῶς is dead as to a happy life.*

8*thly*, From thoſe words, *Father I have ſinned*, ver. 21. ſpoken after the kindneſs of his Father, note, that after ſin is pardoned, it becomes the ſinner ingenuouſly to acknowledge and confeſs it.

9*thly*, As for the phraſe, *I have ſinned againſt heaven, and againſt thee*; it is a *Jewiſh* phraſe, *Shamaim*, as (b) *Buxtorf* ſays, being frequently uſed to ſignify God. Accordingly they ſay, there is one who ſins againſt earth, (i. e. *man*,) but not againſt heaven, (i. e. *God*,) and there is one that ſins againſt heaven, but not againſt earth; but he who ſpeaketh with an evil tongue, ſins againſt heaven and earth: though *Theophylact* here ſaith, he had ſinned againſt heaven, by preferring earthly things before heavenly.

Ver. 12. See additions, N°. 21.

CHAP. XVI.

1. AND he ſaid alſo to his [a] diſciples, There was a certain [b] rich man who had a ſteward, and the ſame was accuſed to him, (*it being ſaid*,) that he had waſted his goods:

2. And he called him, and ſaid to him, How is it (*thou haſt dealt with me*,) that I hear this of thee? Give (*up*) an account of thy ſtewardſhip; for thou mayſt be no longer (*permitted to be*) ſteward.

3. Then the ſteward ſaid within himſelf, What ſhall I do (*to live?*) for my lord taketh away from me the ſtewardſhip: I cannot dig (*for a livelihood*,) to beg (*for it*) I am aſhamed.

4. I am reſolved what to do, that when I am out of the ſtewardſhip, they (*whom I befriend*,) may receive me into their houſes.

5. So he called every one of his Lord's debtors unto

(b) Lex Talm. p. 2440.

unto him, and said to the first, How much owest thou to my Lord?

6. And he said, An hundred measures of oyl, (i. e. *about a thousand gallons:*) and he said to him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat: and he said to him, Take thy bill, and write fourscore; (*and likewise he said to the rest.*)

8. And the lord [c] commended the unjust steward, because he had done wisely; (i. e. *he represented him as one that acted according to the wisdom of this world; and was so far worthy to be imitated by the children of light, as to make this their chief care, when by death they are removed from their stewardship, that they may be received into everlasting habitations:*) for the children of this world are in their generation wiser than the children of light, (*more provident and dexterous to provide for this life, than they are to provide for eternity.*)

9. And I (*likewise*) say to you, [d] Make yourselves friends of the mammon of unrighteousness, (i. e. *make such provisions for yourselves of those riches which the men of this world get by falshood and injustice,*) that when ye fail, they may receive you; (i. e. *that when you die, ye may be received*) into everlasting habitations.

10. He that is faithful in that which is least, (i. e. *in the enjoyments of this world, so as to employ them in works of charity, and to the ends for which he is intrusted with them,*) is faithful also in much, (i. e. *he will be so in the great concernments of another life:*) and (*likewise*) he that is unjust in the least, is unjust also in much.

11. If therefore ye have not been faithful (*stewards*) in (*dispensing*) the unrighteous mammon, (*or the false and deceitful riches of this world, to the uses for which they were given you,*) who will (*it is not to be expected God should,*) commit to your trust the true riches?

12. And if ye have not been faithful in that which is (*to be*) [e] another mans, who shall give you that which is your own, (i. e. *that inheritance which shall never pass from you to others?*)

13. (*And there is great reason to caution you against that affection to the world which obstructs your love to God; for*) [f] no servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other; ye cannot (*then*) serve God and mammon (*also.*)

14. And the Pharisees also who were covetous, heard all these things, and they derided him, (*looking on this as ridiculous doctrine.*)

15. And (*But*) he said unto them, Ye are they which justify yourselves before men, (i. e. *seek to approve yourselves to, and expect to be owned by them as righteous persons,*) but God knoweth (*the falshood of*) your hearts; for that (*fair outside*) which is highly esteemed among men, (*who see no farther,*) is (*an*) abomination in the sight of God, (*who seeth the filth and hypocrisy of your hearts.*)

16. (*Nor is it to be wondered that you hear these higher precepts of charity from me and John: for*) the [g] law and the prophets, (*which engaged you to your duty chiefly by temporal promises,*) were until John; since that time the kingdom of God, (*which promises treasures in heaven,*) is preached, and every man (*that enters into that kingdom,*) presseth into it, (i. e. *forces his way into it, by breaking through the love of temporal concerns*)

17. And (*this I say, not to depreciate the law, which, as to its moral precepts, shall obtain for ever: for*) it is easier for heaven and earth to pass (*away,*) than (*for*) one title of the law to fail. (See *Matth.* 5. 18.)

18. (*And to give you another instance of the sublimer precepts of the gospel, the law permits divorces; but under the gospel dispensation,*) whosoever putteth away his wife, and marrieth another, committeth adultery (*against her;*) and whosoever marrieth her that is put away from her husband, committeth adultery, (*as cohabiting with another man's wife.*)

19. (*And to shew them the mischiefs of riches not charitably employed, he told them by way of parable,*) [h] There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar, named Lazarus, (i. e. *one without help,*) which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table, (*but was denied them:*) moreover the dogs, (*being more compassionate than the rich man's servants,*) came and licked his sores.

22. And it came to pass that the [i] beggar died, and was carried by the angels, (*who are ministring spirits to good men,*) into Abrahams bosom: the rich man also died, and was buried:

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

24. And he [k] cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26. And besides all this, [l] between us and you there is a great gulf fixed, so that they who would

paſs from hence to you, cannot; neither can they paſs to us, that would come from thence; (i. e. *good men have all their evils, and bad men all their good things in this life; and hereafter the happineſs of the one, and the miſery of the other, will be unchangeable.*)

27. Then he ſaid, I pray thee, therefore, father, that thou wouldſt ſend him to my fathers houſe;

28. For I have five brethren, (*and am deſirous*) that he may teſtify to them (*the happineſs of the bleſſed, and the miſery of the wicked,*) leſt they alſo come into this place of torment.

29. And Abraham ſaith to him, They have Moſes and the prophets (*to teſtify to them theſe things,*) let them hear (*and obey*) them.

30. And he ſaid, Nay, father Abraham, (*they prevailed not with me, and therefore may not do ſo with them*;) but if one went to them from the dead, (*I ſuppoſe*) they will repent.

31. And he ſaid (*again*) to him, If they [m] hear (i. e. *obey*) not Moſes and the prophets, neither will they be perſuaded though one aroſe from the dead, (*to preach repentance to them; for he could come with no greater authority, deliver no better motives to repentance; and he could give them no greater aſſurance of the truth of what he ſaid, than they did.*)

ANNOTATIONS on Chap. XVI.

Ver. 1. [a] Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, *And he ſaid alſo to his diſciples*;] i. e. not only to the twelve, but to thoſe who followed him, attending on his doctrine, as did the *publicans* and *ſinners*, chap. 15. 1.

Ibid. [b] Ἀνθρώπῳ τινὶ ἦν πλουσίῳ ὃς εἶχεν οἰκονόμον, *There was a rich man who had a ſteward, and he was accuſed to him as waſting his goods.*] *Kimchi* on *Iſa.* 40. ſaith, "The fruits of the earth are "like a table ſpread in an houſe; the owner of "this houſe is God; man in this world is, as it "were, the ſteward of the houſe, into whoſe "hands his Lord hath delivered all his riches; "if he behave himſelf well, he will find favour in "the eyes of his Lord; if ill, he will remove "him from his ſtewardſhip." And ſo the ſcope of this parable ſeems to be this, that we are to look upon ourſelves, not as lords of the good things of this life, ſo as to get and uſe them at our pleaſure, but only as ſtewards, who muſt be faithful in the adminiſtration of them.

Ver. 8. [c] Καὶ ἐπῄνεσεν ὁ Κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν, *And the lord commended the unjuſt ſteward, that he had done wiſely*; i. e. diſcreetly, according to the wiſdom of the men of this world, whoſe concern is only for the good things of this life; he commended him as we do ſuch perſons, when we ſay, ſuch a one *is a ſhrewd man for the world, he underſtands well the way of dealing in it*; he commends him not abſolutely, as a fit example to be followed in his injuſtice, fraud, and waſting of his maſter's goods, but comparatively, as being worthy to be ſo far imitated by the children of light, as to make this their chief concern, that when, by death, they are removed from their ſtewardſhip, *they may be received into everlaſting habitations*, or into *an houſe not made with hands, eternal in the heavens*, 2 Cor. 5. 1. This being an inſtruction needful for them, becauſe *the children of this world are wiſer* in their care to make proviſions for themſelves, *than are the children of light*, i. e. they who enjoy the light of the goſpel, to make proviſions εἰς γῆρας αὐτῶν, *for their age*, to ſecure the true riches, and the celeſtial habitations prepared for them.

Ver. 9. [d] Καγὼ ὑμῖν λέγω, ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, *I therefore ſay unto you, Make yourſelves friends of the mammon of unrighteouſneſs.*] That *the mammon of unrighteouſneſs* is the falſe mammon, according to the common import of the word ἀδικία, for falſhood; of which ſee *Jer.* 27. 15, 29, 31. and the note on 1 *Cor.* 13. 6. may be gathered from the *true riches* oppoſed to it, *ver.* 11. but then it remains to be enquired, whether it be called here the mammon ἀδικίας, or falſe mammon, becauſe it deceives them who truſt to, and ſeek for ſatisfaction from it, and comparatively to the *true riches*; or elſe as the unjuſt ſteward is ſtiled οἰκονόμῳ ἀδικίας, *unjuſt*, becauſe he betrayed his truſt, and dealt falſly with his maſter; to which ſenſe the preceding *verſe* and the *parable* ſeem plainly to direct, and the uſe of the phraſe, *mammon diſhekar*, in the *Targumiſts*, do conſtrain us to interpret it, as being uſually put for gain gotten by unfaithfulneſs to our truſt, or falſeneſs in the diſcharge of our office. So of the ſons of *Eli* it is ſaid, that they had reſpect to *mammon diſhekar, the mammon of falſhood*, 1 Sam. 8. 3. and *chap.* 12. 3. *Samuel* enquires, from whoſe hand have I received *mammon diſhekar?* and, 2 *Sam.* 14. 14. a juſt judge will not receive *mammon diſhekar.* So *Prov.* 15. 27. he deſtroys his houſe, who heaps up to himſelf *the mammon of falſhood.* See to the ſame ſenſe, *Iſa.* 5. 23.—35. 15. *Ezek.* 22. 27. *Hoſ.* 5. 11. *Amos* 5. 12. But then, whereas it is hence inferred, that our Lord here ſpeaks of making reſtitution of ſuch goods, and ſpending ſome of the remainder in acts of charity; which when

Zaccheus

Zaccheus had resolved to perform, Christ saith, *This day is salvation come to this house*, chap. 19. 9. though this be a good sense, and fit to be preached to those *publicans* and sinners who came to attend upon his doctrine, yet is it not necessary; for Christ's intendment may be only this, to advise his followers to be so far from getting wealth by such unfaithfulness and falshood as the men of the world do, as rather to expend what providence hath entrusted them with in acts of charity and mercy, that so they may lay up for themselves treasures in the heavens, or be received into heaven when they die; for ἐκλείπειν bears this sense in *scripture*. So *Gen.* 25. 8. ἐκλείπων ἀπέθανεν Ἀβραάμ, *Abraham gave up the ghost, and died*; Jer. 42. 17. ἐκλείψουσι ἐν τῇ ῥομφαίᾳ, *they shall die by the sword*, and *ver.* 22. ἐν λιμῷ ἐκλείψετε, *ye shall die by the pestilence*; Wisd. 5. 13. ὅτως καὶ ἡμεῖς γενηθέντες ἐξελίπομεν, *so we that are born die*. See *Gen.* 35. 29. 49 33. *Job* 13. 19. *Psal.* 103. 10. *Isa.* 38. 12. *Jer.* 9. 10.—44. 12, 18, 27. *Lam.* 1. 20. *Zeph.* 1. 2, 3. *Psal.* 73. 19.—89. 7, 9.—101. 4. Δέξωνται ὑμᾶς, *they may receive you*, is impersonally put for *you may be received*. So *Luke* 6. 38. *give, and* δοθήσεται, *it shall be given into your bosoms*; chap. 12. 20. τὴν ψυχήν σου ἀπαιτοῦσιν, *thy soul shall be required*.

Ver. 12. [e] Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει, *And if you have not been faithful in that which is anothers, who will give you that which is your own?*] The 11th verse seems to bear this sense; If you have not been faithful in those temporal concerns which minister temptations to unrighteousness, but have either sought to obtain them by fraud aud unfaithful dealings, when they have been committed to your trust, or by *withholding more than is right*, or that which the great Lord of them required you to expend upon his needy servants, how can you reasonably expect the true riches, which are only promised to the upright and charitable person? And again, if you have been thus unfaithful in those things which you cannot properly call your own, because they may by various accidents be devolved on, and must at last be left to others, what reason have you to expect that which is your own, as being the inheritance of the children of light, and that which they are to enjoy for ever? Where the concerns of this world are stiled ἀλλότρια, *things which belong not to us*, because we have no assurance of the enjoyment of them, and know that we must leave them to others. And this is said agreeably to the philosophy of the *Heathens*: thus in *Arian* the dying man is said τὰ ἀλλότρια ἀποδιδόναι, *to render up that which belongs to others*, lib. 1. c. 1. and every one is bid τὰ ἴδια τηρεῖν, τ ἀλλοτρίων μὴ ἐπιθυμεῖσθαι, *to keep that which is in his power, and not desire external things*, l. 2. c. 16. p. 215. and l. 3. c. 24. We are taught that *the things we may be hindred of, or which may be taken from us, are* τὰ ἀλλότρια; *and so*, saith he, *are all those things which we must leave to others, or restore to God that gave them*. l. 4. c. 5. So *Hermes*, l. 3. Sim. 1. τί εἰς τὴν ἀλλοτρίαν ἑτοιμάζομεν ἀγρούς, οἰκοδομάς. *Why do we, who know the city in which we are to dwell, prepare for ourselves fields, houses, &c. in another city? this being a sign that we expect not to return to our own city, to the Jerusalem above*: which is here stiled by St *Luke* our own, by *Hermes* ἡ πόλις ἡμῶν, because prepared for and promised to us *Christians*: here we are only travellers, there is our city, *Philip.* 3. 20. here we are only *dispensers*, there *heirs*; here we enjoy things for a season, there for ever.

Ver. 13. [f] Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν, *No man can serve two masters,———ye cannot serve God and mammon.*] The coherence of these words seems to ly thus; I have just reason to caution you thus against that affection to the world which obstructs your charity, and tempts you by fraud and falshood to acquire it, because it will not permit you to love God truly, or to be faithful servants to him; and whereas you covetous *Pharisees* deride me for this doctrine, *ver.* 14. as thinking yourselves highly favoured of God for other things, *viz.* your long prayers, your washings, your exactness in paying tithes, your niceness in observing your vain traditions, and your separation from the men of the world, know, that however you may think well of yourselves upon these accounts, and highly be esteemed of others, whilst ye continue covetous, and full of *rapine and uncleanness*, Matth. 23. 25. *hypocrisy and injustice*, ver. 27. ye are abominable in the sight of God.

Ver. 16, 17, 18. [g] Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου. *The law and the prophets were until John, since that time the kingdom of God is preached, and every one presseth into it.*] Here the coherence seems to run thus; It is not to be wondred that you now hear from *John* and me higher precepts of charity and contempt of the world than you find in the law or *prophets*, who moved you to your duty by the promises of temporal blessings in the land of *Canaan*; since now the kingdom of heaven is preached, and every one that enters into it, forces his way by breaking through the love of temporal concerns, and sensual pleasures: for to give you another instance of like nature; whereas the law admitted of divorces at the pleasure of the husband, by reason of *the hardness of your hearts*, the gospel forbids this now on any other score than that of *fornication*, which from the nature of the

ſin diſſolves the marriage; yet that you may not cavil at me as a diſſolver of the law, I declare that all the moral precepts of it ſhall obtain, and be of perpetual obligation under the goſpel diſpenſation.

Ver. 19. [h] Ἄνθρωπος πλούσιος ἦν, *There was a rich man*, &c.] That this is only a parable, and not a real hiſtory of what was actually done, is evident, (1.) Becauſe we find this very parable in the *Gemara Babylonicum*, whence it is cited by Mr *Sheringham*, in the preface to his *Joma*. (2.) From the circumſtances of it, *viz.* the rich man's *lifting up his eyes in hell*, and *ſeeing Lazarus in Abraham's boſom*, his diſcourſe with *Abraham*, his complaint of being *tormented with flames*, and his deſire that *Lazarus* might be ſent *to cool his tongue*; and if all this be confeſſedly *parable*, why ſhould the reſt, which is the very parable in the *Gemara*, be accounted hiſtory? As for the judgment of *antiquity* in this caſe, they who owned this as an hiſtory, owned the whole ſo to be, thinking the ſoul to be corporeal, as *Tertullian* did, and that there was διαφορὰ κατὰ τὰς μορφὰς, *ſome diſcretion, or reſemblance of men as to their ſhapes after death*; which was the ſentiment of (a) *Irenæus*, proving from this very inſtance, that ſouls, when they have put off the body, *do yet* characterem corporum cuſtodire, *preſerve the ſhape or character of the body* to which they were united; as (b) *Tertullian* before from the ſame inſtance had inferred, effigiem animæ & corporales lineas, *the ſhape and corporeal lineaments*, and alſo corporalitatem animæ: much as (c) *Theſpeſias* returning to life repreſents τὰ τῶν ψυχῶν χρώματα, *the colours of ſouls*, and ſaith that there be ἕλκη καὶ μώλωπες ἐπὶ τῶν παθῶν ἑκάστων, *ulcers and ſcars of their paſſions left upon them by which they are diſcerned*. Whereas they who renounced theſe opinions as falſe and ridiculous, declared that this was not an *hiſtory*, but only a repreſentation; (d) *that after the ſeparation of the ſoul from the body, ſhe could receive no advantage from any man*, and that *it was fooliſh to think it an hiſtory*; and this they alſo gather, becauſe there was to be no future retribution before the general reſurrection. And whereas againſt this it is objected, That the proper name *Lazarus* ſhews it to be an hiſtory; it is anſwered, That the name *Lazer*, being only the contraction of *Eliezer*, is the ſame with *Ani Achad*, a poor man in the *Gemara*, as being in ſenſe ἀβοήθητος, *one that hath no help*, or one who hath God only for his help. Note,

2*dly*, That though this parable contains ſomething ſuitable to the opinion of the *Jews* touching the ſtate of ſouls after death, yet doth it not reſpect their ſtate immediately after death, but the puniſhments that wicked men are to ſuffer after the reſurrection of the dead, or ἐν ἐσχάτῃ ἡμέρᾳ, *at the laſt day*, ſaith *Theophylact*. For as *Cicero* ſays of the fables by which the poets repreſent the puniſhments of evil ſouls, that corpora cremata cum ſcirent tamen ea fieri apud inferos fingebant, quæ ſine corporibus nec fieri poſſint, nec intelligi; *though they know their bodies have been burnt, yet they do repreſent them ſuffering ſuch things in the infernal regions, which neither can be done nor ſuffered, or even underſtood to be ſo, without bodies*: ſo is it plainly here in the forementioned inſtances produced to prove this a parable.

Ver. 22. [i] Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, *And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom.*] Here are two things ſaid agreeably to the tradition of the *Jews* touching good men, which was, 1*ſt*, That their ſouls were *in the garden of Eden, in paradiſe*, or *in Abraham's boſom*. Thus of *R. Judah*, when he died, they ſaid, *this day he ſits in Abraham's boſom*, ſee *Lightfoot* on the place; and (e) *Joſephus* ſaith of good men, that they are gathered εἰς πατέρων χορὸν, *to the region of the patriarchs*; and that *Abraham, Iſaac and Jacob* do ὑποδέχεσθαι, *receive their ſouls*. 2*dly*, That they are carried thither by good angels; ſo the *Targum* on *Cant.* 4. 12. ſaith, *No man hath power to enter into the garden of Eden but the juſt, whoſe ſouls are carried thither by the hand of angels*; ſee *Cartw.* on *Luke* 2. 29. p. 2994. They add, that when evil men die, *the evil angels come and ſay, There is no peace to the wicked*; ſo Dr *Lightfoot* here: and in like manner *Socrates* in (f) *Phæd.* ſaith, λέγεται *It is reported, that as ſoon as any man dies, every one's demon, whom he choſe to himſelf whilſt he lived, brings him to a certain place where all are to be judged, and then he goes to Hades,* μετὰ ἡγεμόνος ἐκεῖνα ᾧ προσέταξε τὸν ἐνθένδε ἐκεῖσε πορεύεσθαι, *with the governor to whom it was appointed to bring them that depart hence to thoſe places.*

Ver. 24. [k] Καὶ αὐτὸς φωνήσας εἶπε, πάτερ Ἀβραὰμ ἐλέησόν με, *And he cried, and ſaid, Father Abraham, have*

(a) L. 3. c. 62. (b) L. de an. c. 7. 9. (c) Plutarch. de his qui ſero. p. 565.

(d) Παρασκολὴ καὶ πῆλος ἀλλ' οὐκ ὠφέλιμα τινες ἀνόητοι ἂν οἰηθεῖεν πρᾶγμα εἶναι νῦν γεγονός. Theoph. Ἔστι δὲ τὸ στεῖρα δὲ ἄρα καὶ τὸ πλούσιε δίψημα ὑποτύπωσις λόγου διδασκαλίαν ἔχοντος μὴ δύνασθαι μετὰ τὴν τοῦ σώματος ἔξοδον τὴν ψυχὴν κατὰ περιουσίαν τινὰ ἢ σπουδὴν ἀφελείας τινὸς τυγχάνειν τοὺς ἀνθρώπους, Pſeudo-Juſt. qu. 69. Οὔτε χωρὶς ἀναστάσεως τὸ ἱκάνωμα βεβαιωμένον ἀνταπόδοσις γίνεται. ibid. Theoph. ibid. Vide Suiceruum in voce Λάζαρος.

(e) De Maccab. p. 1097. 1102. (f) P. 80. B.

have mercy on me.] As the *baptist* taxeth their vain imaginations, in hoping to be preserved from divine judgments whilst they lived, because they were *the children of Abraham*, so our Lord here may perhaps strike at a like imagination got among them, that *hell-fire had no power over the sinners of Israel, because Abraham and Isaac came down thither to fetch them thence.* See the note on *Rom.* 2. 13. declaring, even from the mouth of *Abraham*, that no help was by them to be expected from him when they were in that place.

Ver. 26. [l] Μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήριγται, *Betwixt us and you there is a great gulf fixed, so that none can pass to us from thence.*] The words seem plainly to refute the opinion of *Origen*, that there would come a time when the punishments of the wicked would have an end, and they should at last live with God and his saints.

Ver. 31. [m] Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, *If they hear not Moses, nor the prophets, they would not be persuaded though one rose from the dead.*] *If they hear not*, i. e. obey not *Moses and the prophets*, whom they own to be persons sent from God, and delivering his message, one rising from the dead would not persuade them to break off their iniquities: for he could come with no greater authority than they did; he could deliver no other message to the sinner than they had done, that *if they returned not from their evil ways, they should die*, and be obnoxious to *eternal shame and misery*, Dan. 12. 2. he could give them no more assurance of the truth of what he said, than did the word of that God who cannot lie. No reason, therefore, could be conceived, why they should hearken to one risen from the dead, and calling them to repentance, rather than to those *prophets* whom they acknowledged to be sent from God. And of this we have a clear instance in the resurrection of our Lord from the dead; for of this they had the testimony of our Lord's predictions, of their own *prophets*, of the guards that kept the sepulchre, of their own senses, of the *apostles*, and five hundred witnesses, and all this confirmed by the miraculous effusions of the Holy Ghost on those that believed on him, and a continual throng of miracles wrought in his name; and yet all this was insufficient to reclaim that wicked generation from their infidelity, and to provoke them to repentance. The practical observations made from this *parable* are,

1*st*, That this rich man is not accused of getting riches by injustice, but only of faring deliciously and luxuriously, with the neglect of others oppressed with misery and want, before his eyes: how then will many *Christians* escape the same place of torments, who indulge to the same luxury and carnal pleasures, and are as little touched with an affectionate sense of the wants and miseries of others?

2*dly*, That they who have their good things in this life, *i. e.* that which they chiefly valued, pursued, and delighted in, whilst they lived here, are to expect no comfort, nothing but evil after death.

CHAP. XVII.

1. THEN said he to the disciples, It is impossible (*through the unrestrained wickedness of men,*) but that offences will come, (i. e. *things will be said and done which will hinder some from embracing, and cause others to fall off from the faith*;) but wo to him through whom they come;

2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should (*thus*) offend one of these little ones (*that believe in me.*)

3. Take heed (*therefore*) to yourselves, (*that ye be not guilty of any degree of this offence; and therefore,*) if thy brother trespass against thee, rebuke him; and if (*upon this reproof*) he repent, forgive him:

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent (*of what I have done against thee,*) thou shalt (*as oft*) forgive him.

5. And the apostles said to the Lord, [a] Increase our faith, (*that so we may be enabled to perform those duties contrary to flesh and blood, or that we may more successfully minister to the welfare of souls without offence.*)

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you; (i. e. *the least sincere and active faith would enable you to do the most difficult things in order to the promotion of the Christian faith.*)

7. But (*then*) which of you having a servant plowing, or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat;

8. And

8. And will not rather ſay to him, Make ready wherewith I may ſup, and gird thyſelf and ſerve me, till I have eaten and drunken, and afterward thou ſhalt eat and drink?

9. Doth he thank that ſervant, becauſe he did the things that were commanded him? I trow not.

10. So likewiſe ye, when ye ſhall have done [b] all thoſe things which are commanded you, ſay, We are unprofitable ſervants, we have (*only*) done that which was our duty to do; (i. e. *whereas the performance of the greateſt things which I your Maſter do require may ſeem to you a very eminent piece of ſervice, know, that in obeying all my precepts, you only do the office of good and faithful ſervants, obeying the commands of your great Maſter as ye ought to do, and ſo muſt look on the reward promiſed, not of debt, but of grace.*)

11. And it came to paſs, as he went to Jeruſalem, that he paſſed through the [c] midſt (*or confines*) of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off;

13. And they lifted up their voices, and ſaid, Jeſus, maſter, have mercy on us, (*and heal us.*)

14. And when he ſaw them, he ſaid to them, [d] Go ſhew yourſelves to the prieſts, (*as, when a cure is wrought, the lepers are to do by the law,* Lev. 14. 2.) and it came to paſs, that as they went they were cleanſed.

15. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified (*or praiſed*) God;

16. And fell down on his face at his (i. e. *Chriſt's*) feet, giving him thanks; and he (*who did this*) was a Samaritan.

17. And Jeſus anſwering, ſaid, Were there not ten cleanſed, (*doubtleſs there were*;) but where are the (*remaining*) nine (*of them?*)

18. There are not found (*any of them*) that returned to give glory to God, ſave this ſtranger.

19. And he ſaid to him, Ariſe, go thy way, thy faith hath made thee whole.

20. And when he was demanded of the Phariſees when the kingdom of God ſhould come, he anſwered them, and ſaid, The kingdom of God cometh not with [e] obſervation, (i. e. *with outward pomp and ſplendor, viſible in earthly kingdoms*:)

21. Neither ſhall they (*have need to*) ſay (*of it,*) Lo here, or lo there (*it is,*) for behold the kingdom of God is [f] within (*already among*) you.

22. And he ſaid to the diſciples (*or followers,*) The days will come when ye (*of this nation*) ſhall deſire to ſee [g] one of the days of the Son of man, (*the Meſſiah coming to deliver Iſrael,* chap. 24. 21.) and ye ſhall not ſee (*one of them*) it.

23. And (*when*) they ſhall ſay to you, See here, or ſee there (*for him,*) go not after them, nor follow them:

24. [h] For as the lightning that lighteth out of the one part under heaven, ſhineth to the other part under heaven, ſo (*viſible*) ſhall alſo the (*coming of the*) Son of man be in his day.

25. But firſt he muſt ſuffer many things, and be rejected of this generation.

26. And as it was in the days of Noe, (*a preacher of righteouſneſs to the old world,*) ſo ſhall it be alſo in the days of (*the coming of*) the Son of man.

27. They (*then*) did eat, they drank, they married wives, they were given in marriage, (*not expecting the threatned judgments,*) until the day that Noe entred into the ark, and the flood came and deſtroyed them all.

28. Likewiſe alſo as it was in the days of Lot; they did eat, they drank, they bought, they ſold, they planted, they builded.

29. But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all.

30. Even thus ſhall it be in the day when the Son of man is revealed; (*a ſudden and unexpected deſtruction ſhall then fall upon the men of this nation.*)

31. In that day, he that ſhall be upon the houſe top, and his ſtuff in the houſe, let him not come down to take it away; and he that is in the field, let him likewiſe not return back; (i. e. *let him endeavour to eſcape without delay, or ſtaying to carry his goods with him.*)

32. [i] Remember (*therefore*) Lots wife, (*what her delay and looking back brought upon her.*)

33. Whoſoever ſhall ſeek to ſave his life, (*by apoſtaſy from the faith,*) ſhall loſe it; and whoſoever ſhall loſe his life (*for my ſake,*) ſhall preſerve it.

34. I tell you, in that night there ſhall be two men in one bed, (*ſo remarkable ſhall be the providence of God in preſerving his faithful ſervants, that*) the one (*of them*) ſhall be taken (*away by death,*) and the other ſhall be left (*ſafe.*)

35. Two women ſhall be grinding together, the one ſhall be taken, and the other left.

36. Two men ſhall be in the field, the one ſhall be taken, and the other left.

37. And they anſwered, and ſaid to him, Where Lord (*ſhall this be?*) And he ſaid to them, [k] Whereſoever the body is, thither will the eagles be gathered together; (i. e. *whereſoever the Jews are, there will the Roman army, whoſe enſign is the eagle, come to deſtroy them.*)

ANNOTATIONS on Chap. XVII.

Ver. 5. [a] Πρόσθες ἡμῖν πίστιν, *Increase our faith.*] In the beginning of this chapter our Lord requires his *apostles* to be careful that they do not offend one of his little ones. 2*dly*, To be so charitable to their offending brother, as to rebuke him for his sins. And, 3*dly*, To pardon their offending brother, though he should daily multiply his provocations, provided that he only say unto them, *I repent*, ver. 4. Now these three duties of an inoffensive conversation, fraternal correption, and full forgiveness of a brother daily multiplying fresh indignities and provocations, being so difficult and contrary to their natural inclinations, and faith being the foundation of all *Christian* virtues, the *apostles*, in order to the performance of these duties, beg the increase of faith. Moreover, seeing faith is wrought in the heart, which God alone can search, and can immediately work upon, by thus repairing to Christ to increase their faith, they must ascribe to him, as *Woltzogenius* here confesseth, a divine virtue; which being proper to the Deity, and incommunicable to a finite nature, must consequently shew that Christ had in him a divine nature.

Ver. 10. [b] Οὕτω καὶ ὑμεῖς ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, *So likewise ye, when you have done all things that are commanded you, say that we are unprofitable servants, for we have done that* (only) *which it was our duty to do.*] Here Christ destroys two doctrines of the *schools*, the merit of good works, and works of supererogation. For, (1.) We being in respect of God *unprofitable servants, (for can a man be profitable to God, as he that is wise may be profitable to himself? Is it any advantage to him that we are righteous? or is it gain to him that we make our ways perfect?* Job 21. 2, 3. *If thou be righteous, what givest thou him, or what receiveth he at thy hands?* chap. 35. 7. *seeing thy goodness reacheth not to him*, Psal. 16. 2.) sure we cannot merit from him, by doing that which is unprofitable to him. (2.) Because we only can do that which is our duty to perform. For, 1*st*, We are all God's servants; now, it being the duty of a servant to do all his master's pleasure, and what he hath declared to be grateful to him, and this being only ministerium servi, *the proper business of a servant*, which he lyes under a necessity of doing, that he may please his lord, even reason shews he cannot put it to account to his superior, or be supposed to merit by it, as (a) *Seneca* grants. And that it may not be said, that this is the condition only of slaves, and not of servants in the general, which we all are to God and Christ, 1 *Cor.* 7. 22. *Rom.* 14. 4. *Colloss.* 3. 24. *Eph.* 6. 9. it is to be observed from these words, οὕτω καὶ ὑμεῖς, *so also ye*, that Christ speaks this to his disciples, who are not to be reckoned as his slaves, but servants, whose duty it was to have *their loins girt and their lamps burning*, upon that account, *Luke* 12. 35, 36. who therefore doing all that he required, were still *unprofitable servants* in the sense fore-mentioned, and did only what they ought. Christ therefore here seems to speak to them thus; It is the duty of servants, after they have done their work in the field, to minister to their lord as he shall require; and when they have done what he requires, they, for that service, merit not so much as thanks, because they only do their duty: if then I treat you more liberally, rather as friends than servants; if I condescend to minister to you, *Luke* 12. 37. and place you *over all that I have*, ver. 44. you are not to imagine that I am indebted to you, or owe you such favours, but rather are to acknowledge, when you have done all, that you are still unprofitable servants, and only have performed your duty. See here *Examen Millii in locum.*

Ver. 11. [c] Διὰ μέσου Σαμαρείας καὶ Γαλιλαίας, *As he went to Jerusalem, he passed through the midst of Samaria and Galilee.*] It is well known that *Samaria* lay betwixt *Galilee* and *Judea*; and so our Lord taking his journey to *Jerusalem*, must go first through *Galilee*, then through *Samaria*; why, therefore, is it here said that he passed *through Samaria and Galilee?* To this it may be answered, that בתוך in medio, is often the same as μεταξὺ *between*, and so is διὰ, as διὰ νήσων inter insulas; so here the *Arabic* and *Syriac*, *between Samaria and Galilee*, i. e. between the confines of both countries, Christ, in this journey, going to the *Scythopolitan* bridge, saith *Lightfoot*, by which he passed into *Peræa*, and so on by *Samaria* into *Judea.*

Ver. 14. [d] Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι, *Go shew yourselves to the priests.*] By sending them thus to the *priests*, who were to make their offerings in the temple, Christ decides the cause betwixt the *Jews* and the *Samaritans*, sending the *Samaritan*, not to mount *Gerizim*, but to *Jerusalem.*

Ver. 20.

(a) *Ministerium esse servi quem conditio sua eo loco posuit, ut nihil eorum quæ præstat imputet superiori,—Si servo quo minus in nomen meriti perveniat, necessitas obest.* Sen. de ben. *l.* 3. *c.* 18.

Ver. 20. [e] Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, *The kingdom of God cometh not with obſervation.*] *i. e.* not with that royal ſplendor, or worldly pomp and grandeur, which ſhall render it conſpicuous in the eyes of the world, as you expect it ſhould; ſo that a man may be able to ſay, from the luſtre of its firſt appearance, *Lo it is here, or it is there.*

Ver. 21. [f] Ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν· *Behold the kingdom of God is within you*;] i. e. *amongſt you*; for it is certain that our Lord ſpeaks not of the power it had gained over the hearts of the *Jews*, and much leſs of the *Phariſees*, to whom he ſpeaks, but that the kingdom of the *Meſſiah* began now to appear, and the goſpel of the kingdom was now preached among them; ſo that Chriſt ſays thus, This kingdom which you enquire after, as if it had not yet appeared, becauſe you ſee not that outward ſplendor you expect when the *Meſſiah* comes, is even now among you, and is come unto you; ſo ἐντὸς ὑμῶν and ἐν ὑμῖν are uſed frequently in the *Old Teſtament*. So *Gen.* 23. 9. *Give me it for a place of burial* ἐν ὑμῖν, *among you.* See *ver.* 6. *chap.* 34. 10. ἐν ἡμῖν κατοικεῖτε, *ye dwell among us*; Exod. 17. 7. *is the Lord* ἐν ἡμῖν; *among us or not?* So *Joſh.* 3. 5.—9. 22. *Mic.* 3. 11. Hence alſo it is evident that the kingdom here cannot ſignify Chriſt's coming to deſtroy *Jeruſalem*; for of that certainly the *Jews* did not think that it *ſhould ſuddenly appear*; of that our Lord could not ſay, *it was now among you*, or that *it came not with obſervation*, it being attended with ſo many glorious ſigns of their approaching ruin, and the preſence of the *Roman army*.

Ver. 22. [g] Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε, &c. *And the days ſhall come, when you ſhall deſire to ſee one of the days of the Son of man, and ſhall not ſee them.*] One of the days of the Son of man ſeems here to ſignify the time of their viſitation by him, *chap.* 19. when he came to offer them all the bleſſings of the kingdom of God upon their faith and repentance; this offer, ſaith Chriſt, in your extremity you will be glad to hear, but ſhall not hear it.

Ver. 34. [h] Ὥσπερ γὰρ ἡ ἀστραπὴ, *For as the lightning* (or ſplendor) *which ſhineth from one part of the heaven, to the other part under the heaven, ſo ſhall alſo the* (coming of the) *Son of man be in his day.*] Chriſt had told them that the kingdom of God was already come among them, and had appeared in the purity of his doctrine, and the miracles by which it was confirmed, though not with ſuch an outward ſplendor as might enable them to point to it, *Lo it is here, or there*, ver. 20, 21. He tells them in the 25th verſe, that this Son of man ſhould ſuffer, and be rejected by them, and ſo the glory of it would be for a while eclipſed; and here, that after his reſurrection it would ſhine with ſuch a freſh and glorious brightneſs, by the effuſion of the Holy Ghoſt on his diſciples, as would render it equal to the ſplendor of the ſun ſhining from one part of heaven to the other, and cauſe it to be propagated almoſt as quick as lightning through the world, ſo that there ſhall be no need to attend to any man, ſaying, *It is here, or there*, ſeeing it would be quickly and conſpicuouſly ſet up among all nations, *Matth.* 24. 15. and that then this Son of man, ſo faſtidiouſly rejected by them, would alſo appear ſuddenly and glorioufly, to revenge upon them their infidelity, and the affronts which they had offered to him.

Ver. 32. [i] Μνημονεύετε τῆς γυναικὸς Λώτ, *Remember Lot's wife*;] what befel her for looking back to *Sodom*, leſt you likewiſe periſh in this ſlaughter of the unbelieving *Jews*, by looking back to what you have in your houſes, or in the fields, *ver.* 31.

Ver. 37. [k] Ὅπου τὸ σῶμα, *Where the carcaſs is there will the eagles be gathered together*;] that is, where-ever the *Jews* are, there will the ſword of the *Romans*, whoſe enſign is the *eagle*, be ready to devour them, and their army will aſſemble to deſtroy them.

CHAP. XVIII.

1. AND he ſpake a parable to them, to this end, that men ought [a] always to pray, and not to faint, (*or ceaſe from the performance of that duty, becauſe they are not preſently heard*; See 2 *Cor.* 4. 1.)

2. Saying, There was in a city a judge that feared not God, neither regarded man, (*to do juſtice or to ſhew mercy to him.*)

3. And there was a widow in that city, and ſhe came to him, ſaying, Avenge me of (*or do me juſtice againſt*) my adverſary.

4. And he would not for a while; but afterward he ſaid within himſelf, Though I fear not God, nor regard man, (*ſo as to be moved by either of thoſe motives to do this*;)

5. Yet becauſe this widow troubleth me (*with her importunity,*) I will avenge her, (*or do her right,*) leſt by her continual coming ſhe weary me.

6. And

6. And the Lord said, Hear what the unjust judge saith, (*on the account of the widow's importunity.*)

7. And shall not God [b] avenge his own elect, (i. e. *his Christian sufferers,*) which cry day and night to him, though he bear long with them (*who afflict them, and so for a season seemeth not to hear them?*)

8. I tell you, that he will avenge them speedily (*after a little time,* Heb. 10. 37. Rev. 1. 1.) [c] Nevertheless, when the Son of man cometh (*to do this*) shall he find faith on the earth, (*that he will come to execute this vengeance on the Jews?*)

9. And he spake this parable to certain who trusted in themselves that they were righteous, (*as the Pharisees generally did,*) and despised others, (*as they did the publicans, counting them sinners unfit to be conversed with.*)

10. Two men went up into the temple to pray, the one a Pharisee, and the other a publican:

11. The [d] Pharisee stood, and prayed thus with (*by*) himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican (*perhaps guilty of all these crimes:*)

12. (*I am so far from these things, and so exact in my duty, that I do more than is commanded*; *for*) [e] I fast twice in the week; (*and*) I give tithes of all that I possess, (*even of mint and cummin,* Matth. 23. 23.)

13. And (*But*) the publican [f] standing afar off would not lift up so much as his eyes to heaven, (*as judging himself unworthy so to do*;) but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, (*that*) this man went down to his house justified, (i. e. *approved of God, and pardoned*) [g] rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

15. And they (*who believed he was a true prophet*) brought to him also infants, that he would touch, (*or lay his hands upon*) them, (*and pray,* Matth. 19. 13.) but when his disciples saw it, they rebuked them (*that brought them:*)

16. But Jesus (*being much displeased at this action of his disciples,* Mark 10. 14.) called them to him, and said, Suffer little children to come to me, and forbid them not; for of such is the kingdom of God.

17. Verily I say to you, Whosoever shall not receive the kingdom of God (*with affections as free from covetous and vain glorious desires*) as (*those of*) a little child, shall in no wise enter therein; (*his love of honour,* John 5. 44. *and of the world,* ver. 24. *being great obstructions to it.*)

18. And a certain ruler (*who had a good opinion of him, and some religious concern for future happiness,*) asked him, saying, Good Master, what shall I do to inherit eternal life?

19. And Jesus said to him, why callest thou me good, (*seeing*) none is good save one, that is God? (*Dost thou own me as one commissioned by God to teach the way of life? I will then do it from his word.*)

20. Thou knowest the commandments; (*viz.*) Do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother; (*do this and thou shalt live.*)

21. And he said, All these have I kept from my youth up.

22. Now when Jesus heard these things, he said to him, Yet lackest thou one thing, (*viz. an heart so free from the love of riches, as to be ready to part with them at my command for heavenly blessings; I therefore say to thee,*) Sell all that thou hast, and distribute (*it*) to the poor, and thou shalt have treasure in heaven, and (*then*) come, (*and*) follow me.

23. And when he heard this he (*went away, and*) was very sorrowful, for he was very rich, (*and unwilling to part with his estate.*)

24. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches, (*and trust in them,* Mark 10. 24.) enter into the kingdom of God?

25. For it is easier for a camel, (*or a cable,*) to go through a needles eye, than for a rich man, (*thus affected to his riches that he cannot part with them for treasures in heaven,*) to enter into the kingdom of God.

26. And they that heard (*this saying*) said, Who then can be saved?

27. And he said, The things which are impossible with men, are possible with God; (*he can take off mens hearts from this love of the world, though the persuasions of men cannot do it.*)

28. Then Peter said, Lo, we (*thy apostles*) have left all, and followed thee; (*what shall we have therefor?* Matth. 19. 27.)

29. And he said unto them, Verily I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of Gods sake,

30. Who shall not receive manifold more in this present time, (*from the joys of a good conscience, and of the holy Ghost, the sense of God's favour, and the hopes of treasures in heaven, and the affection of good Christians to him,*) and in the world to come life everlasting.

31. Then he took to him the twelve, and said to them, Behold we go up to Jerusalem, and (*then*)

all things that are written by the prophets concerning the Son of man, ſhall be accompliſhed:

32. For he ſhall be delivered to the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on;

33. And they ſhall ſcourge him, and put him to death, and the third day he ſhall riſe again.

34. And they underſtood none of theſe things; (i. e. *they knew not how to reconcile them with their apprehenſions of his temporal kingdom, and their traditions that the Meſſiah ſhould not die*, John 12. 34.) and *(ſo)* this ſaying was hid from them, neither knew they the things which were ſpoken.

35. And it came to paſs, that as he was come nigh (Gr. *was nigh,*) to Jericho, a certain blind man (*named Bartimeus*, Mark 10. 46.) ſat by the way-ſide begging, (*and another with him*, Matth. 20. 30.)

36. And hearing the multitude paſs by, he asked what it meant, (i. e. *what was the reaſon of that concourſe.*)

37. And they told him that Jeſus of Nazareth paſſeth by.

38. And (*upon this*) he cried, ſaying, Jeſus, thou ſon of David, (*whoſe office it is to give ſight to the blind*, Iſaiah 35. 5.) have mercy on me.

39. And they that went before rebuked him, (*ſaying,*) that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David, have mercy on me.

40. And Jeſus ſtood *(ſtill,)* and commanded him to be brought to him: and when he was come near, he asked him,

41. Saying, What wilt thou that I ſhall do to thee? And he ſaid, Lord, (*I deſire*) that I may receive my ſight.

42. And Jeſus ſaid to him, (*Thou ſhalt*) receive thy ſight, thy faith hath ſaved thee, (i. e. *hath made thee whole*, Mark 10. 52.)

43. And immediately he received his ſight, and followed him, glorifying God (*for his mercy to him;*) and all the people when they ſaw it, gave praiſe (*alſo*) to God.

ANNOTATIONS on Chap. XVIII.

Ver. 1. [a] Πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν, *That men ought always to pray, and not to faint.*] Of the notion of praying always, ſee note on 1 *Theſſ.* 5. 17. here it ſignifies, not to pray oft every day, but to pray perſeveringly day after day, without giving off our ſuit; and then μὴ ἐκκακεῖν will be, not to faint under the preſſures and perſecutions they ſuffered, either from the perſecuting *Jews*, or others by their inſtigation, from which they are here ſuppoſed to pray for deliverance, *ver.* 7. or not to deſpond under them: for ἐκκακεῖν is not ſo properly to be ſlothful, as *malis ſuccumbere, animo concidere, malis cedere*, to faint and deſpond, ſay the *Lexicons*; and this eſpecially when it relates, as here, to tribulations. See *Eph.* 3. 14. μὴ ἐκκακεῖν ἐν θλίψεσιν is well rendered, *not to faint under tribulation*; and 2 *Cor.* 4. 16. οὐκ ἐκκακοῦμεν, *we faint not under thoſe afflictions* which make the outward man periſh, but continue ſtedfaſt in the faith; *ver.* 1. *We faint not*; though we are troubled on every ſide, and perplexed, we deſpair not of help from God, *ver.* 8. ſo *Gal.* 6. 9. μὴ ἐκκακεῖν, *not to grow weary of well-doing*, is μὴ ἐκλύεσθαι *not to faint*; which two things are put together in St *Paul*'s injunction to the *Chriſtian* ſufferer, *not to grow weary or faint in his mind*, Heb. 12. 3. and ſo 2 *Theſſ.* 3. 13. μὴ ἐκκακεῖν, *not to be weary of well-doing*, being an exhortation to them who received the word *with much affliction*, 1 Theſſ. 1. 6. and were in danger by them to *fall from their ſtedfaſtneſs*, chap. 3. 2, 3, 5. may reaſonably be ſuppoſed to have the ſame import.

Ver. 7. [b] Ὁ δὲ Θεὸς μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; *And ſhall not God avenge his elect that cry unto him day and night, though he bear long with them?*] Here note,

1*ſt*, That the elect, in general, ſignify all *Chriſtians* choſen out of the world, through faith in Chriſt, to be the church and people of God? See note on 1 *Peter* 2. 9. When it relates particularly to the *Jews*, it ſignifies thoſe of them who believed in Chriſt, and upon that account are ſtiled *the election of grace*, and abſolutely *the election*, Rom. 11. 5, 7. under which character St *Peter* writes unto them, 1 *Peter* 1. 1. See note on *Matth.* 24. 21, 22. And this ſeems to be the import of the word here; for μακροθυμῶν ſome copies read μακροθυμεῖ· and ſo *interpreters* read the whole by way of interrogation, *And will he be ſlack towards them? i. e.* towards his elect. And this well agrees with the following words, *I tell you, he will avenge them ſpeedily*; and with the words ἐπ' αὐτοῖς, which have no other ſubſtantive to refer to but *the elect*; and with the like paſſage, *Eccluſ.* 35. 17, 18, 19. *The prayer of the humble*, (or afflicted) *pierceth the clouds; and till it come nigh he will not be comforted, and will not depart till the Moſt High ſhall behold to judge righteouſly, and execute*

cute judgment. For the Lord will not be slack, οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς, *neither will the Almighty be patient towards them, till he hath smitten asunder the loins of the unmerciful, and repaid* ἐκδίκησιν, *vengeance to the Heathen,* ver. 19. *till he hath judged the cause of his people, and made them rejoice in his mercy.*

Yet, because the common reading is μακροθυμῶν; and because sinners, and especially the unbelieving *Jews*, are reckoned as the objects of God's long-suffering, and not the *elect*, as when St *Paul* saith to them, *Despisest thou the riches of his goodness, patience and long-suffering?* Rom. 2. 4. and as persons God *endured with much long-suffering*, chap. 9. 22. and St *Peter* saith, *God was long-suffering towards them, not being willing they should perish, but should all come to repentance,* 2 Pet. 3. 9. others make the sense run thus, *Shall he who is thus long-suffering towards the worst of men, and the persecutors of his people, be slack to avenge the cause of his people, whom he loves, and to whose prayers his ears are always open?*

Ver. 8. [c] Πλὴν ὁ υἱὸς ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; *Nevertheless, when the Son of man comes, shall he find faith upon the earth?*] *i. e.* When the Son of man comes to exercise this vengeance on the *Jewish* nation, how few shall he find in the *Jewish* nation that will believe it? As for the unbelieving *Jews*, though Christ and his forerunner had told them so frequently and plainly of their approaching ruin, and though they had so many signs of it, recorded in *Josephus*, he tells us they were still expecting deliverance from God; and they among them who believed and professed the *Christian* faith, being pressed with continual sufferings, began to *grow weary, and faint in their minds*, and to ask, *Where is the promise of his coming?* Yea, some of them began to *forsake the assemblies of the saints*, Heb. 10. 25. and many of them became *apostates*, and fell back to their old *Judaism*; so that all the epistles directed to them are manifestly designed to keep them stedfast in the faith. See the preface to those *epistles*, and note on 2 *Thess.* 2. 3.

Ver. 11. [d] Ὁ φαρισαῖος σταθεὶς πρὸς ἑαυτὸν, *The Pharisee standing by himself,*] as fearing to be polluted by the touch of the impure *publican*, Luke 7. 39. on which account they had their frequent washings when they came from the markets, *Mark* 7. 4. He standing thus, prays, *God, I thank thee,* (thanksgiving being reckoned as one part of prayer, 1 *Cor.* 14. 15, 16. 1 *Tim.* 2. 1.) *that I am not as other men, nor as this publican.* Here he offends, (1.) That he concludes himself good, because he is not so bad as other men; whereas he should have done this only from the evidence of his own sincerity in heart and actions; it being only from this approving our own works that we can have *rejoicing in ourselves, and not in another*, Gal. 6. 4. (2.) In judging so ill of others, many of whom he could have no certain knowledge of, and particularly in his judgment on this *publican*, from whose submissive gesture, and penitential actions, he might have charitably concluded, that he came to the temple with a true penitent heart.

Ver. 12. [e] Νηστεύω δὶς τοῦ Σαββάτου, *I fast twice a week.*] The public and private fasts of the *Jews* were upon the second and fifth day of our week, i. e. *Monday* and *Thursday*; and therefore the antient *Christians*, that they might not be outdone by them in any part of devotion, in lieu of those days, chose the fourth and sixth days of the week for their fasting days. *Stationibus quartum et sextum Sabbathi dicamus, Tert. de jejun* c. 14. *Can. apost.* 61. *Const. apost.* l. 5. c. 15. c. 20. p. 263. l. 7. c. 23. *Epiph. har.* 51. n. 26. *expos. fidei*, n. 22. *Philostorg.* l. 10. § 12. *Pseud. Ignat. epist. ad Philip.* § 13. See additions, N°. 22.

Ver. 13. [f] Ὁ δὲ τελώνης μακρόθεν ἑστὼς, *But the publican standing afar off.*] He stood afar off, perhaps in the court of the *Gentiles*, looking upon himself as unworthy to draw nigh to God, or stand in the holy place; he would *not lift up his eyes to heaven*, from the sense of the same unworthiness; he *smites upon his breast*, punishing himself, out of a deep sense of his guilt, this being the sign of a mind vehemently afflicted, *chap.* 23. 48. And, *lastly*, He humbly confesses that he was a sinner, and earnestly begs mercy; and therefore it is said,

Ver. 14. [g] Καταβέβηκεν δεδικαιωμένος εἰς οἶκον αὐτοῦ ἢ ἐκεῖνος, *He went down to his house justified rather than the other.*] Here ἤ is again put for μᾶλλον ἤ. So *Hos.* 2. 7. καλῶς μοὶ ἦν τότε ἢ νῦν, *it was better with me then than now*, Jonah 4. 3, 8. καλὸν τὸ ἀποθανεῖν ἢ ζῆν, *'Tis better for me to die than live.* See note on *chap.* 15. 7.

CHAP. XIX.

1. AND Jeſus entred (*into*) and paſſed through Jericho.

2. And behold, there was a man named Zaccheus, who was the chief among the publicans, and he was rich;

3. And he ſought to ſee Jeſus, who (i. e. *what kind of man*) he was; and could not for the preſs, becauſe he was little of ſtature.

4. And he (*therefore*) ran before, and climbed up into a ſycamore tree to ſee him, for he was to paſs that way.

5. And when Jeſus came to the place, he looked up, and ſaw him, and ſaid to him, Zaccheus, make haſte, and come down, for to day I muſt abide at thy houſe.

6. And he [a] made haſte and came down, and received him joyfully.

7. And when they (*the Phariſees*) ſaw it, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner; (*thinking that matter of defilement and reproach to him, not conſidering the deſign on which Chriſt came into the world.*)

8. And Zaccheus ſtood (*up,*) and ſaid to the Lord, Behold, Lord, (*not the fifth part only, but*) the [b] half of my goods I (*now reſolve to*) give to the poor; and if I have taken any thing from any man by falſe accuſation, (*or oppreſſion,* ſee note on *Luke* 3. 14.) I (*will*) reſtore him four fold, (i. e. *beyond the rigour of the law.*)

9. And Jeſus ſaid to him, This day is ſalvation come to this houſe, (*Zaccheus having done like a true convert,*) for as much as he alſo is the [c] ſon of Abraham, (i. e. *a Jew.*)

10. (*And this is ſuitable to the deſign of my coming, and juſtifies my eating and converſing with him;*) for the Son of man is come to ſeek (*after*) and to ſave that which was loſt.

11. And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, (*which ſhortly was to be the ſcene of miſery,* ver. 41, 42.) and becauſe they thought that the kingdom of God (*or of the Meſſiah*) ſhould immediately appear.

12. He ſaid therefore, (*The kingdom of God is like to*) a [d] certain noble man, (*who*) went into a far country to receive for himſelf a kingdom, and to return; (*and thus ſhall I go to heaven, and be inſtalled in my mediatory kingdom, and then return to execute the ſevereſt judgments on this nation, for their non-proficiency.*)

13. And he called his ten ſervants, and delivered to them ten pounds, and ſaid to them, Occupy till I come, (i. e. *improve them till I come and take an account of your proficiency.*)

14. But his citizens (*the Jews*) hated him, and ſent a meſſenger after him, (*diſclaiming and rejecting his authority, and*) ſaying, We will not have this man to reign over us.

15. And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called to him to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17. And he ſaid to him, Well (*done*) thou good ſervant; becauſe thou haſt been faithful in a very little, have thou authority over ten cities, (i. e. *be thy reward proportionable to the increaſe of thy talent.*)

18. And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19. And he ſaid likewiſe to him, Be thou alſo over five cities; (i. e. *be thy reward anſwerable to the improvement of thy talent.*)

20. And another came, ſaying, Lord, behold here is thy pound which I have kept laid up in a napkin, (*making no uſe of it;*)

21. For I feared thee, becauſe (*I judged*) thou art an auſtere man; thou takeſt up what thou laidſt not down, and reapeſt that thou didſt not ſow, (*requiring an increaſe far exceeding what thou gaveſt.*)

22. And he ſaith to him, Out of thine own mouth will I judge (*and condemn*) thee, thou wicked ſervant: (*for*) thou (*owneſt that thou*) kneweſt that I was an auſtere man, taking up that I laid not down, and reaping what I did not ſow;

23. Wherefore then gaveſt not thou my money to the bank, (i. e. *didſt not thou improve my talent,*) that at my coming (*back*) I might have required (*and received*) my own with uſury (*or improvement?*)

24. And he ſaid to them that ſtood by, Take from him the pound, and give it to him that hath ten pounds.

25. And they ſaid to him, Lord, he hath ten pounds; (*but he anſwered, Therefore I give him more.*)

26. For I ſay to you, That to every one that (*improveth what he*) hath, ſhall be given (*more;*) and from him that hath not, (*ſo as to improve it,*) even

even that he hath ſhall be taken away from him.

27. But thoſe mine enemies (*of the Jewiſh nation,*) which would not that I ſhould reign over them, bring hither, and ſlay them before me.

28. And when he had thus ſpoken, he went before (*his diſciples,*) aſcending up to Jeruſalem.

29. And it came to paſs, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he ſent two of his diſciples,

30. Saying, Go ye into the village over againſt you, in which at your entring, ye ſhall find a colt tied, whereon yet never man ſat; looſe him, and bring him hither:

31. And if any man ask you, Why do ye looſe him? thus ye ſhall ſay unto him, (*We do it*) becauſe the Lord hath need of him.

32. And they that were ſent, went their way, and found (*all things*) even as he ſaid to them.

33. And as they were looſing the colt, the owners thereof ſaid to them, Why looſe ye the colt?

34. And they ſaid, The Lord hath need of him; (*and then they let them go with him.*)

35. And they brought him to Jeſus; and they caſt their garments on the colt, and they ſet Jeſus thereon.

36. And as he went, they (*the multitude*) ſpread their clothes in the way, (*as at the triumphant entrance of a prince.*)

37. And when he was come nigh (*to Jeruſalem, being*) even at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoyce, and praiſe God with a loud voice, for all the mighty works which they had ſeen (*done by Chriſt*;)

38. Saying, Bleſſed be he that cometh in the name of the Lord; (*may*) peace (*be procured by him to us*) in heaven, and glory (*to God who lives*) in the higheſt (*places*)

39. And ſome of the Phariſees from among the multitude, ſaid to him, Maſter, rebuke thy diſciples (*for theſe acclamations.*)

40. And he anſwered, and ſaid to them, I tell you, that if theſe (*my diſciples*) ſhould hold their peace, the [e] ſtones would immediately cry out; (i. e. *my kingdom would be proclaimed by far more unlikely means.*)

41. And when he was come near, he beheld the city, and [f] wept over it,

42. Saying, (*Happy had it been for thee*) [g] if thou hadſt known, even thou, at leaſt in this thy day (*of viſitation,* Luke 1. 68.) the things which belong to thy peace (*and welfare;*) but now (*through thy infidelity*) they are hid from thine eyes.

43. For the days ſhall (*ſhortly*) come upon thee, that thine enemies ſhall [h] caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide.

44. And ſhall lay thee [i] even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not, (i. e. *didſt not improve aright, to faith and repentance,*) the time of thy viſitation.

45. And he went into the temple, and began to caſt out them that ſold therein, and them that bought,

46. Saying unto them, It is written, (*Iſaiah* 56. 7.) My houſe (*ſhall be called, or*) is the houſe of prayer, but ye have made it (*by your fraudulent, covetous dealings, and extortions,*) a den of thieves.

47. And he taught daily in the temple; but the chief prieſts, and ſcribes, and chief of the people ſought to deſtroy him:

48. And could not find what they might (*ſafely*) do, (*becauſe of the multitude*;) for all the people were very attentive to hear him.

ANNOTATIONS on Chap. XIX.

Ver. 6. [a] Καὶ σπεύσας καταβὰς, ἐδέξατο αὐτὸν χαίρων. *And he made haſte, and came down, and received him joyfully.*] By this joy, and by his diligence to ſee him, he ſhewed what an high eſteem he had for that holy *Jeſus*, whom the *ſcribes* and *Phariſees* deſpiſed.

Ver. 8. [b] Ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· *Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man, I reſtore him four fold.*] By two things *Zaccheus* ſhews the ſincerity of his reformation, and converſion; (1.) That he is ready to repair any injury that he had done to any man by oppreſſion, or falſe accuſation; which is the proper import of the word συκοφαντέω, not only by adding a fifth part, as the law required in caſe of theft, when what was purloined was voluntarily reſtored, *Numb.* 5. 7. nor by reſtoring double, as the treſpaſſer was to do by law, when that which was taken away was found in his hands, *Exod.* 22. 4. but by reſtoring for money and goods, what the rigour of the law required only in the caſe of an ox or ſheep killed after it was ſtolen, *Exod.* 22. 1. *i. e.* fourfold: doing not only what juſtice required

quired for compensation of the injury; for no man can be righteous till he, if he be able, hath satisfied for the injury done to his brother; but inflicting on himself this surplusage by way of penalty for his sin, and as a testimony of his great displeasure against himself for committing it. And, (2.) Whereas the law and tradition of the *Jews* required only that a fifth part of their income should be spent in charity, he bequeathes half his estate to charitable uses.

Ver. 9. [c] *This day is salvation come to this house, forasmuch as he also is* υἱὸς Ἀβραάμ, *a son of Abraham*;] not only by faith, of which sonship the *Jews*, to whom Christ spake, had then no notion, but by birth, for the *Pharisees* do not murmur against *Christ* that he did eat with one uncircumcised, but that he did it with a sinner; it would also have been no indication to the *Jews* that he was a son of *Abraham*, that he believed in *Christ*; and lastly, his respect to the law of *Moses*, in making restitution, shews he was no stranger to that law. Moreover, though the phrase, *salvation is come unto this house*, doth not necessarily argue that his whole family believed, and the pronoun *ipse*, and the reason here assigned, seem personally to respect *Zaccheus*, the master of the house; yet is it piously observed, that Christ here promiseth *salvation to the house*, because it was the duty, and usually the practice of the master of the family, to reduce his whole house to the faith he had embraced; as in the case of the *centurion*, Acts 10. 2. of *Lydia*, Acts 16. 14, 15. *of the jaylor*, ver. 33, 34. of *Crispus the ruler of a synagogue*, Acts 18. 8. and of the *nobleman*, John 4. 46, 53.

Ver. 12. [d] Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. *A certain nobleman went into a far country to receive a kingdom, and to return.*] Here observe,

1*st*, That it is ingeniously conjectured by Mr *Cl.* that Christ took the rise of this parable from the custom of the kings of *Judea*, *Herod* the great, and *Archelaus* his son, who usually went to *Rome*, to receive the kingdom of *Judea* from *Cæsar*, without whose permission and appointment they durst not take the government into their hands. And in the case of *Archelaus* there is indeed some resemblance of this; for the *Jews* sent their complaints after him, shewing their unwillingness that this nobleman, or εὐγενὴς, the son of *Herod* the great, to whom the kingdom of *Judea* was assigned by his *father*'s will and testament, should reign over them; and that at his return, ἐθναρχίαν λαβόντα, *he receiving the kingdom*, tyrannized over them for ten years; but with this signal difference, that upon their second complaint to *Cæsar*, they prevailed against him, and procured his banishment to *Vienna*.

2*dly*, That the parable here, as it respects our Lord Christ *going into a far country to receive a kingdom, and to return*, either respects his going to heaven to sit down at the right hand of God in majesty and glory, and so take possession of his mediatory kingdom, and then return to punish the unbelieving and obdurate *Jews*; or going by his *apostles* and disciples to erect a kingdom among the *Gentiles*, and then coming as it were back to punish the *Jews*, according to these words of his, *the gospel of the kingdom shall be preached throughout the world for a testimony to all nations, and then shall the end* (of the Jewish polity) *come*, Matth. 24. 14. Note,

3*dly*, That this parable doth certainly respect the *Jewish* nation; as appears, (1.) Because they are here said to reject Christ's kingdom, saying, *We will not have this man to reign over us*; and upon this account are stiled his enemies, and devoted to destruction by him, which agrees still only to the *Jews*, ver. 27. (2.) To them is threatned the punishment of the unprofitable servants, to wit, *to be cast out into utter darkness*, &c. *Matth.* 8. 12. —22. 13. *Luke* 13. 28. *Matth.* 25. 30. In fine, it is expressly said, he *therefore spake this parable to them, because they thought the kingdom of God should immediately appear*, ver. 11, 12.

4*thly*, The only difficulty remaining is, how to apply the pounds here, and the talents mentioned *Matth.* 25. to any of the *Jews*; but this seeming difficulty is removed by a careful observation of the words, which shew they were distributed, not to his *citizens*, but τοῖς ἰδίοις δούλοις, *to his own proper servants*, Matth. 25. 14. to his servants, *ver.* 13. *i. e.* to his *apostles*, *five*; and to the *seventy disciples*, or those who had received lesser spiritual gifts, *two talents*; to the *Jews*, who are also stiled *his own*, John 1. 14. only *one talent*; (viz. *the law* and the *prophets*, promising to them the *Messiah*, and pointing out his advent, and his characters to them,) which they might, and ought to have employed, so as to have believed, and fitted themselves to receive and to improve the gifts of the holy Ghost, as others did.

5*thly*, Observe, That as the dreadful destruction of the unbelieving *Jews* was an emblem of the last judgment, so *Christ*'s reckoning with them is a representation of that reckoning he will make with all men, at the great day, for all the talents they have respectively received; and, with respect to that, this lord is said, *Matth.* 25. 19. to come μετὰ χρόνον πολὺν, *after a long time*.

Ver. 25. See additions, N°. 23.

Ver. 40. [e] Οἱ λίθοι κεκράξουσι. *If these hold their peace, the stones will cry out.*] This is a proverbial expression, signifying, that if these followers of Christ

Christ should hold their peace, some more unlikely way should be found out for the proclaiming the *Messiah*, even by those who are reckoned the most stupid and insensate people, as by you the *Gentiles* are. So lapidi loqueris, *thou speakest to one who hath little sense to hear, or understand*, lapis being metaphorically put for a stupid and brutish person; so when (a) *Aristippus* was asked by one, what his son would be better for instruction, he answered, that then ἐν τῷ θεάτρῳ ἐ καθήσεται λίθῳ ἐπὶ λίθῳ, *one stone*, that is, *one stupid person would not sit above another in the theatre*. So ἠλιθιάζειν καὶ ἠλίθιον φθέγγεσθαι, in *Aristophanes*, is to be stupid, and speak without sense, ἀναίσθητοι γὰρ οἱ λίθοι, *for stones have no sense*; so the *scholiast*, p. 352. G.

Ver. 41. [f] Καὶ ἔκλαυσεν ἐπ' αὐτῇ, *And he wept over it.*] I hope (b) *Epiphanius* may be mistaken when he tells us, these words, and the like in *John* 11. 35. were blotted out, as being denied to be in the most *correct copies*; for it is certain, and confessed by him, that *they were to be found in* (c) *Irenæus, and in* (d) *Origen twice*, who saith, our Lord wept εὐλόγως, *with good reason* over *Jerusalem*. For he did it out of a profound charity, and deep commiseration of the evils coming upon *Jerusalem*; in both which virtues he came to be an example to us, and therefore could do nothing in it unworthy of himself.

Ver. 42. [g] Λέγων, ὅτι εἰ ἔγνως καὶ σύ, *Saying*, (happy hadst thou been) *if thou hadst known in this thy day, the things which belong to thy peace*, &c.] Here the *critics* note, that εἰ often signifies *utinam*, and so the words will contain an ardent wish that the people of *Jerusalem* had been thus wise, conceived after this manner, *Oh that thou hadst known!* But though this be true, see note on *Luke* 12. 40. yet the particle ὅτι, *that*, makes it not applicable to this place; and therefore I think it better to supply the deficient sense by the words contained in the parenthesis. Here then observe, 1*st*, That Christ here plainly shews, and takes it for granted, that the people of *Jerusalem*, in this day of their visitation by the *Messias*, might have savingly known the things belonging to their peace, since otherwise our Saviour's tears may rather have been looked upon as the tears of *crocodiles*, than of charity and true commiseration; and either his assertion, that they might have been happy, would have been contrary to truth, or his wish, that they had thus known the things belonging to their peace, contrary to his Father's will and decree, both which are palpably absurd: and seeing the will of Christ was always the same with that of his Father, it follows also that God the Father had the same charitable affection to them, and so had laid no bar against their happiness by his decrees, nor been wanting in any thing, on his part, necessary towards their everlasting welfare. See the note on *Matth.* 23. 37.

Ver. 43. [h] *The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*] How exactly this was done we learn from *Josephus*, saying, that (e) *when Vespasian besieged Jerusalem, his army compassed the city round about, and kept them in on every side: and though it was judged a great and almost impracticable work, to compass the whole city with a wall; yet Titus, animating his soldiers to attempt it, they, in three days, built a wall of thirty nine furlongs, having thirteen castles in it; and so cut off all hopes that any of the Jews within the city should escape.*

Ver. 44. [i] *And shall lay thee even with the ground,—and they shall not leave in thee one stone upon another.*] How this also was exactly done, *Josephus* teacheth, by saying, that (f) *Titus having commanded his soldiers to dig up the city, this was so fully done, by levelling the whole compass of it, except three towers, that they who came to see it, were persuaded it never would be built again.*

(a) Apud Laert *p.* 135, 136.

(b) Ἀλλὰ καὶ ἔκλαυσέ κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀδιορθώτοις αὐτισγράφοις, καὶ χέχρηται τῇ μαρτυρίᾳ ἁπλῶς εἰρηναῖος—ὀρθόδοξοι δ' ἀφείλοντο τὸ ῥητὸν φοβηθέντες, Anchorat. § 31. *p.* 36.

(c) Iren. *l.* 1. *c.* 17.

(d) Orig. in Matth. Ed. Heut. tom. 1. p. 441 tom. 2. p. 168. *Agnoscunt Theophylactus, et versiones omnes.*

(e) Τὰς δ' ὅπῃ τὰ Ῥωμαίων ἐφιππάσας εἶργεν ἡ στρατιὰ πᾶσαν τὴν πόλιν περιέχουσα. De bello Jud. *l.* 5. *c.* 27. *p.* 893. B. Τὸ μὲν οὖν τεῖχος ἐν ᾧ λαὸς τεσσαρακοντα σταδίων ἦν τείχει δ' ὠκοδομήθη τὸ πᾶν ἡμίφρακτος, ibid. *p.* 936, 937. B.

(f) Τῶν δ' ἄλλον ἅπαντα τὸ πόλεως περίβολον ὕπως ἐξωμάλισαν οἱ καταστάσαντες ὡς μηδὲ πάτραν οἰκεῖσθαι οἷοι ἄν ἔτι φέρειν τοῖς παρεληλυθόσι. *l.* 7. *c.* 1. *p.* 970. B. C.

CHAP. XX.

1. AND it came to paſs, that on one of thoſe days, as he taught the people in the temple, and preached the goſpel, the chief prieſts and the ſcribes came upon him, (*and roſe up againſt him,*) with the elders;

2. And ſpake to him, ſaying, Tell us, by what authority doſt thou theſe things, (*which only prophets, and perſons allowed and approved by authority, ſhould do?*) and who is he that gave thee this authority?

3. And he anſwered, and ſaid to them, I will alſo ask you one thing; and (*if you*) anſwer me, (*you may thence know by what authority I do theſe things.*)

4. The baptiſm of John, was it from (*the God of*) heaven, or of men (*only?*)

5. And they reaſoned with themſelves, ſaying, If we ſhall ſay (*it was*) from heaven, he will ſay, Why then believed ye him not, (*when he teſtified that I was the Chriſt?*)

6. But if we ſay, Of men, all the people will (*be ready to*) ſtone us; for they be perſuaded that John was a prophet.

7. And they anſwered, That they could not tell whence it was:

8. And Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

9. Then began he to ſpeak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, (*the Jewiſh doctors,*) and went into a far country for a long time; (i. e. *left them a long time to manage, and to make it fruitful.*)

10. And at the ſeaſon he ſent a ſervant to the husbandmen, (*requeſting*) that they ſhould give him of the fruit of the vineyard; but the huſbandmen (*the guides and rulers of the Jewiſh church*) beat him, and ſent him away empty.

11. And again he ſent another ſervant, and they beat him alſo, and entreated him ſhamefully, and ſent him away empty.

12. And again he ſent the (*a*) third, and they wounded him alſo, and caſt him out, (*killing God's prophets, and ſtoning them that were ſent to them,* chap. 13. 34. 2 Chron. 36. 15, 16.)

13. Then ſaid the Lord of the vineyard, What ſhall I do? I will ſend my beloved Son, it may be they will reverence him when they ſee him.

14. But when the husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir; come, let us kill him, that the inheritance may be ours.

15. So they (*the Jews*) caſt him out of the vineyard, and killed him, (*Chriſt the Son of God;*) what therefore ſhall the Lord of the vineyard do to them?

16. He ſhall come, and deſtroy theſe husbandmen, and ſhall give the vineyard to others. And [a] when they (*the Phariſees,*) heard it, they ſaid, God forbid (*that this ſhould happen to us.*)

17. And he beheld them, and ſaid, (*if this will not be ſo,*) What is then (*the import of*) this that is written, (*Pſal.* 118. 22.) The ſtone which the builders rejected, the ſame is become the head of the corner? (*Now you are theſe builders, and I, whom you reject, am that chief corner ſtone.*)

18. (*And*) Whoſoever ſhall fall upon (*or ſtumble at*) that ſtone, ſhall be broken, (i. e. *ſhall do it to his ruin;*) but on whomſoever it ſhall fall, (*as it will moſt ſeverely on you of this nation,*) it will grind him to powder; (i. e. *ſubject him to the heavieſt judgments both here and hereafter; for they who thro' weakneſs, or the prejudices of their education, or reverence to their guides, ſhall ſtumble at this ſtone, and not believe, ſhall be hereafter puniſhed, yet with much fewer ſtripes than theſe Jewiſh doctors who obſtinately, and againſt full conviction, hated and rejected the Meſſiah, and would not he ſhould reign over them,* chap. 14.)

19. And the chief prieſts and the ſcribes the ſame hour ſought to lay hands upon him, and (*but*) they feared the people; for they perceived that he ſpake this parable againſt them, (*repreſenting them as the perſons who would thus treat the Son of God, and ſhould thus ſuffer by him for ſo doing.*)

20. And they watched him, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of (i. e. *advantage againſt him from*) his words, that ſo they [b] might deliver him (*up*) to the power and authority of the governor.

21. And they asked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon of any, but teacheſt the way of God truly, (*without favour to, or fear of any, though the greateſt in power and dignity; we therefore enquire of thee,*)

22. Is it lawful for us (*Jews*) to give tribute to Cæſar, or not?

23. But he perceived their craftineſs, (*in deſigning, from his anſwer, to repreſent him to the governor as an enemy to Cæſar,* chap. 23. 2. *or to the people, as an enemy to their liberty,*) and (*therefore*) ſaid to them, Why tempt ye me?

24. Shew

24. Shew me a (*Roman*) penny, (*and tell me*) whoſe image and ſuperſcription hath it? they anſwered, and ſaid, (*It is*) Cæſars (*image that is ſtamped upon it.*)

25. And he ſaid unto them, (*this by your own rules is an evidence that Cæſars government hath obtained among you,*) Render therefore to Cæſar the things which are Cæſars, (*the tribute due to him as your governor under God,*) and to God the things that are Gods, (i. e. *the tribute due to his temple.*)

26. And (*when he had thus ſaid,*) they could not take hold of his words before the people, and they marvelled at (*the wiſdom of*) his anſwer, and held their peace.

27. Then came to him certain of the Sadducees, who deny that there is (*to be*) any reſurrection (*of the body,*) and they asked him,

28. Saying, Maſter, Moſes wrote to us, if any mans brother die, having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed to his brother:

29. There were therefore (*with us*) ſeven brethren, and the firſt (*of them*) took a wife, and died without children;

30. And the ſecond took her to wife, and he (*alſo*) died childleſs;

31. And the third took her, and in like manner (*the reſidue of*) the ſeven alſo, and they left no children, and died;

32. Laſt of all the woman died alſo;

33. Therefore in the reſurrection (*of the body from the dead,* Mark 12. 23.) whoſe wife of them is ſhe (*to be?*) for ſeven had her to wife.

34. And Jeſus anſwering, ſaid unto them, (*This queſtion proceeds from a groſs ignorance of the future ſtate: for*) the children of this world (*only*) marry, and are given in marriage;

35. But they that ſhall be counted worthy to obtain that world (*which is to come,*) and (*attain to*) the reſurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more; for they are (*as to duration*) equal to the angels, and are [c] children of God, (*who are to live with him for ever,* John 8. 35.) being the children of the reſurrection.

37. Now that the dead are (*to be*) raiſed, even Moſes ſhewed at the buſh, when he (i. e. *God*) calleth (*to him, ſaying, I am*) the Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob, (*long after they were dead.*)

38. For he is not a God of the dead, (i. e. *of them who are ſo dead, as not to be the ſons of the reſurrection,*) but of the living, (i. e. *of them whoſe bodies ſhall live again,*) [d] for all live unto him.

39. Then certain of the ſcribes anſwering, ſaid, Maſter, Thou haſt well ſaid, (*in relation to the Sadducees.*)

40. And after that, they durſt not ask him any queſtions at all.

41. And he ſaith to them, How ſay they (*of the ſcribes,*) that Chriſt is Davids ſon?

42. And (*When*) David himſelf ſaith in the book of Pſalms, The Lord ſaid unto my Lord, Sit thou on my right hand,

43. Till I make thine enemies thy footſtool, (*by ſubduing them, and putting them under thy feet,* 1 Cor. 15. 25.)

44. David therefore (*in theſe words*) calleth him Lord; how is he then his ſon?

45. Then in the audience of all the people, he ſaid to his diſciples,

46. Beware of the ſcribes, which [e] deſire (*affect*) to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts;

47. Which devour widows houſes, and for a ſhew (*of devotion*) make long prayers: the ſame ſhall receive greater damnation (*for their hypocriſy.*)

ANNOTATIONS on Chap. XX.

Ver. 16. [a] Ἀκούσαντες δὲ εἶπον, μὴ γένοιτο. *And when they heard it, they ſaid, God forbid.*] In *Matthew*, chap. 21. 41. and in *Mark* 12. 9. Chriſt enquires of them, what *the lord of the vineyard will do to theſe husbandmen?* and they anſwer, *He will deſtroy them, and let out his vineyard to other husbandmen:* here Chriſt himſelf declares what the lord of the vineyard will do to theſe husbandmen; and they ſeem to ſay, *God forbid* that he ſhould do ſo. Now this ſeeming contrariety is by ſome ſolved thus, That the *Phariſees* do not by theſe words deny that the lord of the vineyard would deſtroy thoſe husbandmen; but knowing that the parable was ſpoken againſt them, they ſay, μὴ γένοιτο, *far be it from us husbandmen, to do a work ſo worthy of this puniſhment.* And this ſenſe *Chriſt*'s reply ſeems to require, *viz.* τί οὖν ἐστι τὸ γεγραμμένον, *i. e. If the prieſts and Phariſees will not do this, what means that which is written?* what means that ſaying of the *Pſalmiſt?* which even you *Jews* interpret of the *Meſſiah, The ſtone which the builders refuſed, is become the head-ſtone of* (*in*) *the corner,* Pſal. 118. 22. To ſtrengthen this interpretation, let it be conſidered, that *our Lord ſpake this parable againſt them,* Matth. 21. 45. Mark 12. 12. they therefore deny what they

underſtood, that they ſhould deſtroy the Son of the Lord of the vineyard, *i. e.* the *Meſſiah*, as not believing *Chriſt* to be the *Meſſiah*, but an impoſtor; but they deny not, that they who ſhould do this were worthy of this puniſhment. Or, (2.) Becauſe St *Luke* peculiarly notes, *ver.* 9. that this parable was ſpoken *to the people*, this may be their anſwer, *Far be it from our rulers to do ſo vile a thing* as may bring down this judgment on us; whilſt the *rulers* and *Phariſees*, who thought themſelves far from being ſuch husbandmen as they knew *Chriſt* ſuggeſted they would be, ſtick not to ſay ſuch husbandmen deſerve indeed to be deſtroyed, as thinking they ſhould never be concerned in their ruin.

Either of theſe ſolutions I like better than that of Mr *le Cl.* who will have theſe words in the beginning of this verſe, *(he will come and will deſtroy theſe husbandmen, and let out his vineyard to others,)* to be the words, not of *Chriſt*, but of the *Sanhedrim*; and yet will have the words immediately following in the ſame verſe, (ἀκούσαντες δὲ εἶπον μὴ γένοιτο, *and underſtanding, they ſaid* (within themſelves) *God forbid,*) to be alſo the words of the ſame *Sanhedrim*. For could they, underſtanding that theſe words were ſpoken againſt them, firſt give this ſevere ſentence againſt themſelves, and then in the ſame breath contradict themſelves? And, 2*dly*, Why muſt εἶπον be rendered *they ſaid within themſelves*, and not in the hearing of Chriſt, who, when they had ſaid this, looks upon them, and enquires of them, *What then is it which is written?* ver. 17.

Ver. 20. [b] Εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ, καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, *To deliver him up to the power and authority of the governor:*] And therefore they put to him the queſtion about paying tribute to *Cæſar*, hoping, that by denying it to be due to him from the *Jews*, they might accuſe him as an enemy to *Cæſar*; for they knew that his deciſion of queſtions relating only to their law and controverſies would not offend thoſe *Gallios*.

Ver. 36. [c] Καὶ υἱοὶ εἰσι Θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες, *And being ſons of the reſurrection, are the ſons of God.*] For this υἱοθεσια, *ſonſhip*, imports *the redemption of the body from corruption*, Rom. 8. 23. and they that are ſons are *heirs of God, joint heirs with Chriſt, and to be glorified with him*, ver. 17. ſee the note there; and the ſtrength of Chriſt's argument depending on this notion, note on *Matth.* 22. 31, 32. *Jamblicus* very likely from hence makes it the reward of good ſouls going out of the body, to be converted εἰς ἀγγέλους καὶ ἀγγελικὰς ψυχὰς, *into angels and angelic ſouls*, apud Stob. Ecl. Phyſ. p. 144.

Ver. 38. [d] Πάντες γὰρ αὐτῷ ζῶσιν, *For all live to him.*] *Woltzogenius* interprets theſe words thus, *They live in reſpect of God's power and decree, that they ſhall live again*; and hence he argues, that the ſouls of good men live not after death till the reſurrection; for, ſaith he, Chriſt argues thus, If *Abraham*, *Iſaac* and *Jacob*, were not to live again, God, who ſtiles himſelf their God, would be the God of the dead; whereas, if their ſouls lived, and enjoyed a ſtate of happineſs, God would not be the God of the dead, though they never roſe again. To this I anſwer,

Anſw. 1. *Firſt*, That when it is ſaid, *God is not the God of the dead*, the meaning is, He is not the God of them who are to *abide in a ſtate of death*, and never to enjoy the reſurrection of the juſt; *i. e.* he owns not them for his who are not to be *the ſons of the reſurrection*, ver. 36. and will not be called their God, as having *not prepared for them an heavenly city*, Heb. 11. 16. Hence doth the *ſcripture* ſay of them, that they are *paſſed from death unto life*, John 5. 24. and that they ſhall not die, becauſe Chriſt will raiſe them up at the laſt day, *John* 6. 50. and in the opinion of the *Jews*, they only ſeem to die in the eyes of fools, becauſe their *hope is full of immortality*, Wiſd. 3. 2, 3, 4. and they proverbially ſay, *the juſt live when they are dead*; and in this ſenſe, *Abraham*, and *Iſaac*, and *Jacob*, would not live to God though their ſouls lived with him, unleſs their bodies alſo roſe again.

Anſw. 2. *Secondly*, God here ſtiles himſelf the God of *Abraham*, *Iſaac* and *Jacob*, *i. e.* not of their ſouls only, but of their perſons; in which ſenſe the *Jews* always underſtood theſe words: now thus he would be the God of the dead, tho' their ſouls lived, unleſs their bodies alſo roſe again.

Ver. 46. [e] Θελόντων περιπατεῖν ἐν στολαῖς, *Affecting to walk in long garments,*] down to their ancles, or to their feet, that no part of their bodies might be ſeen; for this, ſays Dr *Lightfoot* upon the place, was the *Talith* that the diſciples of the wiſe men wore. Good here is the obſervation of Mr *le Clerc* from pope *Celeſtine*, touching the clergy, that *they are to be diſcerned* a plebe vel cæteris, doctrina, non veſte; converſatione, non habitu; mentis puritate, non cultu; *not ſo much by their apparel, as by their learning; not only by their habit, but their converſation; not by the adornment of their body, but by purity of mind.*

CHAP.

May 25th 1703.

CHAP. XXI.

1. AND he looked up, and saw the rich men casting their gifts into the treasury:
2. And he saw also a certain poor widow casting in thither two mites:
3. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.
4. For all these have of their abundance cast in unto [a] the offerings of God, (i. e. *the treasure designed for the use of his temple*;) but she of her penury hath cast in all the living that she had, (i. e. *all that she had to live upon that day*.)
5. And as some spake of the temple, (*shewing*) how it was adorned with goodly stones and gifts, he said,
6. [b] As for these things which ye behold, the days will come in which there will not be left one stone upon another, which shall not be thrown down (*from its place*.)
7. And they asked him, saying, Master, (*thou speakest dreadful things of this place*,) but (*tell us*) when shall these things be? and what sign will there be (*to inform men*) when these things shall come to pass? (*We hope thou only speakest of the desolation which shall over-turn all things at the end of this world*.)
8. And he said, Take heed that ye (*of this age*) be not deceived; for (*after my departure*) many shall come in my name, saying, I am Christ, and the time (*of your redemption*) draweth near, (*but must be all false Christs*;) go ye not therefore after them.
9. But (*And*) when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass, but the end (*of the polity and temple of the Jews*) is not by and by.
10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11. And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs (*of approaching judgments*,) shall there be from heaven.
12. But before all these (*things*) they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and (*casting you*) into prisons, (*you*) being brought before kings and rulers for my names sake.
13. And it shall turn to you for a testimony (*of my presence with you*; *they being not able to resist the wisdom of your doctrine*, ver. 15. *or gainsay the miracles by which you do confirm it*.)
14. Settle it therefore in your hearts not to meditate before what ye shall answer (*to their enquiries and accusations*.)
15. For I will give you (*in that hour*, Mark 13. 11.) a mouth (*full of such power*) and wisdom, which all your adversaries shall not be able to gainsay or resist, (*Acts* 6. 10.)
16. And (*through the persecutions, which shall then be great, and the apostates, which shall then be many*, Matth. 24. 10,—13.) ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you they shall cause to be put to death:
17. And ye shall be hated of all (*sorts of*) men for my names sake.
18. But (*notwithstanding, if ye continue faithful to the end*, Matth. 24. 13.) there shall not [c] one hair of your head perish; (i. e. *you shall not perish in that destruction which shall then come upon the unbelieving Jews*.)
19. In your patience possess ye your souls, (ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *you shall have your lives preserved as the reward of your Christian patience*.)
20. And when ye shall see Jerusalem compassed with (*the Roman*) armies, then know that the desolation thereof is nigh.
21. (*And*) Then let them that are in Judea, flee to the mountains (*of Peræa*,) and let them that are in the midst of it depart out (*of Judæa*,) and let not them that are in the countries enter thereinto.
22. For these be the days of vengeance (*upon Judæa*,) that all things which are written may be fulfilled (*upon them*.)
23. But wo to them that are with child, and to them that give suck in those days, (*and so are not in a condition thus to flee*;) for there shall (*then*) be great distress in the land, and wrath upon this people.
24. And they shall (*many of them*) fall by the edge of the sword, and (*many of them*) shall be led away [d] captive into all nations, and [e] Jerusalem shall be trodden down of (*or trodden by*) the Gentiles, till the times of the Gentiles be fulfilled; (i. e. *till the glorious conversion of the Gentiles at the coming in of the Jews, who shall then also be gathered to their own city and country*.)
25. And there shall be signs in the sun, and in the moon, and in the stars, (i. e. *in the heavens where they move*,) and upon the earth distress of nations, with perplexity, [f] the sea and the waves roaring; (*See the note*.)

26. Mens hearts failing them for fear, and for looking after theſe things that are coming on the (*habitable*) earth; for the powers of heaven, (*the eccleſiaſtical and civil government,*) ſhall be ſhaken.

27. And then ſhall they ſee the Son of man coming in a cloud, (*or as upon a cloud,*) with power and great glory.

28. And when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption (*from your troubles*) draweth nigh.

29. And he ſpake to them a parable (*to this effect,*) Behold the fig-tree, and all the (*other*) trees.

30. When they now ſhoot forth (*their leaves and branches,*) ye ſee and know of your own ſelves that ſummer is now nigh at hand;

31. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God, (*or the coming of Chriſt, as a King, to execute his vengeance on his diſobedient ſubjects of the Jewiſh nation,*) is (*alſo*) nigh at hand.

32. Verily I ſay unto you, (*The men of*) this generation ſhall not paſs away till all (*that I have ſpoken*) be fulfilled.

33. Heaven and earth ſhall paſs away, but my words ſhall not paſs away (*unperformed.*)

34. And [g] take heed of yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and (*with the*) cares of this life, (*which will unfit and indiſpoſe you for your flight, or your care to avoid theſe things,*) and ſo that day (*will*) come upon you unawares.

35. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth, (*or land of Judæa.*)

36. Watch ye therefore, and pray always, that ye may be counted worthy to eſcape all theſe things which ſhall come to paſs, and to ſtand before the Son of man, (*thus coming to avenge himſelf on that nation.*)

37. And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called the Mount of Olives.

38. And all the people came early in the morning to him, (*being*) in the temple, to hear him.

ANNOTATIONS on Chap. XXI.

Ver. 1. See additions, N°. 24.

Ver. 4. [a] Ἐβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *Caſt in unto,* i. e. among *the offerings of God.*] For it ſeems a miſtake to ſay, that δῶρα, *gifts,* ſignifies the treaſury itſelf, which in *Hebrew* is called *Korban*; for that is δῶρον, not δῶρα in the *plural*; and according to this ſenſe βάλλειν τὰ δῶρα εἰς τὸ γαζοφυλάκιον, *muſt be, to caſt the treaſury into the treaſury,* ver. 1.

Ver. 16. [b] Ταῦτα ἃ θεωρεῖτε, *As for theſe things which you behold,*] quod ad hæc attinet. So *Plautus, Naucratem quem convenire volui in navi non erat,* Amphitr. act 4. ſc. 1. *Hos quos videtis hic ſtare captivos duos,* Capt. prol. & act 1. ſc. 2. *iſtos captivos duos——his indito catenas; item Terentius, Eunuchum, quem dediſti nobis quas turbas dedit?* See like examples from the *Old Teſtament,* Pſal. 18. 30.—104. 17. *Eccl.* 2. 14. *Hoſ.* 3. 11.—12. 7. *Nah.* 1. 3. In the *New,* Acts 7. 40. 1 *John* 2. 27. *Acts* 10. 36. *Apoc.* 2. 26.—6. 8. where *as for,* or *quod attinet ad,* is underſtood.

Ver. 18. Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, *And there ſhall not one hair of your head periſh.*] This, ſaith *Grotius,* is a proverbial expreſſion, uſed 1 *Sam.* 14. 45. 2 *Sam.* 14. 11. 1 *Kings* 1. 52. *Acts* 27. 34. ſignifying that they ſhould ſuſtain no loſs, *i. e.* all circumſtances conſidered; for to ſuffer ſome loſs for the preſent, to gain eternal life, is the greateſt advantage, whilſt that which ſeems at preſent to be loſt is laid up with God, to be reſtored to us with uſury. And this limitation ſeems neceſſary, not only from the former words, *Some of you they ſhall cauſe to be put to death,* ver. 16. but alſo from the event; for as moſt of the *apoſtles* were cut off before the deſtruction of *Jeruſalem,* ſo the *protomartyr Stephen* was taken away by the *Jews*; *James the leſs,* and other *Chriſtians,* by (a) *Ananus* the *high prieſt.* But yet I cannot acquieſce in this interpretation; 1. Becauſe this *proverb,* in all the places cited, contains a promiſe, that the perſons ſpoken to ſhould not die, or periſh in the danger they lay under, or as they apprehended they might do. So *no hair of any man's head ſhall periſh,* Acts 27. 34. is the ſame as *there ſhall be no loſs of any man's life,* ver. 22. *One hair of Jonathan's head ſhall not periſh,* 1 Sam. 14. 45. is in the ſame verſe, οὐ θανατωθήσεται, *he ſhall not be put to death: an hair of thy ſon's head ſhall not fall to the earth,* 2 Sam. 14. 11. is in the ſame verſe, *they ſhall not deſtroy thy ſon: one hair of Adonijah ſhall not fall to the earth,* 1 Kings 1. 52. is in the ſame verſe, *he ſhall not be put to death.* Chriſt therefore ſeems to promiſe, that whatever might befal them at other times, yet in theſe days of vengeance upon the *Jews,* or at the time of the deſtruction of the city and the temple, none of thoſe Chriſtians which endured to the end ſhould periſh in that ſiege. And this the following words ſeem to inſinuate, *in patience*

(a) Joſeph. antiq. l. 20. c. 8. p. 698.

tience possess your spirit; that is, saith *Tertullian*, per tolerantiam salvos facietis vosmet ipsos, *by patience you will preserve yourselves*, ver. 19. So *Mat.* 24. 13. *He that endureth to the end shall be saved.* See here *ver.* 8. Accordingly the *Pseudo-Clemens*, in his *recognitions*, saith, that this was an evident token of this great mystery, that (b) *every one that believed in this prophet, and was baptised in his name*, ab excidio belli quod incredulæ genti imminet, ac loco ipsi servaretur illæsus, *should be kept safe from the destruction which should happen to that unbelieving nation, and to their temple by the war.* And (c) *Theodoret* saith, there was a fame, that *when Vespasian and Titus came to fight against them,* τὰς τυνικαῦτα πιστὰς ἐξ ἀποκαλύψεως τὴν πόλιν καταλιπεῖν, *the faithful that were there, by revelation, left the city, according to our Lord's admonition,* Luke 21. 20. *and that of them Zachary foretold, the rest shall not perish.* Add to this what is noted on *Matth.* 24. 13.

Ver. 24. [d] Καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη, *And shall be carried captive into all nations.*] Accordingly *Josephus* informs us, that the number of those who were taken captives by the *Romans* during the war was (d) ἑπτὰκις μυριάδες καὶ ἑπτακισχίλιοι, *ninety and seven thousands*, of which some of the fairest and tallest *Titus* reserved for his triumph; of the rest that were above seventeen years old, he sent some to *Egypt* to work in the mines, πλείους δ' εἰς τὰς ἐπαρχίας διεσπάσθησαν, *most of them he dispersed through the Roman provinces, to be destroyed in their theatres by the sword and wild beasts; but they that were under seventeen years of age* ἐπεδίθησαν, *were sold.*

Ibid. [e] Καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *And Jerusalem shall be trodden down of the Gentiles, till the time of the Gentiles be fulfilled.*] That is, say some *interpreters*, till the full number of the *Gentiles*, which God shall call, be compleated. This, I confess, is a very antient interpretation of these words; but it is contrary to the express word of the *apostle Paul*, who declares, that at the conversion of the *Jews* there shall be a greater and more glorious conversion of the *Gentiles*, than that which happened at the fall of them; that *their fulness should be much more the riches of the Gentiles* than their fall was, *Rom.* 11. 12, 13. and that their *coming in should be to the Gentiles as life from the dead*, and should much more *enrich them* than their casting off, *ver.* 15. I therefore do interpret these words thus, *Jerusalem shall be inhabited*, not by the *Jews*, but by the *Gentiles* ruling there, till the season for the full conversion of the *still Heathen Gentiles* shall come in, *i. e.* till the time of the conversion of the *Jews*, and the *flowing in of all the nations to them.* See this exposition confirmed in the appendix to the 11th chapter to the *Romans*, p. 76, 77. and Dr *Hammond*'s sense of the words confuted, *p.* 73, 74. See here *examen Millii.* See additions, No. 25.

Ver. 25. [f] Ἠχέσης θαλάσσης καὶ σάλου, *The sea, and the waves roaring.*] To this I would refer those words of *Josephus*, At that time ἀμήχανος ἐκπνεύσας χειμών, *an immense storm of the sea brake out, and violent winds, with most vehement showers, and terrible lightnings and thunders,* καὶ μυκήματα σεισμένης τῆς γῆς ἐξαίσια, *and vast roarings of the shaken earth*, de bello Jud. l. 4. c. 17. p. 881. or rather to that violent storm called *Malemboreas*, which happened to the *Jews* at *Joppa*, got in boats to the sea, in which their boats perished with a violent noise, the people howling, and the waves roaring at the same time, of which *Josephus* gives a very tragical description, *de bello Jud. l.* 3. *c.* 29. *p.* 855.

Ver. 34, 35, 36. [g] Προσέχετε δὲ ἑαυτοῖς, *But take heed to yourselves*, &c.] Here our Saviour calls upon the believing *Christians* to take care, and use the greatest vigilance that they do not miscarry in this dreadful season, by reason of that excess and luxury which may render them unmindful of it, or those cares which may render them unwilling to part with their temporal concerns, lest they should be involved in that ruin which would come on others, as a snare, suddenly and unexpectedly; and that they should add to this vigilance constant prayer to God, that they may be found worthy to escape these tremenduous judgments, and might stand safely and boldly before the Son of man, when he comes to execute them on the unbelieving *Jews*. Whence note,

1*st*, That God's promise of a deliverance to the *Christians* then was only conditional, provided that they took care to avoid those sins which might render them obnoxious to these judgments, and to do those things which might render them worthy to escape them.

2*dly*, That there is to be a connection of our endeavours with the divine aid and providence for our preservation; and that we are not to expect preservation immediately from him, without the use of those means which he hath put into our power to effect it.

CHAP.

(b) Recogn. l 1. § 39. p. 409. (c) In Zach. 14. 2. (d) De bello Jud. l. 7. c. 49. p. 968.

CHAP. XXII.

1. NOW the feaſt of unleavened bread drew nigh, which (*from the beginning of it*) is called the paſſover:

2. And the chief prieſts and ſcribes ſought [a] how they might (*ſafely*) kill him, for they feared the people.

3. Then [b] entred Satan into Judas, ſirnamed Iſcariot, being of the number of the twelve (*which attended him.*)

4. And he went away (*from the twelve,*) and communed with the chief prieſts and captains, how he might betray him to them.

5. And they were glad (*of the motion,*) and covenanted to give him money, (*even thirty pieces of ſilver,* Matth. 26. 15.)

6. And he [c] promiſed (*to make good his word,*) and ſought opportunity to betray him to them in the abſence of the multitude, (*or* ἄτερ ὄχλου, *without tumult.*)

7. Then came the day of unleavened bread, when the paſſover muſt (*according to the law*) be killed.

8. And he ſent Peter and John, ſaying, Go, and prepare us the paſſover, that we may eat (*of it.*)

9. And they ſaid to him, (*or, for they had ſaid to him,* Matth. 26. 17. *Mark* 14. 12.) Where wilt thou that we prepare (*it?*)

10. And he ſaid to them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water, follow him into the houſe where he entreth in.

11. And ye ſhall ſay to the goodman of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

12. And he ſhall ſhew you a large upper room furniſhed; there make ready.

13. And they went, and found (*it*) as he had ſaid unto them, and they made ready the paſſover.

14. And when the hour (*of eating it*) was come, he ſat down, and the twelve apoſtles with him.

15. And he ſaid unto them, With [d] deſire I have deſired, (i. e. *I have earneſtly deſired*) to eat this paſſover with you before I ſuffer.

16. For I ſay unto you, I will not any more eat thereof, until it (*that which was typified by it*) be fulfilled in the kingdom of God, (*procuring your ſpiritual redemption by the oblation of the true paſchal Lamb.*)

17. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among yourſelves:

18. For I ſay to you, I will not (*any more*) drink of the fruit of the vine, until the kingdom of God ſhall come.

19. And he took bread, and gave thanks (*over it,*) and brake it, and gave (*it*) to them, ſaying, This (*bread given*) is (*the memorial of*) my body which is given for you, [e] this do, (*break bread henceforth thus,*) in remembrance of me (*giving my body to be broken for you,* 1 Cor. 11. 24.)

20. [f] Likewiſe alſo (*he took*) the cup, after (*the end of the paſchal*) ſupper, ſaying, (*The wine contained in*) this cup is (*the memorial of*) the New Teſtament, (*or covenant, ratified*) in my blood, which is ſhed for you, (*for the remiſſion of your ſins,* Matth. 26. 28.)

21. But behold, the hand of him that betrayeth me, (*or delivers*) me (*up to the chief prieſts,*) is with me on the table.

22. And truly the Son of man goeth as it was [g] determined (*by that God who by his prophets hath foretold my ſufferings,*) but (*yet*) wo to that man by whom he is betrayed.

23. And they began to enquire among themſelves, which of them it was that ſhould do this thing.

24. And there was alſo a [h] ſtrife among them, which of them ſhould be accounted the greateſt (*in Chriſt's kingdom.*)

25. And (*to remove the cauſes of that ſtrife,*) he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them (*at pleaſure,*) and they that exerciſe authority over them, are called benefactors, (*or they who are called benefactors, or princes, exerciſe authority upon them as their ſubjects. See* Matth. 20. 25. *Mark* 10. 42.)

26. But ye ſhall not be (*or do*) ſo, (i. e. *ye ſhall not exerciſe ſuch dominion over others in my kingdom;*) but he that is greateſt among you, let him be (*ſubject*) as the younger (*are to the elder,* 1 Pet. 5. 5.) and he that is chief, (*let him be*) as he that doth ſerve:

27. For whether is greater, he that ſitteth at meat, or he that ſerveth? but I (*the head of this kingdom,*) am among you as he that ſerveth, (*and ſo ſhould you be among others.*)

28. Ye are they that have continued with me in my temptations, (i. e. *my low and afflicted ſtate on earth.*)

29. And (*though I permit you no dominion over others at pleaſure, but a miniſtry only for their good, yet*)

yet) I appoint unto you a [i] kingdom, as my father hath appointed unto me; (*giving you power in my name to preside over my church, making laws, as I have done in his name, by which they shall be governed;*)

30. That ye may eat and drink at my table, (*and so have the honour of grandees*) in my kingdom, and (*may*) sit on thrones, judging the twelve tribes of Israel, (*and so may have the highest power in it.*)

31. And the Lord said, Simon, Simon, behold Satan hath [k] desired to have you, that he may sift (i. e. *toss and shake*) you (*by temptations*) as wheat (*is tossed and shaken in a sieve.*)

32. But I have prayed for thee, (*who will suffer oft by his temptations,*) that thy faith fail not (*utterly*;) and when thou art converted, (i. e. *returned from thy fall,*) strengthen thy brethren (*subject to like temptations.*)

33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34. And he said, I tell thee, Peter, the cock shall not crow this day (*in the morning*) before that thou shalt thrice deny that thou knowest me.

35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, (*we lacked*) nothing.

36. Then said he unto them, But now he that hath a purse, let him take it (*with him,*) and likewise his scrip; and he that hath no sword, [l] let him sell his garment, and buy one; (i. e. *now the times will be so perilous that I have need to warn you to arm yourselves as much as may be by faith and patience against the danger of them.*)

37. For I say unto you, This that is written (*of me*) must yet be accomplished in (*upon*) me (*viz.*) And he was reckoned among the transgressors, (*Isa.* 53. 12.) for the things (*written*) concerning me (*will*) have an end, (*or accomplishment.*)

38. And they said, Lord, behold here are two swords. And he said unto them, It is enough (*to answer my design; for I intended only by this monition to warn you of the distresses that were now approaching, that you may be prepared for them.*)

36. And he came out, and went as he was wont to the mount of Olives, and his disciples also followed him.

40. And when he was at the place, he said unto them, Pray, that ye enter not into temptation; (i. e. *that you be not overcome by it.*)

41. And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42. Saying, Father, if thou be willing, remove this [m] cup from me: nevertheless not my will, but thine be done.

43. And (*upon this prayer*) there [n] appeared unto him an angel from heaven, strengthning him, (*by letting him know he should be heard in what he feared,* Heb. 5. 7.)

44. And being in an agony, he prayed more earnestly, and his sweat was as it were [o] great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping; for (*their great*) sorrow (*had dispirited them, and so rendered them sleepy.*)

46. And (*he*) said unto them, Why sleep ye? rise, and pray, lest ye enter into temptation.

47. And while he yet spake, behold (*there came to apprehend him*) a multitude, and (*with them*) he that was called Judas, one of the twelve, (*who*) went before them, and drew near to Jesus to kiss him; (*this being the sign given, by which they that were with him should know Jesus.*)

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? (*art thou guilty of such vile hypocrisy as to make this the signal of thy treachery?*)

49. When they which were about him saw what would follow, they (*not rightly apprehending the meaning of his words,* ver. 46.) said unto him, Lord, shall we smite with the sword?

50. And one of them, (*not staying for his answer,*) smote the (*a*) servant of the high priest, and cut off his right ear.

51. And Jesus answered, (i. e. *spake with relation to that action,*) and said, [p] Suffer ye (*me*) thus far (*to be at liberty, as to restore the man to his ear*;) and he touched his ear, and healed him.

52. Then Jesus said unto the chief priests, and [q] captains of the temple, and the elders which were come to him, Be ye come out as against a thief with swords and staves?

53. When I was daily with you in the temple, ye stretched forth no hands against me; but [r] this is your hour, and (*the hour of*) the power of darkness; (i. e. *the devil and you his instruments are now permitted to compass my death.*)

54. Then took they him, and led him, and brought him into the high priests house, and Peter followed afar off.

55. And when they (*the servants*) had kindled a fire in the midst of the hall, and were set down together, Peter sat down amongst them.

56. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57. And he denied him, saying, Woman, I know him not.

58. And after a little while another saw him, and said (*as he had heard from another maid,*) Thou art

art alſo of them; and Peter ſaid, Man, I am not.

59. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him, for he is a Galilean.

60. And Peter ſaid, Man, I know not (*any thing of*) what thou ſayeſt. And immediately while he yet ſpake, the cock crew.

61. And (*then*) the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice;

62. And (*upon this*) Peter went out, and wept bitterly.

63. And the men that held Jeſus, mocked him, and ſmote him;

64. And when they had blindfolded him, they ſtruck him on the face, and asked him, ſaying, (*Thou who calleſt thyſelf a prophet,*) prophefy, (*or tell us*) who it was that ſmote thee?

65. And many other things blaſphemouſly ſpoke they againſt him.

66. And aſſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him unto their council, ſaying,

67. Art thou the Chriſt? tell us, (*whether it be ſo, or not:*) And he ſaid unto them, If I tell you, ye will not believe (*me.*)

68. And if I alſo ask you (*queſtions, to convince you that I am ſo, as formerly I have done,* chap. 20. 3.) ye will not anſwer me, nor let me go;

69. (*Yet this I do aſſure you, that*) hereafter (ἀπὸ τ῀ νῦν, *from the time of my death,*) ſhall the Son of man (*ſoon*) ſit on the right hand of the power of God.

70. Then ſaid they all, Art thou then the [f] Son of God? And he ſaid to them, Ye ſay that (*which*) I am.

71. And they ſaid, What need we any farther witneſs? for we ourſelves have heard (*out*) of his own mouth, (*that he ſtiles himſelf the Son of God, and ſo blaſphemes, by making himſelf equal with God,* John 5. 18.—10. 33.)

ANNOTATIONS on Chap. XXII.

Ver. 2. [a] Πῶς ἂν ἀνέλωσιν αὐτὸν, *How they might take him away;*] *i. e.* without a tumult of the people, *Mark* 14. 2.

Ver. 3. [b] Εἰσῆλθε ὁ Σατανᾶς εἰς Ἰούδαν, *Then entered Satan into Judas;*] That is, two days before the paſſover; for, *1ſt*, As for that ſupper in which our Saviour gave him the ſop, at which *Satan* entered, the ſcripture doth expreſly tell us that it was held πρὸ τ῀ ἑορτ῀ τ῀ πάσχα, *before the feaſt of the paſſover*, John 13. 1. And when our Saviour, having given him the ſop, ſaid, *What thou doeſt, do quickly*, ſome of our Lord's diſciples thought that Chriſt had bid him *buy thoſe things which were needful for the paſchal feaſt*, ver. 29. whence it is evident that feaſt was not yet celebrated by them; and here St *Luke* ſaith, *Satan* entered into *Judas*, and he conſulted with the *high prieſts* and with the ſoldiers, *how he might deliver him up unto them:* and then it follows, *ver.* 7, 8. *Then came the days of unleavened bread*, and Chriſt ſaid to his diſciples, *Prepare the paſſover for us that we may eat*; ſo that *Satan* muſt have entered into *Judas* before the paſſover was prepared. The *apoſtle* declares that *Satan* ἐνεργῶν, inwardly *worketh in the children of diſobedience*, Eph. 2. 2. and *leads them captive at his will*, 2. Tim. 2. 26. When therefore *Judas* had, through the temptation of his covetouſneſs, robbed even the poor of their charity deſigned for them, *John* 12. 6. *Satan* ſuggeſts unto him another way to ſatisfy his avarice, even the betraying of his *Maſter* for a ſum of money; and when this ſuggeſtion prevailed with him to go to the high prieſts with that queſtion, *What will you give me to betray him?* Matth. 26. 15. then *Satan* fully entered into him, and carried him on without remorſe to the performance of that horrid enterpriſe.

Ver. 6. [c] Ἐξωμολόησε, *And he promiſed;*] i. e. *conſented to do the thing*. for that this word doth not only ſignify to confeſs, and to give thanks, but alſo to conſent, and engage, is evident, not only from the inſtitutions of *Theophilus*, where we read thus προμίτης προμίτηα, τοῦτ' ἐστι, ὁμολογεῖ ὁμολογῶ, that is, ὁμολογεῖν, *is to promiſe*, but from *Phavorinus*, who renders ὁμολογῶ, συνίθεμαι, σύμφημι, *I promiſe, I conſent*, of which import of the word we find many inſtances from *Plato*, *Zenophon*, *Demoſthenes* in *Conſtantine*; ſo that ἐξωμολόησε is here well rendered, *he promiſed*, or conſented to the price: nor is it to be wondered that St *Luke*, born at *Antioch*, where there was an *academy*, and ſtudying in the univerſities of *Greece*, ſhould uſe this word, not as the *Septuagint*, but as thoſe *Græcians* did.

Ver. 15. [d] Ἐπιθυμίᾳ ἐπεθύμησα, *With deſire I have deſired to eat this paſſover with you before I ſuffer.*] I cannot here ſee, what *Grotius* and others affirm, that Chriſt gives here a reaſon why he would

would anticipate the paschal supper, our Lord himself giving a reason of these words in the following supper, *viz.* that *he would eat no more of it, till that which was typified by this paschal lamb was fulfilled in the kingdom of heaven*: that is, till he who is stiled our *paschal Lamb* was offered, and by his death had procured to men a liberty from that death by the fear of which they were formerly kept in bondage, *Heb.* 2. 15. and in perpetual memory of his oblation, and the benefits purchased by it, had instituted a new paschal supper, in which his disciples should eat at his table with him. That our Lord did not antedate the paschal supper, see in the discourse on the subject.

Ver. 19. Τοῦτο ποιεῖτε, *Do this in remembrance of me.* That is, say the *Papists*, sacrifice this, very absurdly; for who ever read in any *Greek* author, that ζῶμα ποιεῖν signified to *sacrifice a body?* nor do the *Latins* say, *facere victimam*, but *facere victima*, understanding *sacra*. Moreover, it is said also of the cup τοῦτο ποιεῖτε, *do this*, 1 Cor. 11. 25. and yet it is not the cup by which the new covenant is sacrificed, but by which it is established; nor do the *Papists* say this cup is sacrificed, but only that it is consecrated by those words.

Ver. 20. [Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, *Likewise also the cup after supper, saying, This cup is the New Testament in my blood.*] Here is a double metonymy; (1.) That of the cup for the wine contained in it; (2.) That of the sign for the thing signified by it, the wine being the symbol of that blood in which that new covenant was established. And this, saith the *evangelist*, was said after the paschal supper, to signify that this cup pertained not to the solemnity of the paschal supper.

Ver. 22. Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον. *And the son of man goeth as it was determined* (of him,) *but* (yet) *wo to that man by whom the Son of man is betrayed.*] Κατὰ τὸ ὡρισμένον, *i. e.* according to the *prophecies* concerning the death of Christ, made by the counsel and appointment of God. From the wo denounced upon him that should betray the *Messias*, we learn that he was highly criminal in so doing, and therefore could not be under an absolute necessity of doing so: they therefore who from these words gather that *Judas* was, from the beginning of this action to the end, under an absolute necessity of doing as he did, by virtue of the decree of God impelling him to this action, render *Judas* free from guilt; and to them, saith *Grotius*, we may say as (a) *Irenæus* did to *Florinus*, maintaining that some souls were not by choice, but by nature good, and others were by nature evil. These doctrines are not found, nor consonant to the sentiments of the church: nay, they induce the greatest impiety: these things neither the *ancients* which were before us, and which were the disciples of the *apostles*, delivered, nor durst our *heretics* assert. Since God is good, saith (b) *Plato, we must by no means allow any body to say he is the cause of the evil done by any, but must by all means refel and reject such opinions.* And indeed all the ancients unanimously held, that neither *prophecies*, nor the prescience, nor the decrees of God laid any necessity upon the will of man; for they who assert this, saith (c) *Origen, absolve sinners from all guilt, and lay the charge of all the evils which they do upon God, as by his decree, prescience or prediction, laying upon them that necessity which will not suffer them to do otherwise. They also,* saith he, *take away* τὸ ἐφ' ἡμῖν, *the freedom of our will, and with that praise and dispraise, or all difference betwixt things worthy of praise or reprehension.* (d) *This doctrine also cuts off all that is said of the equity of the divine judgment, and of the threats made against, or the punishments inflicted on the wicked, and of the promises of a better life, and the reward of them that do well. For,* saith (e) *Clemens* of *Alexandria, There is no difference betwixt faith and infidelity; nor is either of them worthy of praise or dispraise, if they have* προηγουμένην τὴν ἐκ τοῦ τὰ πάντα δυνατοῦ φυσικὴν ἀνάγκην, *an antecedent physical necessity from God: nor are praises or reprehensions, rewards or punishments, just,* (f) μὴ τῆς ψυχῆς ἐχούσης τὴν ἐξουσίαν τοῦ ὁρμᾶν καὶ ἀφορμᾶν, *if the soul hath not a freedom of desiring or abstaining from things, but is carried on to them by an unwilling necessity. God,* saith (g) *Irenæus, hath always preserved to man his freedom and power over his own actions,* ut juste damnentur qui non obe-

(a) Ταῦτα τὰ δόγματα ἵνα περισσότερον εἴπω ἐκ ἔστιν ὑγιοῦς γνώμης, ταῦτα τὰ δόγματα, ἀσύμφωνα ἐστὶ τῇ ἐκκλησίᾳ εἰς τὸν μεγίστην ἀσέβειαν περιβάλλοντα τοὺς πεθομένους αὐτοῖς—ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι, οἱ καὶ τοῖς ἀποστόλοις συμπολιτευσάμενοι ἐ παρέδωκαν σοι. p. 510.

(b) Κακῶν δὲ αἴτιον φάναι Θεὸν ἀσεβῆ ὄντα διαμαχέσθαι παντὶ τρόπῳ. &c. l. 2. de republic. p. 606. A.

(c) Τὰς ἁμαρτωλὰς ἀπολύοντες πάντα ἐγκλήματα τῷ Θεῷ τῶν κακῶν—τὴν αἰτίαν, Tom. 2. in Gen. Ed. Huet. Tom. 1. p. 38. C. E.

(d) Τὰ δὲ κεκηρυγμένα τοῦ Θεοῦ κείσεται οἶκος, καὶ ἀπειλαὶ πρὸς τοὺς ἡμαρτηκότας ὡς κολαζόμενοι τιμαὶ τε αὖ τοῖς τοῖς πείθεσιν ἑαυτοὺς ὀφειλόμενοι. Ibid.

(e) Strom. l. 2. p. 363. C. (f) Strom. l. 1. p. 311. A. B. C. (g) L. 4. c. 9. & 29.

diunt ei, *that they may juſtly be condemned who do not obey him: for man,* ſaith (h) *Juſtin Martyr. would neither be worthy of praiſe or reward:* οὐκ ἀφ' ἑαυτοῦ ἑλόμενον τὸ ἀγαθὸν; *did he not of himſelf chuſe what is good? but was ſo by nature; nor being evil, could be juſtly puniſhed, if he were not ſo of himſelf:* (i) ἀλλ' οὐδὲν δυνάμενον εἶναι ἕτερον παρ' ὃ ἐγεγόνει, *but could be no other than what he was made; for we are crowned or puniſhed* διὰ τὸ ἐφ' ἡμῖν, *for that which is in our power to do.* And this they eſpecially apply to this fact of [illegible]: for ſaith, *Chryſoſtom, Neither is preſciency the cauſe of* [illegible] *nor does it induce a neceſſity of doing it; for* Judas [illegible] *a traitor becauſe God foreſaw it, but he foreſaw it becauſe* Judas *would be ſo.* See the notes on *Acts* 2. 23.-- 4. 28

Ver. 24. [b] Ἐγένετο δὲ καὶ φιλονεικία, *There was alſo contention, which of them ſhould be accounted the greateſt;*] *i. e.* which of them ſhould be ſo; for that δοκέω is ſometimes an expletive, ſee 1 *Cor.* 7. 40. I ſee not any reaſon why interpreters ſhould here ſay, this account of their contention is miſplaced, ſince in the other evangeliſts it is mentioned after Chriſt's admonition concerning his paſſion, *viz. Matth.* 20. 25. *Mark* 10. 42. here Chriſt ſaith more than he did there.

Ver. 29. [i] Κἀγὼ διατίθεμαι ὑμῖν, *And I appoint to you* [illegible] *kingdom, as my Father hath appointed to me:*] Chriſt ſpeaks not here of the heavenly kingdom, common to all the faithful, but of a kingdom proper to his *apoſtles*, viz. that as his *Father* had given him power to make laws by which all his ſubjects ſhould be governed, and to which they ſhould be ſubject, ſo did he give to his apoſtles power to deliver to *Chriſtians* thoſe evangelical laws which they ſhould all be obliged to obey: now hence it follows, that the goſpels and epiſtles of the *apoſtles* muſt be owned as the laws of Chriſt. And whereas the nobility in a kingdom uſe to be known by two things, the honour and the power imparted to them, their honour in eating at the *king's* table, their power in having a ſhare in the government under the king; therefore our Saviour repreſents the honour of his *apoſtles* by eating and drinking with him at his table, and their power by judging the twelve tribes of *Iſruel.*

Ver. 31, 32. [k] Ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, *Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat,* ver. 32. *but I have prayed for thee that thy faith fail not.*] Here note,

1*ſt*, For the conſolation of good men, that *Satan* cannot afflict or tempt them without divine permiſſion, *Job* 1. 12.

2*dly*, That *Satan* is ſaid Σινιάσαι, to ſift thoſe whom he tempts and afflicts, becauſe afflictions toſs and ſhake them, as wheat is toſſed and ſhaken in a ſieve.

3*dly*, That Chriſt prayed that the faith of *Peter* might not fail, not becauſe he was conſtituted by him the head of the church, but becauſe he was ſo infirm in faith as to deny his Maſter thrice; whence he deſerved to make ſhipwreck of his faith by the ſubtraction of divine grace; and had actually done ſo, had not his ſudden [illegible] obtained the pardon of his ſin.

Note, *Laſtly*, [illegible] it is the duty of thoſe who truly have repented of [illegible] to commiſerate the fall of others, and be ſolicitous [illegible] confirmation in the faith.

Ver. 36. [l] Καὶ ὁ μὴ ἔχων, &c. *And he that hath no ſword, let him ſell his garment and buy one.*] This is not a command to buy a ſword, or to uſe one to repel force with force, as is apparent, partly becauſe Chriſt ſaith here, *two ſwords are enough*, ver. 38. which ſure they could not be for the repelling thoſe that were to come againſt them; and partly, becauſe he reprehends *Peter* for uſing one in this manner, *Matth.* 26. 52. it is therefore only a monition, that the times were now to be ſo perilous, that if things were to be acted by human power, there would be more need of ſwords and purſes than ever: and by ſaying that two ſwords were enough, ſome good interpreters think, he deſigned they ſhould underſtand, he ſpake not this to bid them provide ſwords, but rather to acquaint them by ſymbols, after the oriental manner, with the approaching danger, that they by faith and patience might be the better armed againſt it. According to the deſcant of *Theophylact*, ὅτω παρασκεύασθε ἑαυτοῖς ὡς κινδύνοις καὶ πολέμοις παρασκεύσοντες· So provide for yourſelves as perſons that may expect to meet with perils and wars.

Ver. 42. [m] Εἰ βούλει διένεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, *Father, if thou be willing to remove this cup from me.*] He, by the *Jewiſh* phraſe of a cup expreſſes his death. So *R. Caijah* comforts *R. Lakis* upon the death of his ſon, by ſaying, *This is the path which hath been trode ſince the beginning of the creation; many have drunk, and many ſhall drink of this cup.*

Ver. 43. [n] Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν, *And there appeared to him an angel from heaven ſtrengthening him.*] In St (k) *Jerom's* time, theſe words ſeem to be wanting both in ſome *Latin*

(h) Apol. 2. p. 81. B. (i) Q. & reſp. 9. p. 397.

(k) *In quibuſdam exemplaribus, tam Græcis quam Latinis, invenitur ſcribente Luca, apparuit illi angelus confortans eum.* Adv. Pelag. l. 2. f. 103. F.

Latin and *Greek* copies, as is insinuated in these words cited in the *margin*: nor hath *Ambrose* any thing of this *angel* in his commentary on this *chapter*. But (l) *Epiphanius* answering an objection of the *Arians*, contending Christ could not be God, ὅτι ἐπεδέετο καὶ ἰσχυρᾶς ἀγγέλων, *because he wanted the help of angels*, acknowledged, that this was written in the gospel of St *Luke*, making no mention of any variation of the copies; whence it may be conjectured, this variation happened after the conflict with the *Arians*. But whereas *Woltzogenius* saith after them, That this anxiety and consternation of our Lord, which required that he should be strengthned by an angel, proves he was not God; he might as well have hence concluded, that he was not *filled with the Spirit above measure*: and before he made this conclusion, he should have confuted *Grotius*, saying here, *That the Divinity dwelling in him, had substracted his influence*; *whence, Christ being left to his human nature, needed the comfort of an angel*; for otherwise, he who with a word made the whole band of soldiers fall to the earth, *John* 18. 6. and healed the ear of *Malchus* with a touch, *ver.* 51. of this chapter, sure gave sufficient indications of the Divinity residing in him.

Ver. 44. ° Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος, *And his sweat was as it were great drops of blood.*] I own that these words do not certainly signify, that the matter of this sweat was blood, but only that it was thick and viscous, like to blood falling from the nose in a small clot, at the end of bleeding; but I see nothing why this might not be so great an agony as to force blood out of his *capillary veins*, to mix with it; this being no unusual thing: for (m) *Aristotle* says, ἤδη τινὲς ἵδρωσαν αἱματώδη ἱδρῶτα, *Some have swate a bloody sweat*; and again, (n) ἤδη τισὶν ἱδρῶσαι ὑπὸ αἱματώδει περιττώματος διὰ κακεξίαν, *Some, through an ill habit of body, have swate a bloody excrement*. And (o) *Diodorus Siculus* saith of the *Indian serpents*, *That if any one be bitten by them, he is tormented with excessive pains, καὶ ῥύσις ἱδρῶτος αἱματώδους καίεται, and seized with a bloody sweat.*

Ver. 51. ᵖ Ἐᾶτε ἕως τούτου, *Suffer ye thus far.*] I do not think that Christ spake this to his disciples, bidding them to permit his enemies to deal thus with them, and not do any thing for his rescue, but rather that he spake thus to the *soldiers*, Permit this injury or assault, offered by one of my *apostles*, which I will presently repair; for it follows, *and he healed him*; and this he said and did, partly to shew, that he who had such power to heal, and throw down his enemies, was taken willingly, and not for want of power to preserve himself, and partly to preserve his *apostles* from their assaults.

Ver. 52. ᵠ Καὶ στρατηγοὺς τοῦ Ἱεροῦ, *And captains of the temple.*] It is past doubt with me, saith Dr *Lightfoot*, that these captains of the *temple* were not the *Roman* soldiers placed in the tower of *Antonia*, of whose conspiring against the life of *Christ* we read not, but the captains of the several watches of the *temple*; for, say the *Jews*, the priests kept watch in three places of the *temple*, and the Levites in twenty one; and to every one of these watches there was a chief, they consisting of many, and to them all, one who was eminently ἀρχηγὸς, *the captain*, or chief ruler of the temple. But these, say some, could not be *Jews*, because they kept watch at the passover, and on the sabbath. To this I answer, That the *Jews* did not think their feasts or sabbaths were profaned by service done in and to the *temple* on that day. See the notes on *Matth.* 12. 5. That the *Jews* had then such watches, we learn from those words of *Pilate*, Matth. 27. 65. ἔχετε κουστωδίαν, *Ye have a watch.* That the office of the priests and Levites was called a warfare, see note on 1 *Cor.* 9. 7. That these *captains* were not *Romans*, may probably be argued even from their name, *captains of the temple*; which name is never given by *Josephus* to the *governors* of the *soldiers* in the tower of *Antonia*; they being by him called (p) ἐπάρχους, the governors of the castle; whereas this officer is still called ὁ στρατηγὸς, the ruler of the temple, both by the scripture, *Acts* 4. 1.—5, 24, 26. and by (q) *Josephus*; and by Dr *Lightfoot* he is supposed to be the same with the man of the mount, so often mentioned in the *Jewish* writers, or the ruler of the mountain of the house. And by what we read of him, both in *Josephus* and the scripture, he seems to be an officer of the *high priests*, appointed to bring them who offended in the temple, (as the apostles were thought to have done, by preaching in it *Jesus*,) to the *high priest* and *sanhedrim* to be punished.

Ver. 53. ʳ Αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους, *This is your hour, and the power of darkness:*] *i. e.* This is the time in which it is permitted to you to exercise your malice, and execute your

(l) Hær. 69. § 66. (m) Hist. animal. l. 3. c. 19. (n) De part. an. l. 3. c. 19. (o) L. 17. p. 560.

(p) Antiq. l. 18. c. 6. p. 624. F.

(q) Τὸν δὲ περὶ Ἀνανίαν τὸν ἀρχιερέα καὶ τὸν στρατηγὸν Ἄνανον δήσας εἰς Ῥώμην ἀπέπεμψε, Antiq. l. 20. c. 5. p. 692. E. and cap. 8. p. 698. E. sicarii vivum ceperunt τὸν γραμματέα τοῦ στρατηγοῦ Ἐλεαζάρου.

your bloody deſigns againſt me, and in which *Satan* is permitted to ruſh upon me with his moſt furious temptations.

Ver. 70. [Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; *Art thou the Son of God?—I am*, ver. 71. *what need we any farther witneſſes?* Matth. 26. 63, 65. *Behold ye have heard his blaſphemy.*] They conclude Chriſt guilty of blaſphemy, and conſequently of death, becauſe he ſtiled himſelf the Son of God, not in their ſenſe, in which they allowed that of the *Pſalmiſt* to belong to him, *Thou art my ſon*, Pſal. 27. 12. but in his own; *i. e.* becauſe being a man he made himſelf God, *Job* 10. 33. Whence it is manifeſt, (1.) That in the ſenſe of the *Jews*, *to own himſelf the Son of God, and to make himſelf God*, was the ſame thing. (2.) Hence alſo it is certain, that the *Jews* of that age did not think the *Meſſias* was to be God, but only a man, who could not challenge to himſelf divinity, ſeeing they never conclude him a blaſphemer, becauſe he ſaid he was the *Chriſt*, but only becauſe he ſaid he was the *Son of God*, by that making himſelf *equal with God*, John 5. 18. and becauſe he declared, he ſhortly *was to ſit at the right hand of power*, Matth. 26. 64.

CHAP. XXIII.

1 AND the whole multitude of them (*of the ſanhedrim*) aroſe, and led him to Pilate.

2. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and [a] forbidding to give tribute to Cæſar, (*ſee chap.* 20. 25. *y*) ſaying, That he himſelf is Chriſt a king.

3. And Pilate asked him, ſaying, Art thou the king of the Jews? He anſwered and ſaid, Thou ſayſt it; (i. e. *it is as thou haſt ſaid.*)

4. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man.

5. And they were the more fierce, (*upon theſe words of Pilate,*) ſaying, He ſtirreth up (*all*) the people, teaching throughout all Jewry, beginning from Galilee to this place.

6. When Pilate heard of Galilee, he asked them, Whether the man was a Galilean:

7. And aſſoon as he knew that he belonged to Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

8. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon; becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him.

9. Then he queſtioned with him in many words, but he anſwered him (*to*) nothing.

10. And the chief prieſts and ſcribes ſtood (*before Herod,*) and vehemently accuſed him.

11. And Herod with his men of war ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, (*as a mock-king,*) and ſent him again to Pilate.

12. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves.

13. And Pilate, when he had called together the chief prieſts, and rulers, and the people,

14. Said to them, Ye have brought this man to me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touching thoſe things whereof ye accuſe him.

15. No, nor yet Herod; for I ſent you to him (*to whoſe juriſdiction he belongs,*) and lo, nothing (*as to one*) worthy of death, is done to him (*by Herod.*)

16. I will therefore [b] chaſtiſe him, (*as if he were to die,*) and (*then I will*) releaſe him, (*as the fitteſt perſon to be releaſed at this feaſt.*)

17. (*This he ſaid,*) For (*becauſe*) of neceſſity, he muſt releaſe one to them at the feaſt (*of the paſſover.*)

18. And (*But*) they cried out all at once, ſaying, Away with this man, and releaſe to us Barabbas:

19. Who for a certain ſedition made in the city, and for murder, was caſt into priſon.

20. Pilate therefore, (*being*) willing to releaſe Jeſus, ſpake again to them (*of releaſing him:*)

21. But they cried, ſaying, Crucify him, crucify him.

22. And he ſaid to them the third time, Why (*are ye ſo deſirous of his death?*) what evil hath he done? (*For my part*) I have found no cauſe of death in him; I will therefore chaſtiſe him, and (*then*) let him go, (*as the fitteſt perſon to be releaſed at this feaſt.*)

23. And they were inſtant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief prieſts, prevailed (*at laſt with Pilate to conſent to his crucifixion.*)

24. And (*ſo*) Pilate gave ſentence, that it ſhould be as they required.

25. And he releaſed to them him that for ſedition and murder was caſt into priſon, (*viz. Barabbas,*) whom they had deſired; but he delivered (*up*)

(*up*) Jesus to (*be dealt with according to*) their will.

26. And as they led him away, (*bearing his cross*, John 19. 17. *finding him weak, and not well able to sustain it*,) they laid hold on one Simon, a Cyrenian, coming out of the country; and on him they laid the cross, that he might bear it after Jesus.

27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning to them, said, Ye daughters of Jerusalem, (*ye have cause to*) weep not for me, but for yourselves, and for your children.

29. For behold, the days are [c] coming in which they shall (*find cause to*) say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck.

30. Then shall they begin (*to feel such calamities, as will cause them*) to [d] say to the mountains, Fall on us, and to the hills, Cover us (*from the wrath of God*, Rev. 6. 16.)

31. For if they do these things in a [e] green tree, (i. e. *to me a righteous person*, Ezek. 20. 47.—21. 2, 3.) what shall be done in the dry? (i. e. *to those wicked persons, who, like the dry tree, are fit to be burned in the fire.*)

32. And there were also two other malefactors led with him, to be put to death.

33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left (*hand of Jesus.*)

34. Then said Jesus, Father, forgive them, for they know not what they do, (i. e. *who it is they crucify*, Acts 13. 27.) and they (*viz. the soldiers*) parted his raiment, and cast lots (*for his upper garment*, John 19. 23, 24.)

35. And the people stood beholding (*him*;) and the rulers also with them, derided him, saying, He saved others, let him (*now*) save himself, if he be the Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him [f] vinegar;

37. And saying, If thou be (*indeed*) the king of the Jews, save thyself.

38. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, (*viz.*) THIS (*MAN*) IS THE KING OF THE JEWS.

39. And one of the malefactors which were hanged, railed on him, saying, If thou be (*the*) Christ, save thyself and [g] us (*also.*)

40. But the [g] other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? (i. e. *Dost thou not fear him, now that thou art under the sentence of death?*)

41. And we indeed (*are sentenced to die*) justly: for we receive (*only*) the due reward of our deeds; but this man hath done nothing amiss, (*whereby to deserve this sentence.*)

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom, (*to be the judge of all men, and exercise all power in heaven and earth.*)

43. And Jesus said unto him, [h] Verily, I say unto thee, To day shalt thou be with me in paradise, (*and there enjoy the greatest blessing which belongeth to the members of my kingdom.*)

44. And it was about the sixth hour (*when he was crucified;*) and there was darkness over all the earth, (*or land of Palestine,*) until the ninth hour:

45. And the sun was darkened, and the veil of the temple, (*which parted the inward temple from the sanctuary,*) was rent in the midst.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

47. Now when the centurion saw what was done, he [i] glorified God, (*by*) saying, Certainly, this was a righteous man.

48. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned (*to their houses full of trouble for it.*)

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things, (*and were sad.*)

50. And behold there was a man named Joseph, a counsellor; and he was a good man, and a just;

51. The same had not consented to the counsel and deed of them (*who condemned Jesus:*) he was of Arimathea, a city of the Jews, (*and he was one*) who also himself waited for the kingdom of God, (i. e. *expecting it should suddenly appear.*)

52. This man went to Pilate, and begged the the body of Jesus;

53. And (*by his permission*) he took it down, and wrapped it in linen, and laid it in a sepulchre which was hewn in stone, wherein never man before was laid; (*taking this care, that our Lord's body might not be cast into the common place assigned for malefactors.*)

54. And that day was the preparation, (i. e. *Friday,*) and the sabbath drew on.

55. And the women also which came with them from Galilee, followed after, and beheld the the sepulchre, and how his body was laid.

56. And

56. And they returned, and prepared ſpices and ointments (*to embalm him,*) and reſted (*from doing this*) on the ſabbath day, according to the commandment.

ANNOTATIONS on Chap. XXIII.

Ver. 2. [a] Καὶ κωλύοντα Καίσαρι φόρους διδόναι, *And forbiding to give tribute to Caeſar.*] That here they lie againſt their own conſciences, is evident from *Matth.* 22. 21. but yet this lie was covered under two ſpecious pretences; 1*ſt*, That he profeſſed himſelf *king of the Jews*, which theſe hypocrites here abuſe, to render him odious to the *Romans*, though they themſelves ſtill gave this title to the *Meſſiah*: 2*dly*, That he was a *Galilean*, and ſo likely to embrace the opinion of *Judas Gaulonites*, who held it was not lawful to pay tribute to *Caeſar*. See *ver.* 6.

Ver. 5. See additions N°. 26.

Ver. 16. [b] Παιδεύσας οὖν αὐτὸν ἀπολύσω, *I will therefore chaſtiſe him, and let him go.*] Note, That this chaſtiſement was not in order to his crucifixion, and therefore not that puniſhment the *Romans* uſed to inflict upon malefactors, as a preparative to their crucifixion; of which ſee *Lipſius de cruce*, *l.* 2. *c.* 2. for *Pilate* intended it in order to his releaſe; he therefore ſeems willing to inflict upon him the puniſhment ſo common among the *Jews* towards thoſe who did perverſly againſt their law and their traditions, that he might exempt him from that death they did ſo ſtudiouſly endeavour to expoſe him to.

Ver. 29. [c] *The days will come in which ye ſhall ſay,* μακάριαι αἱ στεῖραι, *bleſſed are the barren.*] This they undoubtedly had occaſion to ſay at the ſiege of *Jeruſalem*, and during the war againſt the *Romans*, not only on the account of the loſs of their children, and the ſale of them who were under 17 years for bondſlaves; but chiefly on the account of that famine in *Jeruſalem*, which forced *Mary*, the daughter of *Eleazer*, to eat her own ſucking child; *upon which*, ſays (a) *Joſephus*, *there was a vehement deſire of the famiſhed perſon to die,* καὶ μαχαιρισμὸς τῶν φθασάντων θεῖν ἀλύσαι καὶ θεάσασθαι κακὰ τηλικαῦτα, *and he counted himſelf bleſſed that could die before he ſaw, or heard ſuch evil things.*

Ver. 30. [d] Τότε ἄρξονται λέγειν τοῖς ὄρεσι, πέσετε ἐφ' ἡμᾶς, *Then ſhall they begin to ſay to the mountains, Fall on us.*) That this is a proverbial expreſſion, uſed *Hoſea* 10. 8. and not to be fulfilled by what the *Jews* ſhould then ſay, but by what they ſhould afterwards ſuffer, is evident in itſelf, and confeſſed by the *Jews*; for the *Targum* upon *Hoſea* ſpeaks thus, *He will bring ſuch judgments upon them, which will render their condition as miſerable as if the mountains ſhould cover them, and the hills fall upon them*; ſee the like words, *Rev.* 6. 15, 16.

Ver. 31. [e] Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; *For if theſe things be done in the green tree, what ſhall be done in the dry?*] The good and juſt man is, by the *prophets* and *Jews*, repreſented under the metaphor of a *green tree*, or a tree whoſe leaves do not wither, *Pſal.* 1. 3. of *a green olive tree*, Pſal. 52. 10. of *a green fir tree*, Hoſ. 14. 8. of a *tree whoſe leaves are ever green*, Jer. 17. 8. Whereas of the wicked it is ſaid *his branch ſhall not be green*, Job 15. 32. Thus God by *Ezekiel* threatens, that he will *cut off every green tree, and every dry tree in Jeruſalem*, Ezek. 20. 47. that is, as it is interpreted *chap.* 21. 3. that he will *cut of the righteous and the wicked*; and it is proverbial among the *Jews*, *that two dry ſticks will burn a green one*, i. e. that *the company of two wicked men will corrupt, and bring judgments upon a good man.*

Ver. 36. [f] Ὄξος προσφέροντες αὐτῷ, *The ſoldiers offered him vinegar.*] Dr *Lightfoot* ſhews from *Ælius Spartianus*, *Capitolinus* and *Trebellius Pollux*, that vinegar was the uſual drink of the ſoldiers; two cups were therefore offered to *Chriſt*, one of *wine mixed with myrrh*, before he was nailed to the croſs, *Mark* 15. 23. and this was offered by the *Jews*, as the cuſtom was to do towards men condemned to capital puniſhments; the other of *vinegar* by the *ſoldiers*, in a ſcoffing manner, after he was nailed to the croſs.

Ver. 40. [g] Ἀποκριθεὶς δὲ ἕτερος ἐπετίμα αὐτῷ, *But the other anſwering, rebuked him*, &c.] Almoſt all interpreters that I have read here ſay, that this thief began his repentance upon the croſs; and hence others are apt to conceive, that though they repent only at the laſt gaſp they may enter into paradiſe as he did; but this is but a precarious ſuppoſition at the beſt, and like to prove a broken reed to the Chriſtian that depends upon it. For,

1*ſt*, It is not certain that this thief only then began to act the penitent: for any thing we know to the contrary, he might have begun that work in priſon long before; and ſo the whole foundation of their hopes, who depend upon this inſtance, is built upon a great uncertainty.

Object. And whereas in favour of this opinion it

(a) De bello Jud. l. 7. c. 21. p. 955. D.

it is said, that *both the thieves upbraided him*, and therefore this thief must do so at the first, and after that repent;

Answ. I answer, That St *Luke* here expressly says that *one of them* only did it, and that the other did rebuke him for it: and therefore to reconcile him with St *Matthew* let it be observed, that is is usual in the *evangelists* to ascribe that to many which agrees only to one of them. See the note on *Matth.* 27. 38. So that is said to be written in the *prophets* which is only written in one of them, as will be evident from comparing *Mark* 1. 2.----*Mal.* 3. 1. *John* 6. 45.----*Isa.* 54. 13. *Acts* 13. 40.----*Hab.* 1. 5. see *Glassius*, *l.* 3. *tr.* 1. *de nomine can.* 27.

2*dly*, This probably was the first time that this thief had the knowledge of Christ, or was acquainted with him; he therefore haply had no call, no day of grace, before this hour, and so he brake no vows or covenants, abused no grace vouchsafed, sinned against no such light and strong convictions, resisted no such strivings of the Spirit, as they who live under the gospel dispensation must have often done: what comfort therefore can this example give to them, who having once been washed in the laver of regeneration, still wallow in the mire; who having often heard the joyful sound, have slighted all the promises, despised all the threats, been deaf to all the callings of the word, abused all the means of grace, and resisted all the motions of the Spirit; and to whom Christ may say, as to the *Jews*, *How oft would I have gathered you under my wings, and ye would not?*

3*dly*, Observe, That this thief improved his time at last in that extraordinary manner, as perhaps no man ever did before, or will hereafter: he then believed Christ to be the Saviour of the world, when one of his disciples had betrayed, another had denied him, and all of them had forsaken him; to be the Son of God, the Lord of life, when he was hanging on the cross, suffering the pains of death, and seemingly deserted by his Father: he proclaims him the Lord of paradise, when all the *Jews* condemned him, the *Gentiles* crucified him as an impostor and a malefactor: he feared God, acknowledged the justice of his punishment, and did with patience submit unto it; he condemned himself, and justified the holy *Jesus*, declaring that he had *done nothing amiss*: he was solicitous, not for the preservation of his body, but the salvation of his soul; not only for his own, but the salvation of his brother thief, whom he so charitably reprehends, so earnestly requesteth not to proceed in his blasphemous language, so lovingly inviteth to the fear of God. So that the glory which he did to Christ by his faith and piety upon the cross, seems such as the whole series of a pious life in other men can hardly parallel.

Ver. 43. [h] Ἀμὴν λέγω σοὶ, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ, *Verily I say unto thee, To day thou shalt be with me in paradise.*] That the word σήμερον, *to day*, is not to be connected with *I say*, as if the sense were this, *I say to thee to day*, but with the words following, so as to contain a promise, *that the thief should even that day be in paradise*, as to his better part, appears from the familiar phrase of the *Jews*, who say, of the just man dying, היום ישב *to day he shall sit in the bosom of Abraham.* 2*dly*, To be sure Christ spake in that sense in which the thief could, and in which he knew he would understand him; now he being a *Jew*, would surely understand him according to the received opinion of his nation concerning paradise; now they plainly held it to be the place into which pious souls, separated from the body, were immediately received. Hence sprung that oracle of the (b) *Chaldees*, *Seek paradise, the glorious country of the soul.* Hence their kind wish for the dying or dead person, *Let his soul be in paradise.* Now hence it follows, 1*st*, That the souls of men die not with their bodies, but remain in a state of sensibility. Christ here commends his into the hands of God, *ver.* 46. where the souls of the just are, *Wisd.* 3. 1. *in peace*, ver. 3. and *in hope*, ver. 4. 2*dly*, That the souls of good men after death are in an happy state, a state of joy and felicity; for *paradise*, saith (c) *Philo*, is σύμβολον ψυχῆς ὑπὸ πλήθους καὶ μεγέθους χαρᾶς ἀναπλησθεῖσης, *the representation of a soul leaping for fulness and greatness of joy*; and it is, according to (d) *Tertullian*, *a place of divine delights.* So that, as the thief could only be there that day by the presence of his soul, so could not his soul be there without the greatest joy and felicity. See *examen Millii his in locum.*

Ver. 47. [i] Ἐδόξασε τὸν Θεὸν, *he glorified God, saying, Certainly this was a righteous man.*] For whosoever doth confess that Jesus is the Christ, doth it *to the glory of the Father*, Philip. 2. 11. by giving him the glory of his truth in giving testimony to him.

CHAP.

(b) Aruc. F. 11. 3. (c) De Plant. Noæ. p. 171. (d) Apol. c. 47.

CHAP. XXIV.

1. NOW upon the firſt day of the week, very early in the morning, they, (*i. e. the women, mentioned* chap. 23. 35.) came to the ſepulchre, bringing the ſpices which they had prepared, [a] and certain other (*women came*) with them.

2. And (*being come*) they found the ſtone rolled away from (*the mouth of*) the ſepulchre.

3. And they entred in (*to the outward ſepulchre,*) and (*ſtooping down to look into the inward, they*) found not the body of the Lord Jeſus (*there.*)

4. And it came to paſs, as they were much perplexed thereabout, behold, two men ſtood by them in ſhining garments:

5. And as they were afraid, and bowed down their faces to the earth, they ſaid unto them, Why ſeek ye the living among (i. e. *in the place of*) the dead?

6. He (*whom ye ſeek*) is not here, but is riſen; remember how he ſpake to you when he was yet in Galilee, (*that he would riſe the third day,* Matth. 17. 23.)

7. Saying, The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again.

8. And they remembered his words;

9. And returned from the ſepulchre, and told all theſe things to the eleven, and to all the reſt.

10. (*And*) It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told theſe things to the apoſtles.

11. And their words ſeemed to them as idle tales, and they believed them not.

12. Then aroſe Peter, and ran to the ſepulchre, and ſtooping down, he beheld the linen clothes laid by themſelves, and departed, wondering [b] in himſelf at that which was come to paſs.

13. And behold two [c] of them (*who belonged to Jeſus*) went the ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs:

14 And they talked together of all theſe things which had happened.

15. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them.

16. But their eyes were [d] held, (*either miraculouſly, or by his appearance in another form,* Mark 16. 12.) that they ſhould not know him.

17. And he ſaid unto them, [e] What manner of communications are theſe that ye have one to another, as ye walk, and are ſad?

18. And one of them, whoſe name was Cleophas, anſwering, ſaid unto him, Art thou only a [f] ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days?

19. And he ſaid unto them, What things? And they ſaid unto him, (*The things*) concerning Jeſus of Nazareth, which was a prophet mighty indeed and word, (*in miracles and doctrine,*) before God and all the people;

20. And how the chief prieſts and our rulers delivered him (*up*) to be [g] condemned to death (*by Pontius Pilate,*) and (*thereupon*) have crucified him:

21. But we truſted that it had been he which ſhould have redeemed Iſrael; and beſide all this, to day is the third day ſince theſe things were done, (i. e. *the very day in which he promiſed to riſe again.*)

22. Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre (*of Jeſus.*)

23. And when they found not his body, they came (*to us,*) ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive.

24. And certain of them that were with us, (*viz. Peter and John,*) went to the ſepulchre, and found it even ſo as the women had ſaid, but him they ſaw not.

25. Then he ſaid unto them, [h] O fools, and ſlow of heart to believe all that (*which*) the prophets had ſpoken!

26. Ought not Chriſt (*according to the ſcriptures*) to have ſuffered theſe things, and (*then*) to enter into his glory?

27. And beginning at [i] Moſes, and (*going through*) all the prophets, he expounded to them in all the ſcriptures the things concerning himſelf.

28. And they drew nigh to the village whether they went, and he (*kept on walking, and ſo*) [k] made as though he would have gone further.

29. But they (*by their intreaties*) [l] conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent; and he went in to tarry with them.

30. And it came to paſs, as he ſat at meat with them, [m] he took bread, and bleſſed it, and brake (*it,*) and gave (*of it*) to them.

31. And

31. And their eyes were opened, (*that which obſtructed the diſcerning of him being removed,*) and they [n] knew him, and he vaniſhed (*or conveyed himſelf ſecretly*) out of their ſight.

32. And they ſaid one unto another, Did not our hearts burn within us, (i. e. *was there not in us a great warmth of affection,*) while he talked with us by the way, and while he opened to us the ſcriptures?

33. And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34. (*And heard them*) [o] Saying, The Lord is riſen indeed, and hath appeared to Simon.

35. And they told (*them*) what things were done in the way (*to Emmaus,*) and how he (*the Lord*) was known of them in breaking of bread.

36. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaid unto them, Peace be unto you.

37. But they were terrified, and affrighted, and ſuppoſed that they had [p] ſeen a ſpirit, (*rather than a real body, becauſe they knew not how he came in to them.*)

38. And he ſaid unto them, Why are ye troubled, and why do (*ſuch*) thoughts ariſe in your hearts?

39. Behold my (*pierced*) hands, and feet, (*and ſee*) that it is I myſelf, (*that ſpeak to you;*) [q] handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

40. And when he had thus ſpoken, he ſhewed them his hands and his feet.

41. And while they yet (*firmly*) believed not for joy, and wondred (*how this could be, thinking it was too good to be true, and rather might be a pleaſant dream,* Pſal. 126. 1.) he ſaid unto them, Have ye here any meat?

42. And they gave him a piece of a broiled fiſh, and of an honey comb.

43. And he took it, and did [r] eat it before them, (*for further confirmation to them, that he had a real body.*)

44. And he ſaid unto them, Theſe (*things*) are (*done according to*) the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written [s] in the law of Moſes, and in the prophets, and in the pſalms concerning me.

45. Then (*by the ſpecial operation of the holy Ghoſt*) [t] opened he their underſtandings, that they might underſtand the ſcriptures (*concerning his death, and reſurrection, which as yet they knew not,* John 20. 9.)

46. And he ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day;

47. And that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem; (i. e. *that all men ſhould be called to repent,* Acts 17. 30. *and to believe in him, for the remiſſion of their ſins;*)

48. And ye are (*to be*) [u] witneſſes of theſe things.

49. And behold, (*in purſuance of that end,*) I (*ſhall ſhortly*) ſend the promiſe of my Father (i. e. *the holy Ghoſt promiſed by him,* Joel 2. 28.) upon you; but tarry ye in the city of Jeruſalem, until ye be endued with (*this*) power from on high, (*Iſaiah* 32. 15.)

50. And he led them out as far as to Bethany, and he lift up his hands, and bleſſed them.

51. And it came to paſs, while he bleſſed them, (*that*) he was parted from them, and (*was*) carried up into heaven.

52. And they worſhiped him, and returned to Jeruſalem with great joy.

53. And (*they*) were [x] continually in the temple (*at the hours of prayer,*) praiſing, and bleſſing God. Amen.

ANNOTATIONS on Chap. XXIV.

Ver. 1. [a] Καὶ τίνες σὺν αὐταῖς, *And ſome other women of Jeruſalem with them.*] Viz. *Joanna and* Μαρία ἡ Ἰακώβου, *Mary the mother of James,* as we read *Mark* 15. 40. So in *Herodotus,* Ἄδρηστος ὁ Γορδίεω τοῦ Μίδεω, *Adraſtus the nephew of Gordius and father of Midas:* In (a) *Elian,* Ὀλυμπιὰς ἡ Ἀλεξάνδρου, *Olympias the mother of Alexander;* and in (b) *Stephanus;* ἡ δὲ πόλις ἀπὸ Δαιδάλου τοῦ Ἰκάρου ἡ ἐν Λυκίᾳ. *a city of Lycia, built by Dedalus the father of Icarus* So *Acts* 7. 16. ἀπὸ τῶν Ἐμμὸρ τοῦ Συχὲμ, *of the ſons of Emmor, the father of Sechem,* for ſo he was.

Ver. 12. [b] Περὶς ἑαυτὸν θαυμάζων, *Wondring in himſelf.*] So *Luke* 18. 11. πρὸς ἑαυτὸν προσηύχετο, *he prayed by himſelf.*

Ver. 13. [c] Δύο ἐξ αὐτῶν] Not of the *apoſtles;* for theſe two returning told, what paſſed betwixt Chriſt and them, to the *eleven apoſtles,* ver. 33, 35. but two of the reſt that were with them, ver. 9, 33. The village *Emmaus* to which they were going, was not that *Emmaus* near *Tiberias,* ſo called from the hot baths there, for that was in *Galilee,* but a village in the tribe of *Judah,* ſixty furlongs from *Jeruſalem,* ſay St *Luke* and (c) *Joſephus,* thirty, ſaith his tranſlator.

Ver. 16. [d] Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, *But their*

(a) Var. hiſt. l. 13. c. 30. (b) Voce Δαίδαλα

(c) Ἀμμαοῦς ἀπέχει τῶν Ἱεροσολύμων σταδίους ἑξήκοντα, de bello Jud. l. 7. c. 27. p. 983.

their eyes were held.] That they knew him not might be, not becauſe their eyes were held by a miracle, but becauſe he appeared to them ἐν ἑτέρᾳ μορφῇ, *in another form or ſhape* than that which formerly he had when he converſed with them, *Mark* 16. 12. and which, when they knew him, might be changed; for that their eyes did not perceive him, through grief, as Mr *le Cl.* conjectures, is not very likely; for though they were ſad, *ver.* 17. we read not that they wept: and ſeeing it is elſewhere ſaid, that the Lord opened the eyes of *Balaam to ſee the angel*, Numb. 22. 31. and the *Lord opened the eyes of the young man to ſee chariots of fire*, 2 Kings 6. 17. and the *Lord opened the eyes of the hoſt of the king of Syria*, ver. 20. which was with-held from ſeeing, or ſtruck blind, *ver.* 18. I ſay, ſeeing in all theſe caſes doubtleſs an extraordinary power was exerted, I believe rather, according to the plain import of the words, that God with-held the eyes of *Hagar* from ſeeing the well, and then *opened her eyes*, Gen. 21. 19. by taking away that impediment, and that here *Chriſt* ſome way with-held their eyes from perceiving him, and then removing that impediment, opened their eyes that they knew him.

Ver. 17. [e] Τίνες οἱ λόγοι οὗτοι; *What manner of communications are theſe?*] Chriſt asks, ſaith *Woltzogenius*, not becauſe he knew not what they ſaid, for what could he be ignorant of who knew mens hearts and reins? but to give them an occaſion to begin the diſcourſe.

Ver. 18. [f] Σὺ μόνος παροικεῖς ἐν Ἰερουσαλὴμ; *Art thou only a ſtranger in Jeruſalem?*] Παροικεῖν here may ſignify to be extra patriam, *one of another country*, and as ſuch a ſtranger to the affairs of *Judea* and *Jeruſalem*. So the ſeed of *Abraham* was πάροικον ἐν γῇ ἀλλοτρίᾳ, *ſtrangers in another country*, Acts 7. 6. *Moſes* was πάροικος, *a ſtranger in the land of Midian*, ver. 29. The *Gentiles*, not yet called to be fellow citizens with the ſaints, are ξένοι καὶ πάροικοι, *ſtrangers and aliens*, Eph. 2. 19. And, according to this metaphor, the *patriarchs* are ſaid παροικῆσαι, *to ſojourn in the land of promiſe as in a ſtrange country*, Heb. 11. 9. the *Chriſtians* to live in this world, ὡς πάροικοι, *as ſtrangers and pilgrims*, 1 Pet. 2. 11. the time they ſpend here is the time παροικίας ὑμῶν, *of their ſojourning*, 1 Pet. 1. 17. So alſo the (d) *philoſophers* held, that heaven was their own country, that they were τῆς πόλεως τῆς ἄνω πολίται, *citizens of the city above, and ſtrangers* in this world. Hence any one who is ignorant of what is done in any place, is ſtiled *a ſtranger* in it. So (e) *Antoninus* ſaith they are ξένοι κόσμου, *ſtrangers in the world who know not what is done in it.* And (f) *Cicero* ſpeaks thus to *Atticus*, *I deſire thee*, ne illuc hoſpes veniam, *that I may not come thither as a ſtranger*, that is, as ignorant of things done there; and again, *it is ſomething for him that comes to Rome*, non eſſe hoſpitem et peregrinum, *not to be ignorant of what is done there*; and in his familiar epiſtles he writes for inſtructions in what is done in the commonwealth, (g) ne hoſpes plane veniam, *that he might not come thither as a ſtranger:* ſo here, *Art thou a ſtranger? i. e.* art thou ignorant of things well known to all that dwell at *Jeruſalem?*

Ver. 20. [g] Εἰς κρίμα θανάτου, *To the ſentence of death.*] So 1 *Kings* 13. 28. all *Iſrael* heard τὸ κρίμα τοῦτο, *this judicial ſentence of king Solomon:* τὸ κρίμα τοῦ Μωάβ, *is God's ſentence againſt Moab*, Jer. 48. 46. and τὸ κρίμα Βαβυλῶνος, *his ſentence againſt Babylon*, chap. 51. 9. *Let my ſentence*, τὸ κρίμα μου, *come forth from thy preſence*, ſaith the *pſalmiſt*, Pſal. 17. 3. See the note on *Rom.* 3. 4.

Ver. 25. [h] *Oh fools!*] Hence note, that the command, *Matth.* 5. 22. is not always tranſgreſſed by this expreſſion, but only then when it is uſed without cauſe, from an undue commotion of ſpirit, or a mind evilly affected towards our brother.

Ver. 27. [i] Καὶ ἀρξάμενος ἀπὸ Μωσέως, *And beginning from Moſes, he expounded the things concerning him.*] If the things concerning him relate to his ſufferings and future glory, mentioned in the preceding verſe, we may hence learn, that the *Moſaical* ſacrifices, and eſpecially the ſolemn anniverſary expiation, typified the ſufferings of Chriſt, as alſo did the oblation of *Iſaac*, and the lifting up of the *brazen ſerpent.*

Ver. 28. [k] Προσεποιήσατο πορρώτερον πορεύεσθαι, *He made as if he would have gone farther.*] Yea, perhaps he would have done ſo, had they not been urgent with him to abide with them, *ver.* 29. or he ſeemed to them, by continuing on his courſe, to be willing ſo to do. So *Mark* 6. 48. ἤθελε παρελθεῖν αὐτούς, *he would have paſſed by them*; not that Chriſt intended this, but that he ſeemed to them, by continuing his courſe on the ſea, to be willing ſo to do: here, therefore, was no diſſimulation in Chriſt, but only in the *diſciples* and *apoſtles*, a miſtaken conjecture from his walking. Now, though words ought to be the certain interpreters of our minds, and therefore ought not to

(d) Anton. l. 3. § 11. (e) L. 4. § 29. (f) Ad Atticum, l. 4. n. 13. l. 6. n. 33. *Set* orat. 38. n. 24. (g) L. 2. n. 21.

to be used so as that we may be deceived by them, yet walking hath no certain signification, nor was instituted to be a certain indication of the mind; and so there seems here to be no just occasion for the long discourses which some hence make of *lying*, *simulation*, or *dissimulation*, here being no instance of that kind.

Ver. 29. [l] Καὶ παρεβιάζοντο αὐτὸν, *And they constrained him, saying*;] They laid this constraint upon him only by their earnest desire. So *Lot*, κατεβιάζετο, *constrained the angels* to lodge with him, *Gen.* 19. 3. So *Jacob* constrained *Esau* to accept his present, *Gen.* 33. 11. So *Judg.* 19. 7. 2 *Kings* 2. 17.—5. 16. *Matth.* 11. 12. *Luke* 16. 16. *Acts* 16. 5. See note on *Gal.* 2. 14.

Ver. 30. [m] Λαβὼν τὸν ἄρτον εὐλόγησε καὶ κλάσας ἐπεδίδου αὐτοῖς, *He took bread, and blessed it, and brake, and gave it to them.*] This he did, say the *Papists*, when he celebrated the sacrament, *Luke* 22. 19. therefore here also he celebrated the sacrament, though in bread only. This he did, say I, when he fed the four and the five thousand; for then ἄρτες εὐλόγησε καὶ κλάσας ἔδωκε, *he blessed the bread, and breaking it, gave it to his disciples* to give to the multitude, *Matth.* 14. 19. *Mark* 6. 41.—8. 6. and will they say, that then also he celebrated the sacrament before the institution of it? 2*dly*, To make of bread a sacrament, it is absolutely necessary, according to them, that Christ should say, *This is my body*, which here he said not. If they rejoin, that this is to be understood, I say, with as much reason, that *wine*, the usual concomitant of a supper, is to be understood; and so here will be no example of *communicating in one kind*. 3*dly*, If Christ here celebrated a sacrament without wine, he also consecrated without wine, which yet the *Papists* say is never to be done.

Ver. 31. [n] Καὶ διηνοίχθησαν αὐτῶν, *And they knew him*;] Christ having now removed the obstruction from their eyes; for he would conceal himself from them for a season, that he might more freely discourse with them; when he had done that sufficiently, he would be known to them for the confirmation of their faith; and when they had obtained the certain knowledge of him, ἄφαντος ἐγένετο, *he withdrew himself again out of their sight*, either by a sudden change of place, or by a cloud cast over his body; whence we can no more argue that he had only an aery body, than that he had the like when ἐκρύβη, *he hid himself, passing through the Jews, when they were about to stone him*, John 8. 59. Where this word is used of *Pelops* in (h) *Pindar*, it signifies one that was lost, and no where to be found, tho' much sought after by the men his mother sent to look after him; and I grant to Mr *Cl.* that a man may be lost, and not found by them that seek after him without a miracle; but ἄφαντος ἀπ' αὐτῶν ἐγένετο, *he became invisible to them*, or disappeared from them, seems to carry the matter higher, though it may be otherwise.

Ver. 34. [o] Λέγοντας, *saying*;] They found the eleven saying at their very entrance, *The Lord is risen*, or those that were with them, *ver.* 33. thus greeting them before they could speak.

Ver. 37. [p] Ἔδοκουν πνεῦμα θεωρεῖν, *They supposed they saw a spirit*, *i. e.* a phantasm, or a spirit assuming the shape of Christ, and appearing to them in it, *viz.* because they heard no noise of any doors opening, or of feet moving towards them, and so, though they doubted not of Christ's resurrection, *ver.* 34. yet might they, for these reasons, doubt of this appearance of him in the midst of them, without knocking at the door for entrance, or giving any indications of his coming to them.

Ver. 39. [q] *See my hand and feet* ψηλαφήσατε με, *handle me.*] Christ proves that he had a true body, from the evidence of their sight and touch; and the *apostles* testify to the truth of the resurrection of his body, as being that which *their eyes had seen, and their hands had handled*, 1 John 1. 2. therefore those senses must be sufficient to testify to the truth of any body, and much more of the truth of the substance of bread remaining after the sacrament, confirmed also by the *taste* and *smell*; and the denial of this must render the argument of *Christ* here, and the testimonies of the *apostles*, infirm. Our Saviour goes on in confirmation of the same thing, by saying, *A spirit hath not flesh and bones, as ye see me have.* Now, certain it is that our Lord's argument must be firm; it therefore must be certain, that evil spirits cannot assume such a body as will not yield unto the touch, but only a mere phantom, or an aerial appearance of a body, which cannot cheat the touch and eyes of men. And, 2*dly*, That good spirits, if they can assume a more solid body, yet cannot put illusions upon men in things belonging to their faith, or be sent by God for such ends.

Ver. 43. [r] *He did eat before them*;] Not to satisfy any hunger his body could have after his resurrection, but to prove to them that his body was truly raised; and seeing it cannot be supposed that Christ, in this action, designed any illusion, it follows from his truly eating, that his body had those parts by which meat is chewed, and a stomach to receive it.

Ver. 44. [s] *All things must be fulfilled which are written*

(h) Olymp. 1. 72.

written ἐν τῷ νόμῳ Μωσέως, καὶ Προφήταις, καὶ Ψαλμοῖς περὶ ἐμοῦ, *in the law of Moſes, and in the prophets, and in the pſalms concerning me.*] This diviſion of the books of the Old Teſtament obtained in our *Saviour*'s time, as (i) *Joſephus* witneſſeth, who ſaith, *We have only twenty two divine books; of which five are the books of* Moſes, *thirteen the writings of the prophets, four contain hymns to God, and documents of life*; of which hymns the *Pſalms* obtained the firſt place.

Ver. 45. [t] Τότε διήνοιξεν αὐτῶν τὸν νοῦν, *Then he opened their minds, that they might underſtand the ſcriptures.*] It is one thing to open τὰς γραφὰς, the *ſcriptures* themſelves, or to explain them, and another to open their underſtandings to perceive them; Chriſt did the latter, probably by giving them now ſome firſt fruits of that ſpirit of *prophecy* which fell more plentifully on them at the day of *pentecoſt*.

Ver. 48. [u] Ὑμεῖς δέ ἐστε μάρτυρες τούτων, *And ye are witneſſes of theſe things.*] Chriſt's reſurrection being a matter of fact, muſt be proved by the teſtimony of eye-witneſſes, who, if they be honeſt men, and ſuch as ſuffer the greateſt prejudices in fortune, reputation, and life, for this teſtimony, we have the greater reaſon to believe it; for their honeſty muſt render them unwilling to teſtify a falſhood; their intereſt and prudence would not ſuffer them, without any neceſſity laid upon them, to teſtify a lie, much more to teſtify the groſſeſt falſhood to their utmoſt damage, and without any proſpect of advantage. But farther, if they confirm this teſtimony by all kinds of ſigns, miracles, and wondrous powers, exerciſed by themſelves, and others who embraced their teſtimony; if this was done in all places, on all kinds of perſons, for a whole age, or ages, this renders it impoſſible they ſhould thus atteſt a lie; and therefore Chriſt bids them ſtay at *Jeruſalem* till they were thus empowered, by virtue from on high, to confirm this teſtimony, *Acts* 1. 8.

Ver. 52. See additions, No. 27.

Ver. 53. [x] Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, *And they were continually in the temple.*] Some, from theſe words, conceive they dwelt in ſome ὑπερῴοις, *upper room*, or apartment of the *temple*, belonging to ſome prieſt or Levite, ſuch as are mentioned, 2 *Kings* 11. 2, 3. 2 *Chron.* 22. 11, 12. but it is not eaſy to conceive the *ſanhedrim* and rulers of the people would have permitted this; and yet, notwithſtanding all their hatred of, and oppoſition to them, we never read they thus diſlodged them. They therefore may be ſaid to have continued *always in the temple*, as conſtantly reſorting thither at the hours of prayer, as the ſacrifices offered morning and evening are ſtiled ὁλοκαυτώματα διαπαντὸς, *continual ſacrifices*, 1 Chron. 16. 40. 2 Chron. 2. 4. See note on 1 *Theſſ.* 5. 17. and *Acts* 2. 46.

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(i) Δύο δὲ μόνα περὶ τοῖς εἴκοσι βιβλία,—καὶ τούτων πέντε μέν ἐστι Μωσέως. Περιέχει δὲ τὰ καθ' αὐτὸν συνεσχηκὼς ἐν τεσσὶ καὶ δέκα βιβλίοις· αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς τὸν Θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν. L. 1. cont. Apion. p. 1036. F. G.

THE PREFACE TO THE GOSPEL of ST JOHN.

BY way of preface to this gospel, I shall endeavour to shew,

1st, Against some antient *heretics*, and modern *Socinians*, that not *Cerinthus*, but St *John* the *evangelist* was the true writer of this gospel.

2dly, At what time he writ it, and upon what occasion. And,

3dly, Why *Christ* still speaketh in this gospel, as one that did, and could do nothing of himself, but acted all things by commission from, and by the authority and power of God the *Father*. And,

§ 1. *First*, That not *Cerinthus*, but St *John* the *evangelist* was the true writer of this gospel, may be concluded,

1st, From these words, *chap.* 21. 22, 23. *Then went this saying abroad among the brethren, that that disciple should not die*; ver. 24. *this is that disciple which testifies of these things, and wrote these things.* For, *1st*, Hence it is evident, that he who wrote that gospel was a *disciple* of our Lord, which *Cerinthus* never was. *2dly*, That he was that *disciple whom Jesus loved, and who leaned on his breast at supper, and who said, Lord, who is it that betrayeth thee?* ver. 20. Now this is the constant *periphrasis* of St *John* the *evangelist* throughout this gospel, *viz.* *John* 13. 23.—19. 26.—21. 7. the whole *Christian* world having still applied these sayings to St *John*, who being in this gospel still mentioned by this *periphrasis*, and never by his proper name, as he is in the other *evangelists*, no better reason can be given of this, than that he was the writer of this gospel, and therefore named not himself. And, *3dly*, It was that disciple, of whom the fame went abroad among the brethren *that he should not die*; now this was so constantly applied to St *John* the *evangelist*, that some of the *antients* declare he died not at all, but was translated, and others, that he only lay sleeping in his grave. See Dr *Cave* in the life of St *John*, § 8, 9. and it was he alone of the twelve *apostles*, who tarried till our Lord came to the destruction of *Jerusalem*, which he outlived many years. See note on *chap.* 21. *ver.* 22.

2dly, For this we have the testimony of all the *antient fathers* of the church, they all concurring in this as an unquestionable truth, that this gospel was written by St *John* the *apostle* of our Lord. This follows from what hath been already proved in the general preface, *viz.* That the four gospels were generally received by the universal church of God, as gospels written by those *authors* whose names they bear. Add to this, that the gospel of St *John* was, saith (a) *Eusebius*, always reckoned among τὰς ἀναντιῤῥήτους γραφὰς, *the books not controverted among Christians*; and again, that the gospel of *John* must be received as being *known to all the churches of the world*; and a third time, that this gospel, with his first epistle, was without controversy admitted both by the *antients*, and by those of his time. (b) *Irenæus* informs us, that Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, *John the disciple of our Lord*, who leaned upon his breast, writ his gospel at *Ephesus*. (c) *Clemens* of *Alexandria* saith, Ἰωάννην πνεύματι θεοφορηθέντα, *that St* John *being moved by an afflatus of the Spirit, writ this spiritual gospel.* (d) *Origen* reckons the gospel of St *John* among τὰ ἀναντιῤῥήτα, *the gospels received without dispute by every church under heaven.* And *Tertullian*, among the *apostles* which instruct us in the faith, reckons St *Matthew* and St *John*; among the *apostolical* men that do it, *Mark* and *Luke*: contra *Marcion.* l. 4. *cap.* 2.

3dly, They who ascribed this gospel to *Cerinthus* were guilty of a great absurdity, as (e) *Epiphanius* observes; for how could those things be wrote

(a) Τὸ καθ' αὐτὸν εὐαγγέλιον, ταῖς ὑπὸ τῶν ἕξωθεν δεδιαγνασμένον ἐκκλησίαις πρῶτον ἀνομολογεῖσθαι—τοῦ δὲ Ἰωάννου συγγεγραμμάτων πρὸς τῷ εὐαγγελίῳ, καὶ ἡ πρώτη τῶν ὁμολουμένων ἐστὶ καὶ τοῖς νῦν καὶ τοῖς ἐπ' ἀρχαίους ἀναμφιλέκτως φερομένη. H. eccl. l. 3. c. 24. p. 94, 96.

(b) L. 3. c. 1. (c) Apud Euseb. hist. eccl. l. 6. c. 14. (d) Ibid. l. 6. c. 25. p. 226. (e) Hær. 51. § 4.

wrote by *Cerinthus*, which do in direct terms contradict his doctrine? He asserted, as (f) *Tertullian* and others of the *ancients* testify, the doctrine of the *Ebionites*; that *Christ was born as other men, and was a mere man without the Divinity*; whereas the author of this gospel declares him to be the Word which *in the beginning was with God, and was God*, and that *all things were made by him*, and not by a *virtue far separate and distant from God*, as, saith (g) *Irenæus*, *Cerinthus* held; *Cerinthus* therefore could not be the author of this gospel, unless we will suppose that he forged a gospel under the name of an *apostle*, on purpose to condemn his own opinions. And this consideration is strengthened by the tradition of many of the *primitive fathers* and others, who say expressly, this gospel was written by St *John* the disciple of our Lord, to (h) *remove that error which Cerinthus had dispersed among men*; or that he writ it *against the doctrine of the Ebionites*.

And, *Lastly*, Whereas some *Unitarians* have the confidence to conclude this gospel was written by *Cerinthus*, because he and his followers did use this gospel, it appears from (i) *Irenæus* and *Epiphanius*, that they did constantly reject it, and use only the gospel of St *Matthew*, and not that entirely.

§ 2. The other objections of the same persons against this gospel are the fruits of ignorance. For whereas,

1*st*, They say that "the other *evangelists* agree, "that immediately after his baptism our Lord was "led into the wilderness to be tempted forty "days; this forger of St *John*'s gospel saith, the "next day after (his baptism) our Saviour spake "with *Andrew* and *Peter*, and the day after went "to *Galilee*:"

Answ. This is a miserable mistake of the next day after the *Baptist* returned his answer to the *Pharisees* enquiring who he was, and why he baptized, *John* 1. 29. for the next day after *Christ*'s baptism. The series of the story lyeth thus; *Christ* being newly baptized goes into the wilderness, and leaveth *John* at *Jordan* on *Judea* side. In the time of our Lord's temptation, *John* having finished his work at *Jordan*, goes over into the country beyond *Jordan*, out of the precincts of *Judea*, and into the *Scythopolitan* region, and baptizeth at *Bethabara*, at a water distinct from *Jordan*, and somewhat above it; thither some *Pharisees* are sent to him, by commission from the *Sanhedrim*, to enquire of the authority by which he baptized; the next day after they had made this enquiry, *Christ* cometh in sight, and *John* bears record to him; and the next day after that he renews his record, saying in the presence of *Andrew*, *Behold the Lamb of God*, ver. 29,—37. and he following *Christ*, finds out *Simon*, and brings him to *Christ*.

Object. 2. "The other three *evangelists* sup-"pose all along that our Saviour preached but "one year, and therefore they reckon but one "passover; but (the pretended) St *John* counts "three years and three passovers before his death, "which seems to be an unaccountable contra-"diction."

Answ. But here again we find nothing but mistakes; for none of the three *evangelists* suppose that our *Saviour* preached but one year. This, at the first, was the opinion of the (k) *Valentinians* and other *Gnosticks*, not of the *apostles* or *evangelists*, and it is confuted by *Irenæus* from the passovers of St *John*; though some of the *fathers* fell into the same error, not on the account of these *evangelists*, but of the *prophet Isaiah*, saying, he was sent *to preach the acceptable year of the Lord*, Isaiah 61. 2. that is, the year of *Jubilee*. See note on *Luke* 4. 19.

2*dly*, Though the other *evangelists* mention expressly but one passover at the close of Christ's life, of which they speak, to shew he was the true paschal lamb; yet are they so far from contradicting, that they confirm St *John*'s account of more passovers during the time of our Lord's preaching. For, (1.) St *Matthew*, chap. 12. 1. St *Mark*, chap. 2. 23. St *Luke*, chap. 6. 1. speak of our Lord's disciples *plucking ears of corn on the sabbath-day, and rubbing them in their hands, and eating the corn*; whereas till after the passover was over, and the first-fruit's sheaf offered, which was always done the second day after the passover, it was not

(f) *Cerinthus Christum hominem tantummodo sine divinitate contendit.* l. de præscript. C. Hieron. in Catal. Script. verbo *Johannes*.

(g) L. 1. c. 25.

(h) *Volens per evangelii annuntiationem auferre eum qui a Cerintho inseminatus erat hominibus errorem.* Iren. l. 3. cap. 11. p. 257. *Adversus Cerinthum aliosque hæreticos & maximè tunc Ebionitarum dogma consurgens.* Hieron. Catal. Script. Catal. proem. in Matth.

(i) Χρῶνται δὲ τῷ καθ' Ματθαῖον εὐαγγελίῳ ἀπὸ μέρους. καὶ ἐγὼ ἔλω. Epiph. Hær. 30. § 5. *Idem de Ebionæis dicit Irenæus*; *de Cerinthianis quod Marcum præferunt*, l. 3. c. 11. p. 258.

(k) Καὶ ὅτι τῷ δωδεκάτῳ μηνὶ ἔπαθεν ὑπέστην ἐγὼ βάλων αὐτὸν μετὰ τὸ βάπτισμα αὐτὸν κηρυκῶν. l. 1. c. 1. p. 16. *Uno enim anno volunt eum post baptismum prædicasse*, l. 2. c. 36. *vide* c. 39.

not lawful to eat either *parched corn, or green ears*, Levit. 23. 14. this therefore is a ſufficient indication of one paſſover then paſt. And this is ſtill clearer from the words of St *Luke*, who ſays they did this ἐν Σαββάτῳ δευτεροπρώτῳ, *on the firſt ſabbath after the ſecond day of the paſſover*, or after the oblation of the firſt-fruit's ſheaf. See the note there. So that (l) *Epiphanius* ſaith truly, ἵνα δεῖξῃ ἐνταῦθεν, *hence it is proved*, that not St *John* only, but St *Luke* and the other *evangeliſts* mention more than one paſſover; St *John* mentions another paſſover, *chap.* 6. 4. in theſe words, *and the feaſt of the paſſover was near*, and then immediately follows the mention of the feeding five thouſand people with five loaves, and two little fiſhes; now this miracle is recorded, *Matth.* 14. 15. *Mark* 6. 35. *Luke* 9. 12. and ſo they all ſuppoſe our Lord was alſo preaching at this other paſſover.

§. 3. 2*dly*, As for the ſecond enquiry, at what time and upon what occaſion this goſpel was written by St *John*; *Irenæus* ſaith only in the general, that *he writ his goſpel during his ſtay at Epheſus in Aſia*; but whether he writ it there before his baniſhment from thence by *Domitian*, or after his return from it, or in the *Iſle* of *Patmos* to which he was exiled, he ſaith not. The (m) *fathers* of the fourth and fifth centuries do all agree, that he writ it either (n) in that iſle, or after his return from it; when he was *ninety years old*, ſaith (o) *Epiphanius*; when he was an hundred, ſaith (p) *Chryſoſtom*. So, that according to the account of all theſe *eccleſiaſtical* writers, St *John* muſt have writ this goſpel a conſiderable time after the deſtruction of *Jeruſalem*.

And yet the later writers and commentators upon this goſpel have almoſt generally gone off from this opinion, aſſerting that St *John* writ this goſpel *in the* (q) *thirty ſecond or thirty third year after our Lord's aſcenſion*. And,

§. 4. 3*dly*, Touching the occaſion of the writing of it, (r) St *Jerom* having told us that St *John* writ this goſpel, Rogatus ab Aſiæ epiſcopis, adverſus Cerinthum alioſque hæreticos, *At the deſire of the biſhops of Aſia, againſt Cerinthus and the hereſy of the Ebionites, who held that our Lord was a mere man*; unde & compulſus eſt divinam ejus nativitatem edicere, *and ſo he was compelled to ſpeak of his divine original*; in which opinion moſt of the later writers agree with him; he adds another cauſe of writing this goſpel, current before and in his time, *viz.* That (ſ) *having peruſed and approved the other three goſpels, he ſupplied what was wanting in them eſpecially as to what our Saviour did before John was caſt into priſon*. Accordingly *Clemens* of *Alexandria* and *Euſebius* ſay, that St *John* obſerving that the other *evangeliſts* had written τὰ σωματικὰ, that is, the ſeries of our Lord's generation according to the fleſh, he writ a ſpiritual goſpel beginning from the divinity of Chriſt, this being reſerved for him, as the moſt excellent perſon, by the holy Ghoſt. See and compare *Euſeb. hiſt. eccl. lib* 3. *c.* 24. with *lib.* 6. *c.* 14. And that he did this to ſupply thoſe excellent diſcourſes, and thoſe ſignal miracles which the other *evangeliſts* had omitted, ſeems manifeſt from the whole tenor of this goſpel.

§ 5. I proceed to the third enquiry, why *Chriſt* ſtill ſpeaketh in this goſpel as one who did, and could do nothing of himſelf, but acted all things by commiſſion from, and by the power and authority of God the *Father*.

This is a matter of very great importance: for it is obſervable, that whereas *Crellius*, in his book *de uno Deo Patre*, ſect. 2. reckons up thirty ſix arguments againſt the divinity of Chriſt; and *Woltzogenius*, in his *præparatio ad utilem lectionem librorum novi teſtamenti*, reckoneth up ſixty againſt it; one half of them are taken from ſome paſſages of this goſpel. And the ſame author, in his *prolegomena* to this goſpel, ſaith, that *in no writing of the evangeliſts or apoſtles are there more arguments againſt the divinity of Chriſt, than in this goſpel*. Nor have I yet been ſo happy as to ſee one author who hath given a ſufficient, clear, and ſatisfactory anſwer to the arguments produced from this goſpel againſt that neceſſary article: and I could heartily wiſh, that men ſo skilled in the controverſies betwixt us and the *Socinians*, as Dr *Edwards* of *Jeſus college* is, would rather give us a clear anſwer to the arguments of *Crellius de uno*

(l) Hær. 51. Sect. 31.

(m) Μετὰ τὴν αὐτὸς ἀπὸ τ Παλμου ἐπάνοδον, Epiph. Hær. 51. § 12. p. 434. *Martyrium Timothæi apud Photium*, p. 1403. Athanaſ. Synopſ. Scrip. Suidas in voce *Johannes*. *Præfatio ad Johannem apud Auguſtinum*.

(n) *In Patmos, Dorotheus in vita Apoſtol.*

(o) Hær. 51. ubi ſupra. *See note on* Heb. 4. 3.

(p) Serm. de Sancto Johanne. ap. tom. 6. p. 505.

(q) Iſidore l. de Sanctis N. Teſtamenti. Beda, Euthymius, Theophylact, Nicephorus.

(r) Verbo *Johan.*

(ſ) *Sed & aliam cauſam hujus ſcripturæ ferunt, quod cum legiſſet Matthæi, Marci & Lucæ volumina, probaverit eidem textum hiſtoriæ, & vera eos dixiſſe firmaverit, ſed unius tantum anni in quo & paſſus eſt, poſt carcerem Johannis, hiſtoriam texiſſe ——— Superioris temporis antequam Johannes clauderetur in carcerem geſta narravit.*

uno Deo Patre, againſt the divinity of Chriſt, which is too much wanted, than furniſh us with *antidotes againſt Socinianiſm*, by producing arguments againſt it, whilſt that and ſuch like books, unanſwered, ſeem to be *antidotes againſt antidotes*.

I have endeavoured, in my annotations on this goſpel, to do this, by aſſerting that our bleſſed Lord did execute his *prophetic office* by virtue of that unction of the *Holy Ghoſt* which he received at his baptiſm; and that all the things which the *Socinians* urge from this goſpel, as arguments againſt his divine nature, were ſpoken by him as acting in that office here on earth; not by an immediate efflux, or exertion of his divinity, but by virtue of the *Holy Ghoſt* conferred upon him without meaſure. And that I may not ſeem ſingular in this aſſertion, I ſhall ſtrengthen it with the ſuffrage of ſome of our moſt able and judicious divines, and then confirm it from the plain teſtimonies of *ſcripture*, and our Lord's own words. Now, of thoſe able and judicious divines who concur with me in this notion, the firſt is Dr *Barrow*, who in his ſermon on theſe words, *Acts* 2. 38. *Ye ſhall receive the gift of the Holy Ghoſt*, ſaith thus, (t) "The Holy Spirit not only "conducted God our Saviour in his fleſhly ta- "bernacle, and with unmeaſurable communica- "tions of himſelf did continually reſide within "him, but alſo did attend him in the conſpi- "cuous performance of innumerable miraculous "works of power and goodneſs, exceeding not "only any natural, but all created power; ſuch "as were by mere word and will, healing the "ſick, and reſtoring the maimed, ejecting evil "ſpirits, diſcerning the ſecret thoughts of men, "foretelling contingent events, reviving the dead, "raiſing himſelf from the grave; which works, "ſome expreſly, others by parity of reaſon, are "aſcribed to the Holy Spirit; *for if*, ſaith our "Lord, *I by the Spirit of God caſt out devils*, "Matth. 12. 28. and *God*, ſaith St *Peter*, *anoint- "ed him with the Holy Ghoſt, and with power*, Acts "10. 38."

The ſecond is the judicious (u) Dr *Scott*, who ſpeaks thus, "When Chriſt came down into the "world, to tranſact perſonally with men, he ge- "nerally acted by the Holy Spirit; for at his "baptiſm we are told, *that the Holy Ghoſt deſcend- "ed on him in a bodily ſhape*, Luke 3. 22. upon "which it is ſaid, that he went away *full of the "Holy Ghoſt*, Luke 4. 1. After which, it is plain "that it was by the Holy Ghoſt in him that he "propheſied and wrought his miracles: for ſo "*Iſa.* 61. 1. the *prophet* attributes the whole "*prophecy* of *Chriſt* to the Spirit of the Lord "which was upon him; and in *Matth.* 12. 28. "our Saviour himſelf affirms, that *he caſt out de- "vils by the Spirit of God*; and therefore he ſaith "that the *Jews*, by attributing his miraculous "works to the devil, *blaſphemed againſt the Holy "Ghoſt*, Matth. 12. 31. becauſe it was by the "power of the Holy Ghoſt that he wrought "them."

The laſt is Dr *Lightfoot*, who in his note on *Mark* 13. 32. ſaith, "We muſt diſtinguiſh be- "tween the excellencies and perfections of Chriſt "which flowed from the *hypoſtatical* union of the "two natures, and thoſe which flowed from the "donation and anointing of the Holy Spirit. "From the *hypoſtatical* union of the natures "flowed the infinite dignity of his perſon, his "impeccability, his ſelf-ſufficiency to obſerve the "law, and to ſatisfy the divine juſtice. From "the anointing of the Spirit, flowed his power "of miracles, his fore-knowledge of things to "come, and all kind of knowledge of evangelic "myſteries: *theſe* rendered him a fit and perfect "Redeemer, *theſe* a fit and perfect miniſter of "the goſpel."

To illuſtrate and confirm this aſſertion, let it be conſidered.

1. That *Jeſus Chriſt*, while he was on earth, delivered all his doctrines and precepts in his *Father*'s name, or as one ſent from him, and authoriſed to ſpeak what he delivered in his name, according to thoſe words of his fore-runner, *He whom God hath ſent, ſpeaketh the words of God*, John 3. 34.

He himſelf often declares in expreſs words, that he was come *in his Father's name*, John 5. 43. that *the Father had ſent him*, John 8. 29. that *he came not of himſelf, but he ſent him*, ver. 42. that *he came not to do his own will, but the will of him that ſent him*, chap. 6. 38, 39, 40, 57. that *the works which he did bare witneſs of him, that the Father had ſent him*, John 5. 36, 37. that *he ſpake theſe things which he had heard of and ſeen with his Father*, chap. 8. 26, 38. and that the *Jews* were guilty of great ſin, in that they *believed not in him whom the Father had ſent*, John 5. 38. Of his doctrine he ſaith, *My doctrine is not mine, but his that ſent me; and if any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf*, chap. 7. 16, 17. ſee the note there: that he ſpake *not from himſelf, but from him that ſent him*, ver. 18. that *as his Father had taught him, ſo he ſpake theſe things*, chap. 8. 28. that he had told the *Jews* that *truth which he had heard of God*, ver. 40. that *the word which they heard was not his, but the Father's that ſent him*, chap.

(t) Vol. 3. ſerm. 45. p. 524.

(u) Vol. 2. part 2. chap. 7. p. 60, 61.

chap. 14. 24. that *he had not ſpoken of himſelf, but the Father which ſent him gave him commandment what he ſhould ſay, and what he ſhould ſpeak; whatſoever he ſpake therefore, even as the Father ſaid to him, ſo he ſpake*, chap. 12. 49, 50. And of his *diſciples* he ſpeaks thus to his Father, *I have given to them the words which thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, and they have believed that thou haſt ſent me*, chap. 17. 8. From all which ſayings he concludes, that *he that heareth me, heareth him that ſent me*, and *he that believeth in me, believeth in him that ſent me*, chap. 12. 44.—13. 20. Conſider,

2. That he preached his doctrines, and delivered his ſayings to the world, by virtue of that Spirit with which he was anointed; ſo we learn plainly from thoſe words of *John* the *baptiſt*, chap. 3. 24. *He whom God hath ſent, ſpeaketh the words of God, for God giveth not the Spirit by meaſure to him.* See the note there. So alſo he himſelf declares, in his firſt ſermon preached at *Nazareth* after his temptations; for having read thoſe words of *Iſaiah*, chap. 61. 1. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken hearted, to preach deliverance to the captives,—to preach the acceptable year of the Lord; he began to ſay to them, This day is this ſcripture fulfilled in your ears*, Luke 4. 18, 19, 21.

Moreover, it ſeems eſſential to a prophet to act as he is moved, aſſiſted, and incited by the Holy Ghoſt; for a *prophet*, ſaith (x) *Philo* ἴδιον μὲν οὐδὲν ἀποφθέγγεται, *ſpeaks nothing from himſelf, but all things from another*; no *prophecy* being, ſaith St *Peter*, ἰδίας ἐπιλύσεως, *of the proper motion, or incitation of the prophets*, they ſpeaking ſtill as *they were moved by the Holy Ghoſt*, 2 Pet. 1. 20, 21. And it is eſſential to a *prophet* ſent from God, and ſpeaking in his *Father*'s name, to ſpeak that only which he had received from him, even as other *prophets* did, that is, by inſpiration of the Holy Ghoſt; whence by this Spirit our great *Prophet* is ſaid to be ſanctified, or conſecrated to his office, and ſent into the world, *chap.* 10. 36.

Prop. 3. The miracles he did on earth, in confirmation of his miſſion and his doctrine, were alſo done by the aſſiſtance of the Holy Ghoſt. So we learn plainly from theſe words of the *apoſtle Peter*, Acts 10. 37, 38. *Ye know how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power*, (or with the power of the Holy Ghoſt) *who* (thereupon) *went about doing good, and healing all that were oppreſſed of the devil, for God was with him.* And *Chriſt* himſelf affirms in one place, that he did *caſt out devils by the finger*, (i. e. the power) *of God*, Luke 11. 20. and in another, that he did caſt them out *by the Holy Ghoſt*, Matth. 12. 28. from the collation of which two places we may rationally conclude, that what he elſewhere ſaith he did by the power of God, was done by the Spirit of God abiding in him. Thus when our Lord came from the wilderneſs, where he was tempted of the devil, he goes throughout all *Galilee, healing every diſeaſe, and every malady in the people, and the fame of him goes out through all Syria, and they brought to him all ſick people, and all that were taken with divers diſeaſes and torments, and thoſe that were poſſeſſed with devils, and thoſe that were lunatic, and thoſe that had the palſy, and he healed them*, Matth. 4. 23, 24. Now, by what power he healed all theſe diſeaſes and maladies, which raiſed this fame of him in *Galilee*, St *Luke* inſinuates, by ſaying, *He returned in the power of the Holy Ghoſt into Galilee, and the fame of him was ſpread throughout all that region*, Luke 4. 14.

Moreover, our Lord declares he did his miracles by *the Father abiding in him*, bidding the *Jews* believe his works, *that they might know and believe that the Father was in him, and he was in the Father*, John 10. 37, 38. and *chap.* 14. he proves that *he is in the Father, and the Father in him, becauſe*, ſaith he, *the Father that dwelleth in me, he doth the works*, ver. 10. and ver. 11. he adds, *Believe me that I am in the Father, and the Father in me, or elſe believe me for the works ſake.* Now theſe works being done, as hath been proved, by the Holy Ghoſt, it follows that he muſt be here ſaid *to be in the Father, and the Father in him*, becauſe the Spirit of the *Father*, ſtiled *the power of the Moſt High*, Luke 1. 35. reſided in him without meaſure. And having promiſed to ſend the Holy Ghoſt upon them, and ſaid, they ſhould *do greater works than he had done, becauſe he went to the Father*, to ſend this promiſe of the Father, *ver.* 12, 17. he adds, *ver.* 20. *In that day ye ſhall know, that I am in the Father, and you in me, and I in you.* Now it is certain that *Chriſt* was in his *apoſtles*, by his Spirit abiding with them, *ver.* 16. and that they were in him by the ſame Spirit uniting them to their head, *Chriſt*, Eph. 2. 22. —3. 16, 17.—4. 16. and therefore *Chriſt* muſt be here ſaid to be *in the Father*, by the Spirit of his *Father*. See the note there, and ſee more proofs of this, note on *John* 17. 19, 20, 22. So that from theſe things I conclude, That *Jeſus Chriſt*, being then in the ſtate of humiliation, and emptied of the form of God, acted, in things relating immediately to his *prophetic* office, not as God, but only as a *Prophet* ſent from God, not by the power

(x) Quis rer. div. hæreſ. p. 404.

of his Divine Nature, but of that *Spirit* by which he was anointed and ſanctified to that office: tho' being alſo God of the ſame eſſence derived from the Father, he might do many other things by virtue of his Divinity, by that diſcerning what was in the hearts of all men, by that walking on the ſea, and ſtilling the ſtormy winds with a word, which he did only in the preſence of his *diſciples*; and by that doing many other things of a like nature.

Moreover, his Divinity being part of that doctrine which he was to publiſh, he might, upon occaſion, aſſert it, by ſaying, God was *properly his Father*, and he was properly his Son; and that *he and his Father were one*, and *that all men were to worſhip the Son, even as they worſhipped the Father*; with other things of a like nature, relating to his Divinity.

The objection of the *Socinians* againſt this *hypotheſis* is fully anſwered, note on *Matth.* 3. 16.

July 15/42.

POSTSCRIPT.

POSTSCRIPT.

I Come now to the chief controverſy betwixt me and Mr *Whiſton*, which is concerning the time of Chriſt's preaching, and his baptiſm. He ſaith, *prop.* the 8th, "That *the beginning* " *of our Saviour's miniſtry, both as to his preaching* " *and miracles, commenced ſoon after that of* John " the baptiſt, *towards the beginning of the famous* " *fifteenth year of* Tiberius, *long before his own* " *baptiſm*;" *i. e.* according to his computation, near two years before it.

Now, to this propoſition I oppoſe the contradictory aſſertion of (a) *Cyril* of *Jeruſalem*, *viz.* That *Jeſus Chriſt preached not before his baptiſm, but then only began to preach when the Holy Ghoſt bodily deſcended on him in the ſhape of a dove.* And this probably he might know from the tradition of the *Jewiſh* converts, who might be baptized with him. Agreeable to this aſſertion is that of (b) *Euſebius* of *Paleſtine*, That *our Lord beginning to be thirty, came to John's baptiſm,* καταρχὴν τὸ τοῖ τριακοντα ἔτη καὶ τὸ εὐαγγελιον κηρύσσειν; *and from thence he began to preach the goſpel.* (c) *Epiphanius*, who was born in *Paleſtine* of *Jewiſh* parents, ſaith, That *our Lord came to the baptiſm of St* John the Baptiſt *in the* 30*th year of his incarnation,* καὶ ἀπιδεῖν, *and from that time preached the acceptable year of the Lord.* And laſtly, (d) *Irenæus* ſaith, That *he neither could have diſciples, nor could teach before he began to be thirty*, magiſtri ætatem non habens; but *then he came to his baptiſm* triginta quidem annorum exiſtens cum veniret ad baptiſmum, deinde magiſtri ætatem perfectam habens, *being then of perfect age to be a teacher:* and hence aroſe that (e) *canon* of the *church*, to ordain a presbyter τελειοῦται ὄντα ἐτῶν, *when he was thirty years old:* this being by all the *fathers* (one alone excepted) gathered, and thought certain from St *Luke*, that Chriſt came to his baptiſm when he was in his 30th year; ſee the note on *Luke* 3. 33. where this is proved, and the ſenſe of the words of St *Luke* is fully conſidered. And, ſaith (f) *Langius*, That *which hath this full conſent of antiquity, and is agreeable to ſcripture, is certainly the truth.*

2*dly*, It is the expreſs aſſertion of St *Luke*, That the Baptiſt began his miniſtry in the fifteenth year of *Tiberius*; for then, ſaith he, *the word of the Lord came to him, and he came forth preaching the baptiſm of repentance*, Luke 3. 2, 3. and it is the general aſſertion of all antiquity, that Chriſt was baptized in the ſame year; it is therefore impoſſible that either *John* ſhould ſo long begin to preach, or that Chriſt ſhould preach ſo long, as he ſaith he did, before his baptiſm. And,

3*dly*, That which Mr *Whiſton* offers from (g) *Euſebius*, in favour of his opinion, is a perfect demonſtration againſt it; for he ſaith, St *John* writ his goſpel to ſupply the defects of the other evangeliſts, who had omitted τὴν πρώτην ἐν ἀρχαῖς καὶ ἀρχὴν τῆ κηρύσσειν ὑπὸ τοῦ Χριστοῦ πεπραγμένων διήγησιν, *the narrative of the things done by Chriſt at the beginning of his preaching.* Now, ſaith the ſame *Euſebius*, in the ſame book, Chriſt beginning to be thirty years old, came to *John*'s baptiſm, καὶ ἀρχὴν τὸ ποιεῖ τριακοντα, &c. *and from thence he began to preach the goſpel.* Moreover, he makes the defect of the other *evangeliſts* to conſiſt in this, that *they ſaid nothing of the time of the beginning of Chriſt's preaching*, (which, ſaith he, was from his baptiſm by *John* in *Jordan*) till after *John*'s impriſonment; whereas the *evangeliſt* St *John* begins there, (*i. e.* at the beginning of Chriſt's preaching after his baptiſm, ſaying) *This beginning of miracles did Jeſus*; and goes on through all the time of *John*'s baptizing afterward till his impriſonment, as he ſhews, by ſaying, *John* was baptizing *in Enon, near Salim, for John was not yet caſt into priſon*, John 3. 23. Who ſees not now that *Euſebius* places all the time of Chriſt's preaching, mentioned by St *John* from the ſecond to the fifth chapter, betwixt Chriſt's baptiſm and St *John* Baptiſt's being caſt into priſon? Now this being

(a) Οὐ περὶ τοῦ βαπτίσματος εὐαγγελίσατο——ἀλλὰ τότε ἤρξατο Ἰησοῦς κηρύσσειν ὅτε καθῆλθεν τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἰδεὶ ὡσὲ περιστερᾶς. Catech. 3. p. 21. B.

(b) Hiſt. eccl. l. 1. c. 20. (c) Hær. 51. n. 24. (d) L. 2. c. 39. (e) Phot. Nomoc. p. 758.

(f) *Quod tanto omnium conſenſu approbatum, tanta antiquate nititur, id, ſine omni dubio, longe veriſſimum eſt, præſertim ſi non modo a ſcripturarum veritate nihil plane diſſentiat, ſed etiam apprime cum illa conveniat.*

(g) Hiſt. eccl. l. 3. c 24.

the way that *Jerom*, *Euſebius*, and all the antients, who undertook to anſwer the cavils of *Porphyry* and others, who queſtioned the truth of the goſpels, took to reconcile the *evangeliſts* in this matter, demonſtrates that they knew and believed nothing of this new revelation, that our *Saviour* preached about two years before his baptiſm.

To proceed now to the arguments from ſcripture, concurring with the ſuffrage of antiquity, I aſſert,

1. That *John the Baptiſt* did ſee the Holy Spirit deſcending from heaven, and abiding upon *Chriſt* at his baptiſm. This is evident, (1.) From the the nature of the thing, it being almoſt inconceivable that there ſhould be ſuch a glorious opening of the heavens, and ſuch a viſible deſcent of the Holy Ghoſt in a bodily ſhape, and that he who ſtood by all the while, and ſaw *Chriſt* come out of the water, ſhould not diſcern what was more viſible, as being a more glorious appearance.

(2.) This ſeemeth farther evident from the words following, καὶ ἰδοὺ, *and behold a voice from heaven, ſaying,* οὗτος, *this is my beloved Son*; for as in the like caſe, καὶ ἰδοὺ, *and behold a voice out of the cloud, ſaying,* οὗτος, *This is my beloved Son, hear him*, Matth. 17. 5. was an advertiſement to the diſciples preſent there, that God, from heaven, gave them this teſtimony concerning him who was transfigured before them; ſo the καὶ ἰδοὺ οὗτος, *And behold this*, &c. *Matth.* 3. 17. muſt be an advertiſement to the *Baptiſt*, that he on whom the Holy Ghoſt thus deſcended was the Son of God. And hence *John*'s teſtimony is thus related, *chap.* 1. 32, 33, 34. *He that ſent me to baptize, ſaid, On whomſoever thou* (baptizing) *ſeeſt the Spirit deſcending, and abiding on him, he it is that baptizeth with the Holy Ghoſt*; *and I ſaw* (this) *and* (hearing alſo at the ſame time the voice from heaven, ſaying, This is my beloved Son) *I teſtified that this is the Son of God.*

Nor is it any objection to the contrary, that St *Mark*, chap. 1. 11. and St *Luke*, chap. 3. 22. give the words of the voice from heaven thus, *Thou art my beloved Son*; for as neither of them hath the advertiſement to behold which St *Matthew* hath, ſo he that ſaith to another of Chriſt, in his audience, *This is my beloved Son*, ſaith in effect to him, *Thou art ſo.*

Hence I infer, that the *Baptiſt* ſaw not the Holy Ghoſt deſcending upon Chriſt as a dove before *Chriſt*'s baptiſm, and conſequently that his teſtimony of this matter, *John* 1. 32. muſt relate to what he had ſeen at his baptiſm, ſince otherwiſe the *Baptiſt* muſt have ſeen him twice deſcending thus upon *Chriſt*, in the very ſame ſhape, and after the ſame manner; whereas, if by the firſt viſion, the ſign of the *Meſſiah* promiſed to him was ſo fully given him, that he declares that he had ſeen it, and by it was enabled to teſtify *Chriſt* was the Son of God, what need was there of a ſecond viſion, or to what end was it deſigned?

(3.) There is no reaſon to ſay that the *Holy Ghoſt* deſcended twice in the ſame ſhape, and with the ſame circumſtances, from heaven upon *Chriſt*, as this opinion doth ſuppoſe, ſince by the firſt deſcent upon him he muſt be ſufficiently ſanctified and conſecrated to his office. Moreover, he ſpeaks of himſelf, *John* 3. 17. as of one ſent into the world by the *Father*, and therefore ſanctified already, *John* 16. 36. And the *Baptiſt* ſpeaks of him, not only as one who teſtified *what he had ſeen and heard* (at his baptiſm), but alſo as one *ſent from God*, and filled with his Spirit above meaſure, and who had all things put into his hands, complaining that *no man received his teſtimony*, though God the Father had *ſet his ſeal unto it*, ver. 31,——34. Now, is it reaſonable to conceive, as Mr *Whiſton*'s opinion forces us to do, that all this ſhould be ſaid by *Chriſt*, and by the *Baptiſt*, before that baptiſm in which alone the *Father* had declared him to be his beloved Son?

Object. It is objected, That when Chriſt came to be baptized of *John*, he not only knew him, but ſpeaks thus to him. *I have need to be baptized of thee, and comeſt thou to me?* Which words imply, not only his knowledge who he was, but alſo that he baptized as well as himſelf; yet after his baptiſm was over, and not before, *Jeſus went up out of the water, and the heavens were opened*, &c. ſince then the *Baptiſt* ſaid, *I knew him not*, but had this ſignal given me whereby to know him, *viz.* the deſcent and abode of the *Holy Ghoſt*, how comes he to be ſo well acquainted with him before his baptiſm, as the words above-mentioned do imply?

Anſw. 1. To this I anſwer, (*1ſt*,) That as theſe words, *He it is that baptizeth with the holy Ghoſt, and with fire*, do not intimate that *Chriſt* did then, or whilſt he was on earth, do this, but only that he was to do it after his reſurrection and aſcenſion, *John* 7. 39. *Acts* 1. 5, 11. 16. ſo the words of the Baptiſt, *I have need to be baptized of thee*, do not intimate the *Baptiſt*'s knowledge that *Jeſus* then baptized, (partly becauſe it is not true, ſince *Jeſus* baptized not whilſt *John* was at *Jordan*, but only when he was baptizing at *Ænon*, *John* 3. 23. partly becauſe *Jeſus* himſelf baptized not, but his *diſciples* only, *John* 4. 2. and ſurely *John* who had commiſſion from God to uſe this baptiſm, and probably had baptized theſe *diſciples*, could not need their water baptiſm;) they therefore only ſignify,

ſignify, that *Chriſt* was the perſon who ſhould afterwards baptize with the *holy Ghoſt* and fire, and that *John* needed that baptiſm which would enable him to work miracles, and to ſpeak with unknown tongues.

Anſw. 2. 2*dly*, I anſwer, That *John the Baptiſt* being filled with the *holy Ghoſt from his mother's womb*, Luke 1. 15. knew by the afflatus of that Spirit, that he who then came to him was the very perſon on whom the *holy Ghoſt* ſhould deſcend ſo gloriouſly, and on whom he ſhould abide, that he might impart him to others, ſuch matters being frequently imparted to holy *prophets* by an immediate intimation of the *holy Ghoſt*; ſo *Simeon* being told, *he ſhould not die till he had ſeen the Lord's Chriſt*, Luke 2. 26. had alſo an afflatus, declaring to him that our Lord was the Chriſt, *ver.* 27. 32. So *Samuel* being told by God, that *on the morrow a man ſhould come to him to be the captain over his people Iſrael*, 1 Sam. 9. 15. when *Saul* appears, had another afflatus reſembling that of the *Baptiſt*'s here, *viz. Behold the man of whom I ſpake to thee*, ver. 17. In a word, the *Baptiſt* being moved to ſay, When he baptized with water, that *another was coming after him, who ſhould baptize them with the holy Ghoſt*, God tells him, that of this he ſhould ſee an evidence by the viſible deſcent of the holy Ghoſt upon that perſon, who from his fulneſs was to impart of this Spirit to all believers; and when our Lord came to be baptized, tells him again, *this was that very perſon.*

Anſw. 3. 3*dly*, It is not ſaid, *I knew him not*, but οὐκ ἤδειν αὐτὸν, *I had not known him*, John 1. 31, 33. and this is ſo ſaid as to give us juſt reaſon to believe, that this was ſaid after our Saviour's baptiſm; for the words of the *Baptiſt* bear properly this ſenſe, *And I had not known him, but that I came for this cauſe to baptize with water, that he might be made manifeſt to Iſrael* (by me;) then follow the words of the *evangeliſt*, *ver.* 32. *And John bare record, ſaying, I ſaw*, (Gr. have ſeen) *the Spirit deſcending from heaven like a dove, and it abode upon him*, (which, as I have proved, the *Baptiſt* ſaw at his baptiſm) and no man can prove that he ſaw this before: then follow again the words of the *Baptiſt*, ver. 33. *And I had not known him*, (*viz.* by this ſign of the Spirit's deſcending on him,) *but* (that) *he who ſent me to baptize with water, the ſame* (had) *ſaid to me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he who baptizeth with the holy Ghoſt.* Now, why is the *Baptiſt* ſo particular in ſaying twice, that *he had not known him except he who ſent him to baptize had given him this ſign?* if this ſign had not been given him at his baptizing of Chriſt, but long before, why doth he ſay, he came to baptize *that he might be made manifeſt to Iſrael*, (*viz.* by him baptizing) if he were not to be made manifeſt to him by his baptizing him, but long before? Why, *Laſtly*, ſhould a thing of ſo great moment to the confirmation of *Chriſt*'s miſſion, and the *Baptiſt*'s teſtimony of him, as this deſcent of the holy Ghoſt upon *Chriſt* in this manner ſo long before his baptiſm, be never hinted in the leaſt in any place of the *New Teſtament*, the *ſcripture* being as ſilent in it as in the aſcent of *Chriſt* into heaven after his baptiſm, which the *Socinians* have imagined? To make this farther evident, conſider that the *Baptiſt* only ſaith in the other *evangeliſts*, ἔρχεται, *one cometh*, or is coming *after me, who ſhall baptize you with the holy Ghoſt*; but the *evangeliſt* St *John* begins his teſtimony thus, *John bare record, and cried, ſaying, This is he of whom I ſaid, he that cometh after me is preferred before me*, chap. 1. ver. 15. plainly, according to the obſervation of the *ancients*, beginning his teſtimony after *Chriſt*'s *baptiſm*, whither the other *evangeliſts* had only brought him; for when St *Matthew* had introduced *John*, ſaying, *One cometh after me*, &c. *whoſe fan is in his hand*, &c. he immediately adds, τότε, *then cometh Jeſus to be baptized of John in Jordan*; the words then, *this is he of whom I ſaid this*, muſt intimate that this was ſpoken after Chriſt's baptiſm, and not almoſt two years before it. Moreover, when the *prieſts* and *Levites* ſent from *Jeruſalem* to *Bethabara* beyond *Jordan*, where *John* was baptizing, asked him, why he baptized? the *Baptiſt* anſwers, *I baptize with water, but there ſtandeth* (Gr. ἕστηκεν, hath ſtood) *one among you whom you know not, he it is who coming after me is preferred before me.* Now 1*ſt*, When had *Chriſt* ſtood in the midſt of them, but when he came from *Galilee* to *Jordan to be baptized of John*, ſeeing we find not in all the *evangeliſts*, that *Jeſus* ever went any whither but to a feaſt at *Jeruſalem* when he was twelve years old, till he went *from Nazareth to Galilee to be baptized of John in Jordan?* Mark 1. 9. Matth. 3. 13. whereas the *evangeliſt* St *John* repreſents him firſt at *Cana*, then going thence to *Capernaum* as to his abode, then to the paſſover, then to *Samaria*, which ſhews that this was done after his baptiſm. 2*dly*, Theſe words, *whom ye know not*, fairly intimate, that the *Baptiſt* then knew him, as alſo doth the demonſtrative pronoun, οὗτος, *this is he who cometh after me*, &c. and the words ſpoken the next day, *This is he of whom I ſaid, He that cometh after me is preferred before me*; which, as I have ſhewed, were then ſaid, when Chriſt came to be baptized of *John*; whereas the *Baptiſt* ſaith, *I had not known him, had not God given me this*

ſign

ſign of the deſcent of the holy Ghoſt upon him, to know he was that very perſon: and therefore, when Chriſt came to his baptiſm, God ſaith firſt to *John*, by an afflatus, This is the very perſon on whom thou ſhalt ſee this ſign, and then inſtantly upon his baptiſm affords it to him. Moreover, the *evangeliſt* adds, *theſe things were done at Bethabara, where John was baptizing*: they therefore muſt be ſpoken before the Baptiſt left that place to go to *Ænon*, and therefore after Chriſt's baptiſm; for that the *Baptiſt* ever returned afterwards to *Jordan*, where Chriſt was baptized, we read not.

Object. 1. Chriſt was then only baptized *when all the people had been ſo*, Luke 3. 21.

Anſw. To this I anſwer, that *Chriſt was baptized of John in Jordan*, Mark 1. 7. whereas *John* continued afterwards at *Ænon*, *and the people came and were baptized of him there*, John 3. 33. ſo that when St *Luke* ſaith, *When all the people were baptized, Jeſus was baptized alſo*, it is evident, he meaneth only all the people then preſent, or baptized at *Jordan* by him, *Matth.* 3. 5, 6. and hence the *ſcripture* makes an exact diſtinction betwixt *John*'s baptizing at *Jordan*, and afterwards at *Ænon*, and perhaps at other places, by ſaying, *John* 10. 40. that *Chriſt went again beyond Jordan to the place*, ὅπου Ἰωάννης ἦν πρῶτον βαπτίζων, *where John was firſt baptizing*, making it evident, that *John* ſtill followed his office after he had baptized Chriſt, baptizing ſtill in other places: falſe therefore is the inference, from St *Luke*'s mentioning the impriſonment of *John* before he ſpeaks of *Chriſt*'s baptiſm, that our *Saviour* was baptized at *Jordan* at the concluſion of *John*'s miniſtry, that being only the place of *John*'s firſt baptiſm, after which he comes to *Ænon*, in the half tribe of *Manaſſeh*, within the precincts of *Samaria*, and baptizeth, and the people came to him there, and were baptized, *for John was not yet caſt into priſon*, John 3. 23, 24. St *Luke* therefore ſpeaks of *John*'s impriſonment by a long anticipation, that he might put all that he had to ſay of the *Baptiſt* together, which perhaps St *John* intended to intimate, by ſaying the Baptiſt *was not yet caſt into priſon*.

Object. 2. All the other *evangeliſts*, after *Chriſt*'s baptiſm, ſay nothing of him more, but that he was tempted in the wilderneſs; and then when *John* was caſt into priſon, ὑπεχώρησεν he returned into *Galilee*, came to *Nazareth*, and ſo to *Capernaum*, Matth. 4. 12, 13. Mark 1. 14. Luke 4. 14. whence it ſeems to follow, that *Chriſt* was baptized but a little before *John* was caſt into priſon.

Anſw. 1*ſt*, But how much more natural is the obſervation of the *ancients*, That the *evangeliſt* St *John* obſerving this, begins where they had ended, *viz.* at the firſt appearance of our *bleſſed Lord* after his baptiſm, *John* 1. 29. and gave the teſtimony of him recorded, *ver.* 15. and *ver.* 26, 27. a little before that?

Anſw. 2. 2*dly*, All the other *evangeliſts* ſpeak only of the *Baptiſt* as the *fore-runner* of *Chriſt*, or as one ſent before him *to prepare his way*, and to preach the baptiſm of repentance to the people, πρὸ τῆς εἰσόδου αὐτοῦ, *before the entrance of Chriſt upon his office*, Acts 13. 24. which all theſe three *evangeliſts* having told us that he did, and by what arguments he enforced this repentance on them, they all immediately ſubjoin our Lord's coming to *Jordan* to be baptized of him, and the hiſtory of his enſuing baptiſm; the *Baptiſt* being therefore only his *fore-runner* till *Chriſt* by his baptiſm was anointed with the *holy Ghoſt*, and conſecrated by this unction to his office, they had no more to ſay of the *Baptiſt* afterwards; and ſo they only ſpake of what *Chriſt* began to ſay after that *John* was caſt into priſon, *viz.* *The time is fulfilled*, &c. *Mark* 1. 14, 15. But the *evangeliſt* St *John* ſpeaks of the *Baptiſt*, not as the *fore-runner* of, but as one ſent to be a *witneſs to Chriſt*, chap. 1. 6. which he was enabled to be, only by what he ſaw and heard of *Chriſt*'s baptiſm, *ver.* 31, 33. before which time he only ſpake indefinitely of *one coming after him*; but when he had baptized him, he ſaith demonſtratively, *This is he of whom I ſpake*; and therefore he had reaſon to ſpeak of him as long as he bore witneſs of him, as he afterwards amply did at *Ænon*, and of our Lord's performances before *John* was caſt into priſon; they being alſo teſtimonies of *Chriſt*'s miſſion, and that he was the Son of God, and yet entirely omitted by the former *evangeliſts*. And whereas,

3*dly*, It is ſaid by the other *evangeliſts*, That *Chriſt returned again into Galilee*; this well agrees with St *John*, ſaying, After he had ended his whole hiſtory of the *Baptiſt*, that Chriſt ἀνεχώρησεν πάλιν, *went again*, or receded *into Galilee*, to avoid the fury of the *Phariſees*, chap. 4. 3. And it ſeems worthy of obſervation, that after *Chriſt* was baptized he came to *Capernaum*, ſaith St *Matthew*, that what *was ſpoken by the prophet of the land of Zebulon and Naphthali*, in the borders of which *Capernaum* lay, *might be fulfilled*; whereas, if *Chriſt* did what St *John* mentions, *chap.* 2. before his baptiſm, he muſt have been there before, and probably have taken up his abode there, *John* 2. 12. and muſt have done many miracles there before; ſince, when he came to *Nazareth*, they ſpake thus to him, *What things we have heard done in*

in Capernaum, do alſo in thy own country, Luke 4. 23. and ſo he needed not to come thither again after his baptiſm to fulfil that prophecy.

Object. 3. 3*dly*, From the connection of the words of St *Luke* concerning Chriſt's temptation in the wilderneſs, *chap.* 4. 1. with thoſe following, *ver.* 13, 14. *And Jeſus returned in the power of the Spirit into Galilee, and there went out a fame of him throughout all the region round about*; it is argued that theſe two things muſt be immediately connected.

Anſw. 1. This is ſaid, not conſidering that both St *Matthew* and St *Mark* aſſure us, that this was only done *after that John was caſt into priſon*: which, as I have ſhewed already, was long after our Lord's baptiſm at *Jordan*.

Anſw. 2. There is nothing more common in St *Luke* than ſuch connection of things done a conſiderable time after one another. Thus when he had ſpoken of *Chriſt*'s circumciſion, he immediately ſpeaks of his appearance at the *temple* when he was forty days old; and yet Mr *Whiſton* will have his flight into *Egypt*, and his return thence, to intervene. He introduceth *John*, ſaying, *I baptize with water, but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe*, chap. 1. 16. and then follows *Chriſt*'s baptiſm, *ver.* 21. and yet the *Baptiſt* tells us, *this was he* of whom he had ſaid this, *John* 1. 27. and ſo, according to the opinion of Mr *Whiſton*, he muſt have ſaid this almoſt two years before our *Saviour*'s baptiſm. Again, He ſpeaks of the *Baptiſt*'s impriſonment by *Herod*, chap. 3. 20. before *Chriſt*'s baptiſm, and yet it is certain that he could not baptize Chriſt in *Jordan* after he was in priſon. In fine, having ſpoken of *Chriſt*'s preſentment in the temple after he was forty days old, *chap.* 2. 39. he adds, *ver.* 40. *That the child being filled with wiſdom, increaſed, and waxed ſtrong in ſpirit*, which ſuppoſes him then of ſome years capable of wiſdom.

Object. 4. But, ſaith Mr *Whiſton*, this opinion that *Chriſt* was baptized before he did the things mentioned in the four firſt chapters of St *John*, puts a chaſm of almoſt two years betwixt Chriſt's *baptiſm*, and his return to *Galilee*, after the impriſonment of the *Baptiſt*.

Anſw. 1. It is ſomewhat ſurpriſing to find that which hath been the obſervation of all the *fathers* who have writ upon this ſubject, from (a) *Clemens Alex.* to *Theophylact*, that is, for a thouſand years, turned now into an objection: their obſervation is this, That the other *evangeliſts* have paſſed over all that our *Saviour* did after his baptiſm till *John* was caſt into priſon; but the *evangeliſt* St *John* paſſing by all that they had ſaid of Chriſt to his baptiſm and temptation, begins where they left off, and having told us of many things done after by Chriſt, he adds, that *John was not yet caſt into priſon*; clearly ſhewing, that according to the tradition they had received, the *evangeliſt* ſpeaks in theſe four chapters of what happened between the interval of Chriſt's baptiſm and St *John*'s impriſonment.

Anſw. 2. Moreover, ſeeing there muſt be a like chaſm of time in theſe *evangeliſts*, who ſpeak not one word of *Chriſt*'s leaving *Nazareth* till he came thence to be baptized of *John*, or of his preaching, miracles, or baptizing others, before he was himſelf baptized, what abſurdity is it to place this chaſm after Chriſt's baptiſm, as the (b) *ancients* do, who alſo poſitively ſay, that *Chriſt preached not before he was baptized*, rather than, againſt the ſuffrage of all *antiquity*, to place it before his baptiſm? This will be further evident from the words of St *Peter*, rightly interpreted, *viz. of thoſe who have accompanied with us all the time that our Lord Jeſus went in and out among us*, ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου, (he beginning ſo to do *from the baptiſm of John, till the day that he was taken up from us*) *muſt one be choſen to be a witneſs of his reſurrection*, Acts 1. 20, 21. For 1*ſt*, I have proved, note on *ver.* 20. that *to go in and out* is to perform his *prophetic* office. 2*dly*, Thoſe words, *beginning from the baptiſm of John*, cannot be expounded truly of *Chriſt*'s entrance on his office at the beginning of *John*'s baptiſm: for then the *Baptiſt* could not be Chriſt's *fore-runner*, nor could he repreſent *Chriſt* as one that was to come after him, nor could he ſay he came to baptize, that *he might be made manifeſt to Iſrael*, ſeeing his preaching and his miracles by which he manifeſted his glory, *John* 2. 11.— 3. 2. according to the opinion of Mr *Whiſton*, muſt be done long before his baptiſm; and much leſs could St *Paul* ſay ſo emphatically, That *John* was ſent προκηρύξαι πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, *to preach firſt the baptiſm of repentance to all the people*

(a) Καλοῖς μετὰ τὸ βάπτισμα ἐδίδαξεν αὐτὸν ἀναγράψασιν ἁπλῶς οἱ ἄλλοι εὐαγγελισταὶ ἀλλὰ τὰ μεταξὺ σιωπήσαντες, τὰ μετὰ τὴν σύλληψιν Ἰωάννου γενόμενα τοῦ Χριστοῦ θαύματα λέγουσιν. Hom. 17. in Joh. Tom. 2. p. 624. Ὁ δὲ Ἰωάννης τέλος μᾶλλον ἐδιατείνετο, &c. Ibid. p. 621. Vide Clem. Alex. apud Euſeb. Hiſt. eccl. l. 3. c. 24. Sophron. Præf. in Joh. Hieron. voce *Johannes*. Auguſt. Præf. in Johan. Et de conſenſu evangeliſt. l. 2. c. 18.

(b) Μετὰ τὸ βάπτισμα φησὶ ὁ Ἰωάννης τεθέαμαι τὸ πνεῦμα καταβαῖνον, &c. Chryſoſt. Hom. 17. p. 621. Περὶ δὲ τοῦ βαπτίσματος ὅτε σημεῖα ἐπόησεν, ὅτε ἐφανερίζετο. Theoph. in Joh. c. 1. v. 31.

people of Iſrael, before the entrance of Chriſt upon his miniſtry, *Acts* 13. 24. but, as *Grotius* truly ſaith, they are to be underſtood of the time, ex quo Jeſus fuit a Johanne baptizatus, *from Chriſt's being baptiſed by John*; for it is reaſonable to conceive St *Peter* ſpeaks of his baptiſm, of whoſe aſcenſion he ſpeaks in the ſame place, ſince otherwiſe the *terminus a quo*, the baptiſm, and the *terminus ad quem*, his aſcenſion, will not reſpect the ſame perſon, it being, doubtleſs, *Chriſt*'s aſcenſion that is ſpoken of. In a word, if *Chriſt* preached two years before his baptiſm, he preached a year and a half before his *fore-runner*; for it was only in the 15th of *Tiberius*, *that the word of the Lord coming to the Baptiſt, he went out, and preached the baptiſm of repentance*, Luke 3. 2, 3. Now in this very 15th of *Tiberius* the baptiſm of *Chriſt* is placed by all the *antients*, ſaying, that he was baptized *duobus Geminis conſulibus*, which fixeth his baptiſm to that very year. And hence Mr *Whiſton*'s inference, that St *John*'s preaching and *Chriſt*'s muſt begin in the ſame year, is confirmed by all antiquity, declaring that Chriſt was baptized, and afterwards began to preach the ſame 15th year of *Tiberius*; and the *epocha* of the *Baptiſt*'s preaching ought to be made the beginning of the goſpel, becauſe, as St *Luke* truly ſaith, *John* did εὐαγγελίζασθαι τὸν λαὸν, *preach the goſpel to the people*, he preaching *that men ſhould believe on him that ſhould come after him, that is, on Jeſus Chriſt*, Acts 19. 4. He not only baptized with the baptiſm of repentance for the remiſſion of ſins, but pointed to the Lamb of God which *taketh away the ſins of the world*, John 1. 29. Now this faith, and this remiſſion of ſins through the blood of Chriſt, are the two great doctrines of the goſpel.

And whereas, to avoid the teſtimony of St *Luke*, who, when he had ſpoken of *Chriſt*'s baptiſm after the people were baptized, and the deſcent of the Holy Ghoſt upon him in the ſhape of a dove, and of the voice from heaven, ſaying, *Thou art my beloved Son*, which in St *Matthew* and St *Mark* are expreſly ſaid to follow Chriſt's baptiſm, immediately adds, *And Jeſus himſelf began to be about thirty years of age*: Mr *Whiſton* ſaith, *this relates not to the time of his baptiſm, but of his miniſtry long before his baptiſm*: In this, as he contradicts all the *antients*, ſo he makes St *Luke* to relate firſt what happened at *Chriſt*'s baptiſm, and, in his own opinion, at the end of the *Baptiſt*'s miniſtry, and then, in the immediate enſuing words, to ſpeak of what was done almoſt two years before, than which nothing can be more improbable. 2*dly*, They who refer the word ἀρξάμενος to the beginning of Chriſt's miniſtry, or preaching, as ſome *chronologers* and others do, ſtill refer it to his miniſtry after his baptiſm; ſo that Mr *Whiſton* is ſtill left alone with his new notion of *Chriſt*'s miniſtry long before his baptiſm, and his groundleſs diſtinction betwixt *Chriſt*'s private and his public *miniſtry*, for which there is neither foundation nor colour in *ſcripture* or *antiquity*. And, 3*dly*, Whereas Mr *Whiſton* will not allow the word ἀρχόμενος to refer to *Chriſt*'s years, but will rather have it to refer to κηρύξαι, or ſome ſuch word, *i. e.* to a word not uſed, *i. e.* to a matter not ſo much as hinted by him, as I have in my note juſtified the *Greek* from the cenſure of the *critics*, and ſtrengthened our verſion with the concurrence of all the *Greek fathers* who accord with it, and thence infer, that Chriſt was beginning his 30th year at his *baptiſm*; ſo may it be confirmed by the concurrence of (a) *Jerom*, and of all the *antient* verſions, with the ſenſe of our tranſlation.

Laſtly, Whereas he cites, for confirmation of his opinion, the words of the *Jews*, ſaying, *Luke* 23. 5. *He ſtirreth up the people, teaching through all Judea, beginning from Galilee to this place*; and thoſe of St *Peter*, *Acts* 10. 37. *The word ye know which was publiſhed through all Judea, beginning from Galilee, after the baptiſm which John preached*:

Anſ. 1. 1*ſt*, I anſwer, That theſe words agree exactly with our *hypotheſis*, who ſay, that after *Chriſt*'s temptation, he returns to *John*, and receives his teſtimony, that he was the very perſon of whom he had before indefinitely ſpoken, yea, that he was *the Son of God*, John 1. 34. which he had heard only at his baptiſm; and that he was *the Lamb of God that taketh away the ſins of the world*; of all which things the other *evangeliſts* had given no account: then he goes into *Galilee*, manifeſting his glory there; from thence to *Jeruſalem*, then to *Judea*, where he baptized by his diſciples, as *John* did, into the faith of the *Meſſiah*, whoſe kingdom was ſhortly to be ſet up, and for which they were to prepare themſelves by the baptiſm of repentance, and then again goes back to *Galilee*. See the note on *John* 3. 22, 26.

Anſ. 2. 2*dly*, St *Peter* plainly ſaith, That this word was ſpoken by *Jeſus* of *Nazareth*, 1*ſt*, When he had been *anointed by the Holy Ghoſt, and power*, which after his baptiſm he was; for then *he returned from Jordan full of the Holy Ghoſt*, Luke 4. 1. *and into Galilee*, ἐν δυνάμει τοῦ πνεύματος, *in the power of the Spirit*, ver. 14. whereas, before his baptiſm nothing of this nature is ſaid of him.

2*dly*,

(a) *Et ipſe Jeſus erat incipiens quaſi annorum triginta.* Hieron. vulg. *Ipſe vero Jeſus erat quaſi filius annorum triginta*, Syr. *Et Jeſus cœperat ingredi in triceſimum annum*, Arab. *Et erat Jeſus circiter triginta annos natus*, Perſ.

2*dly*, That he is ſaid to begin from *Galilee*, *after the baptiſm which John preached*, *i. e* after that baptiſm was concluded by the impriſonment of the *Baptiſt*: now, though our Lord was baptized above a year before, and by his diſciples did baptize after the manner of *John*, and to the ſame ends, whilſt *John* himſelf continued ſo to do, and no longer, yet it was after the ceaſing of the baptiſm of St *John* that he begins in *Galilee* to preach the kingdom of God, and declare it was now coming. Thus St *Mark* tells us, that *after that John was put in priſon, Jeſus came into Galilee preaching the goſpel of the kingdom of God, and ſaying, The time* (of the coming of the *Meſſiah* to erect it) *is fulfilled, and the kingdom of God is at hand; repent ye therefore, and believe the goſpel*, Mark 1. 14, 15. and in like manner St *Matthew*, that *from that time* (that the *Baptiſt* was caſt into priſon) *Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is at hand*, Matth. 4. 17. the time before, recorded by the evangeliſt St *John*, was ſpent in doing ſuch miracles, and teaching ſuch doctrines, as might prepare them to receive and believe in him, when he began to preach the doctrine of his kingdom, and to ſet it up. And hence we find, that though Chriſt had diſciples or followers before, yet he had called none before to follow him, or be continually with him, as afterwards he did, *Matth.* 4. 19, 21. *Mark* 1. 17, 20. Here, therefore, ſeems to be a clear account of this whole matter: *Chriſt* cometh from *Nazareth* to *Jordan* to be baptized of *John*, that he might ſee the ſign God had promiſed, and hear him ſtiled from heaven *the Son of God*, and ſo, by teſtifying theſe things, might make him *manifeſt to Iſrael*. He hereupon declares what he had ſeen and heard, and ſo pronounces Chriſt *the Son of God*. Then *Chriſt* goes on, during the baptiſm of *John* at *Bathabara*, at *Ænon*, and perhaps elſewhere, to work miracles, and to declare that *God had ſent his Son to be the Saviour of the world*, (but not yet ſaying that he was that Son) and by his diſciples to baptiſe men, at St *John* did, to fit them for, and to prepare them to embrace the doctrine of his kingdom, when it was to be ſet up. When therefore *John* was caſt into priſon, and ſo his miniſtry was finiſhed, and gave place to that of *Chriſt*'s, *Chriſt* goes into *Galilee*, and there begins to preach that doctrine which was to commence at the ceſſation of *John*'s baptiſm, and ſucceed to it. And therefore the three firſt *evangeliſts*, paſſing by what *Chriſt* did after his baptiſm to fit men for this kingdom, begin what they had farther to ſay of him, when *Chriſt* himſelf began to preach the doctrine of that kingdom. And *Chriſt* himſelf ſaith, with relation to that *epocha*, *From the days of John the Baptiſt till now, the kingdom of heaven ſuffers violence*, Matth. 11. 12. and *Luke* 16. 16. ἀπὸ τότε, *From the time of John the kingdom of heaven is preached, and all men preſs into it.*

Note alſo, that whereas in the preface to the goſpel of St *John*, p. 438. I had ſaid, *the paſſovers during the time of our Saviour's miniſtry were but four*, I find now reaſon to conceive, with the right reverend biſhop of *Worceſter*, Dr *Allix*, and Mr *Whiſton*, that they were five;

Firſt, From our *Saviour*'s baptiſm, which, by the ſuffrage of all antiquity, was in the 15th of *Tiberius*, which began on the 19th of *Auguſt*, and ſo *Chriſt*'s firſt paſſover muſt begin in the ſame 15th of *Tiberius*; and ſo his laſt paſſover, which, according to the *Greek* chronicle of *Euſebius*, was in the 19th of *Tiberius*, and, according to *Phlegon*, in the fourth year of the 22d *Olympiad*, muſt be his fifth paſſover.

2*dly*, *Chriſt* was baptized in the 15th of (d) *Tiberius* duobus Geminis conſulibus, *i. e.* C. Rubellio Gemino et C. Fuſco Gemino Coſs. He dying therefore in the 19th of *Tiberius*, muſt die, Servio Sulpitio Galba et L. Cornelio Sulla Coſs: that is, in the fifth year following. And this I alſo gather from (e) *Dion*, who ſaith, that *Tiberius* died after 22 years, 7 months, 7 Kal. *April*, or the 26th of *March*, Cn. Proculo et Pontio Negrino Coſs. Now reckon the conſuls backward to the 19th of *Tiberius*, and you come to *Galba* and *Sulla*.

(d) Euſeb. chron. Tertul. adv. Jud. c. 8. (e) Lib. 58. p. 732.

THE GOSPEL of ST JOHN.

CHAP. I.

1. IN the [a] beginning (*of the creation*) was the Word, and the Word was [b] with God, and the Word was [c] God.

2. The ſame was in the beginning with God;

(i. e. *that divine perſon of whom I am to ſpeak, neither began to be when he was born into the world, nor when the world and all things in it were made; for he then was, and ſo was not a creature, but was God of the ſame nature with him, though as to perſonality diſtinguiſhed from the Father.*)

3. [d] All things were made by him, and without him was not any thing made that was made, (*whether it be in heaven, or in earth, viſible or inviſible,* Coloſ. 1. 16.)

4. In him was [e] life (*eternal, he having firſt brought it to light,* 2 Tim. 1. 10. *promiſed it to thoſe that believe in him,* John 6. 40. *purchaſed it by his death,* Rom. 5. 21. *and being the giver of it,*) and the (*doctrine of that*) life (*which he taught*) was the light of men, (*directing them to it.*)

5. And the light (*now*) ſhineth in darkneſs, (*the ignorant and vitious world,*) and the darkneſs comprehendeth it not; (i. e. *the lovers of darkneſs will not receive it,* John 3. 19.)

6. There was a man ſent from God, whoſe name was John (*the Baptiſt.*)

7. The ſame came for a witneſs to bear witneſs of the light (*this Word was to exhibite,*) that [f] all men, through (*that teſtimony of*) him might believe (*in him.*)

8. He (*himſelf*) was not that light (*which came into the world,*) but (*he*) was ſent to bear witneſs of that light.

9. That (*perſon to whom he bare witneſs*) was the true light, which [g] enlightneth every man that cometh into the world.

10. He was in the world (*from the beginning, preſerving the men of it by his providence, and not leaving them without a witneſs of his care of them;* Acts 14. 17.) and the world was made by him; (*ſo that all men might by his works diſcern his eternal power and Godhead,* Rom. 1. 20.) and (*yet*) the world (*through that wiſdom he had given them*) [h] knew him not, (1 *Cor.* 1. 21.)

11. He came unto his [i] own (*people the Jews, to whom he was ſent,*) and (*but*) his own received him not:

12. But as many as received him, to them gave he (*the*) [k] power (*or privilege*) to become the ſons of God (*by adoption to life eternal. See note on* Rom. 8. 23.) even to them that believe on his name;

13. Who were born (*to that inheritance,*) [l] not of blood, (*by circumciſion rendering them the ſeed of Abraham,*) nor of the will of the fleſh, (*by carnal deſcent from their parents,*) nor of the will of man, (*by his adoption,*) but of (*the will of*) God, (*receiving us for his children through faith in Chriſt Jeſus, for we are all the ſons of God by faith in Chriſt Jeſus,* Gal. 3. 26. *and by his Spirit ſanctifying us, for as many as are led by the Spirit of God, they are the ſons of God,* Rom. 8. 14.)

14. And (*that mortal men might attain this life,*) the Word was made [m] fleſh, and [n] dwelt among us, [and we beheld his [o] glory, the glory [p] as of the only begotten Son of the Father, (i. e. *his power in doing ſuch works as none but he could do*)] [q] full of grace, (*to procure that pardon of ſin and juſtification which the law could not give,*) and truth, (*in oppoſition to thoſe types and ſhadows of ſpiritual bleſſings, and good things to come, of which Chriſt exhibited the ſubſtance and the truth,* Heb. 10. 1. *giving us an inheritance in the celeſtial Canaan, and an entrance into the true tabernacle,* ver. 19.)

15. John bare witneſs of him and cried, ſaying, This was he of whom I ſpake (*when I ſaid,*) He that cometh after me is (*to be*) preferred [r] before me, for he was before me, (*both as to being, and as to dignity.*)

16. And of his fulneſs have all we received, and (*even*) [s] grace for (*according to the meaſure of the*) grace (*of Chriſt,* Eph. 4. 7.)

17. For the law was given by Moſes, but grace and truth, (*the grace of that goſpel which is ſtiled truth;* ſee note on *Rev.* 2. 1.) came by Jeſus Chriſt.

18. (*Nor is there any other means of coming to the*

the knowledge of the truth, and the enjoyment of that grace; *for*) [t] no man hath ſeen God at any time, (i. e. *as to his eſſence, or that glorious light in which he dwells, and to which no mortal eye can approach*, 1 Tim. 6. 16. *or as to any full diſcovery, or perfect idea of his attributes*;) the only begotten Son, who is [u] in the boſom of the Father, (i. e. *moſt intimately acquainted with his ſecrets, and is the image of the inviſible God*, Col. 1. 15.) he hath declared him, (i. e. *his will and attributes to us in the moſt perfect manner*.)

19. And this is the record of John (*concerning Jeſus, which he gave to him*) when the (*Sanhedrim of*) the Jews ſent prieſts and Levites from Jeruſalem to ask him, Who art thou? (i. e. *Art thou the Chriſt?*)

20. And (*then alſo*) he [w] confeſſed, and denied not (*the truth*,) but confeſſed, (*ſaying of himſelf*,) I am not the Chriſt.

21. And (*when he had ſo ſaid*,) they asked him, What then (*art thou?*) Art thou [x] Elias (*the Tiſbite, whom we expect to anoint him?*) And he ſaid, I am not. (*Then they enquired further*,) Art thou that prophet (*raiſed from the dead, whom we expect?* Matth. 16. 14.) And he anſwered, No.

22. Then ſaid they unto him, Who (*then*) art thou? (*tell us*,) that we may give an anſwer to them that ſent us, what ſayeſt thou of thyſelf?

23. He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Iſaias, (*chap.* 40. 3, 4.)

24. And they which were ſent were of (*the ſect of*) [y] the Phariſees, (*and ſo exact, as they ſuppoſed, in all the rites and the traditions which ought to be obſerved.*)

25. And they asked him (*therefore*,) and ſaid unto him, [z] Why baptizeſt thou then, if thou be not the Chriſt, nor Elias, neither that prophet? (*or, by what authority doſt thou this?*)

26. John anſwered them, [aa] I baptize (*you*) with water, (*to call you to repentance, as I was ſent by God to do*, ver. 33.) but there ſtandeth one among you whom ye know not;

27. He it is who coming after me is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe, (i. e. *to whom I am unworthy to be a ſervant.*)

28. Theſe things were done in [bb] Bethabara beyond Jordan, where John was baptizing.

29. The next day John ſeeth Jeſus coming unto him, and ſaith, Behold (*here is*) the (*true*) [cc] Lamb of God, that taketh away the ſins of the world, (*by making a full expiation for the guilt of them*)

30. This is he of whom I ſaid, After me cometh a man who is preferred before me, for he was before me;

31. [dd] And I knew him not (*till God revealed it to me, or when I ſaid this*;) but (*knowing*) that he ſhould (*ſuddenly*) be made manifeſt to Iſrael, therefore am I come (*came I firſt*) baptizing with water.

32. And John bare record, ſaying, I ſaw (*Gr. have ſeen*) the Spirit deſcending from heaven like a dove, and it abode upon him, (*and by this ſign given me of God, I knew him to be the Chriſt, from whom that Spirit ſhould be derived on others*, ver. 26.)

33. And (*before*) I (*thus*) knew him not; but he that ſent me to baptize with water, the ſame (*had*) ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and remaining on him, the ſame is he who baptizeth with the holy Ghoſt.

34. And I ſaw, and bare record, that this is the Son of God.

35. Again the next day after, John ſtood, and two of his diſciples;

36. And looking upon Jeſus as he walked, he ſaith (*to them*,) Behold the Lamb of God.

37. And the [ee] two diſciples heard him ſpeak (*this*,) and they followed Jeſus.

38. Then Jeſus turned, and ſaw them following, and ſaith to them, What ſeek ye? They ſaid to him, Rabbi, which is to ſay, being interpreted, Maſter, where dwelleſt thou, (*that we may be there with thee?*)

39. He ſaith unto them, Come and ſee; (*and*) they came and ſaw where he dwelt, and abode with him that day (*and the night following*;) for it was about the tenth hour, (*or four in the afternoon.*)

40. One of the two which heard John ſpeak, and followed him, was [ff] Andrew, Simon Peters brother.

41. He firſt findeth his own brother Simon, and ſaith unto him, We have found the (*promiſed*) Meſſiah, which is being interpreted, the Chriſt.

42. And he brought him to Jeſus; and when Jeſus beheld him, he ſaid, [gg] Thou art Simon the ſon of Jona, thou ſhalt be called Cephas, which is, by interpretation, a ſtone, (*or a rock, upon whoſe preaching the foundation of my church ſhall be laid; ſee note on* Matth. 16 18.)

43. The day following Jeſus would go forth into Galilee, and (*as he was going, he*) findeth Philip, and ſaith unto him, Follow me.

44. Now Philip was [hh] of Bethſaida, the city of Andrew and Peter, (*and ſo came next to be found by him.*)

45. Philip findeth Nathaniel, and ſaith unto

him, We have found him of whom Moſes in the law, (*Deut.* 18. 18.) and (*of whom*) the prophets did write, (*as of the Meſſiah which was to come,*) Jeſus of Nazareth, the ſon of Joſeph.

46. And Nathaniel ſaid unto him, Can there any good thing come out of (*ſuch a wicked,* Luke 4. 28. *and deſpicable place, ſee note on* Matth. 2. 23. *as*) Nazareth? Philip ſaith unto him, Come, and (*thou wilt*) ſee (*ſufficient reaſon to believe there may.*)

47. Jeſus ſaw Nathaniel coming unto him, and (*inſtantly*) ſaith of him, Behold an Iſraelite indeed, in whom is no guile, (*but plain honeſty towards men, and ſincerity of affection towards God.*)

48. Nathaniel ſaid unto him, Whence knoweſt thou me (*ſo entirely as to pronounce thus of my inward man, ſeeing thou haſt not before ſeen, nor converſed with me?*) Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee; (*and this thou mayſt believe, ſeeing I tell thee where thou waſt, and how Philip called thee, though I never heard him call thee, nor ſaw thee there with my bodily eyes.*)

49. Nathaniel anſwered, and ſaid unto him, Rabbi, (*this knowledge ſo proper to a divine perſon, convinceth me that*) thou art the [ii] Son of God, thou art the king of Iſrael.

50. Jeſus anſwered, and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe; (*ſtronger, and more convincing arguments than theſe to confirm thy faith in this particular.*)

51. And (*then*) he ſaith unto him, Verily, verily I ſay unto you, (*my diſciples, that*) [kk] hereafter ye ſhall ſee heaven open, (*as Jacob did,* Gen. 28. 12.) and the angels of God aſcending and deſcending upon the Son of man; (i. e. *ſuch extraordinary ſigns of the divine preſence with, and his direction and aſſiſtance in all my works and words, as Jacob had of God's preſence with him, when he ſaw the angels aſcending to receive God's commands, and deſcending to be with him, and direct him in his way.*)

ANNOTATIONS on Chap. I.

Ver. 1. [a] Ἐν ἀρχῇ ἦν ὁ λόγος, *In the beginning was the Word.*] Here note,

1ſt, That ἐν ἀρχῇ, *in the beginning,* cannot here ſignify in the beginning of the goſpel, but, as *Grotius* ſaith, it being taken from the word *Beriſcheth,* Gen. 1. 1. tranſlated by the *Septuagint* ἐν ἀρχῇ, muſt ſignify cum primum rerum univerſitas cœpit creari, *from the beginning of the creation,* as appears,

1. From the following words, declaring poſitively, that all things were made by the Word here mentioned, *ver.* 3. even *the world* itſelf, *ver.* 10. and negatively, that *without him was not any thing made that was made*; which plainly ſhews that the *evangeliſt* is here ſpeaking of the creation, riſe, or beginning of all things created: and this interpretation is ſtrengthened by all thoſe other ſcriptures which ſpeak of a glory this Word had with the Father *before the foundation of the world,* and repreſent him as one *begotten before the whole creation,* as being πρὸ πάντων, *before all things*; ſo that they all were both at firſt created, and ſtill ſubſiſted by him, *Col.* 1. 15, 16, 17. and that he *in the beginning framed the heavens and earth,* even thoſe heavens and that earth that ſhall *decay* and *periſh,* Heb. 1. 10, 11.

2. This *Socinian* gloſs makes a very plain and flat *tautology* in the words of the *evangeliſt*; for the ſenſe of them, according to it, muſt be this, that Chriſt was when *John Baptiſt* preached that he was, or, which is all one, that he was when he was, or when he was preaching his own goſpel. Now, how can it be worthy of an inſpired *apoſtle* to aſſert, that the Word had a being when he began to preach, or when he was twenty nine years old, that is, when the *Baptiſt* came to make him *manifeſt to Iſrael,* this being as true of any other man living as of the Word, even of *Judas* who betrayed him; and of *Pilate* who condemned him, and being told as plainly by all the foregoing *evangeliſts?*

3. Can we imagine that the *apoſtle* ſpeaking of Chriſt as the Word before he had begun his prophetic office, from which they do aſcribe this name to him, and at the leaſt aſſoon as he was made fleſh, ſhould conſtantly uſe this phraſe which belonged only to him as executing that office; and when, that office being ended, he aſſumed his kingly office, ſhould again aſcribe this title to him, by ſaying, *his name is the Word of God,* Rev. 19. 13. and yet in his large account of his *prophetic* office throughout this whole goſpel, he never ſhould be once mentioned by him under that name or title which then ſo properly belonged to him? And,

4. All the *philoſophers* who ſpake περὶ τοῦ λόγου, *of the Word,* ſpake of it as that *principle* καθ' ὃν ἀεὶ ὄντα, τὰ γενόμενα ἐγένετο, *by whom ever exiſting, all things were made.* This was the doctrine of the *Platoniſts,* ſaith *Amelius,* as it was alſo of *Zeno,* who ſtiles the λόγος *eternal,* and all the other *Heathens* who ſpeak of this *Logos,* and of all thoſe

Jews

Jews who spake of him in the language of *Philo*, as πρεσβύτατος, *the most antient of all beings*, and of all those *Targumists* who tells us the world was made by the *Memra Jehovah*, *Word of God*, and as the *Jerusalem Targum*, that it was he who said to the world, Let it be, and it was. I say, all these *Jews* and *Heathens* could not understand the *apostle* otherwise than *Amelius* did, when he said, This *Barbarian* hath placed the *Logos* ἐν τῇ τῆς ἀρχῆς τάξει καὶ ἀξίᾳ, *in the order and dignity of a principle by whom all things were made.*

2*dly*, Note also from the same *Grotius*, that, to be in the beginning, is, in the *Hebrew language*, put for being from eternity; for sic mos est Hebræis æternitatem populariter exprimere, *the being in the beginning, and before the world was, importing a being before time, and therefore from eternity.* So *Prov.* 8. 23. *I was set up from everlasting, ere ever the earth was,* מראש מקדמי ארץ ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι. Micah 5. 2. *whose goings forth are Mekedem, from the beginning, from everlasting.* And *God that abideth Mekedem*, Psal. 55. 19. Hab. 1. 12. is ὁ ὑπάρχων πρὸ τῶν αἰώνων, *he that is from everlasting.* And so it may here signify, and being spoken of him who was from eternity, must import. See additions, No. 2.

Ibid. [b] *And the Word was* πρὸς τὸν Θεὸν, *with God.*] And, ver. 2. *he was in the beginning with God.*] Πρὸς Θεὸν, *i. e.* μετὰ Θεοῦ, *Theophyl.* that is, *reason was in God*, saith Mr *Cl.* but he gives no instance where the preposition πρὸς in the New Testament signifies *in*; whereas there be many instances where it hath the signification of עם and μετὰ *with*; as when it is said, *Matth.* 13. 56. *his sisters are* πρὸς ἡμᾶς, *with us*, Matth. 26. 18. *I keep the passover* πρὸς σέ, *with thee*, Mark 9. 19. *How long shall I be* πρὸς ὑμᾶς, *with you?* And *chap.* 14. 49. *I was always* πρὸς ὑμᾶς, *with you.* See 1 *Cor.* 2. 3.—16. 6. So in this *evangelist*, Eph. 1. 2. πρὸς τὸν πατέρα, *with the Father*; so *chap.* 3. 21.---5. 14. And thus in (a) *Ignatius*, Christ is mentioned as πρὸ αἰώνων ὢν πρὸς πατέρα ὢν, καὶ ἐφ' ἡμᾶς παραγενόμενον, *being with the Father before the world, and proceeding from him alone.*

Nor will this phrase admit of either of the senses imposed on it by the *Socinians*: v. g. not of that which saith, he was with God, that is, *he was known to God alone*; for, (1.) This is not absolutely true, he being known before his prophetic office was begun to the *angels*, saying to the *shepherds*, Luke 2. 11. *To you is born this day a Saviour, which is Christ the Lord*; to the *virgin Mary*, to whom the angel had revealed that he was *the Son of the Highest*, one that should *sit on the throne of David*, and was to be called *Jesus*, Luke 1. 30—33. to *Zachary*, *Joseph*, *Simeon*, *Anna*, and the *wise men.* (2.) It is a gloss without example of any such import of the phrase, and without any probability; for who would think that by saying only *Titius* was with *Sempronius*, I should mean that he was known to him alone? And, (3.) This is as true of antichrist, of hypocrites latent among believers, of a secret thief, or murderer; but can it therefore properly be said that they are with God? Wherefore this gloss being so plainly absurd, they fly to a second, *viz.* that Christ, before he entered upon his prophetic office, was taken up into heaven to be instructed in the mind and will of God, as *Moses* was into the mount; and upon that account it is here said, that he was with God. But here lyes the great difference betwixt Christ's supposed ascent to heaven, and that of *Moses* into the mount, that when *Moses* was called up into the mount, the people had public notice given of it; and he took *Aaron* and his sons, and *seventy elders of Israel* with him, who saw the glory of God, *Exod.* 24. 10. and all *Israel* beheld *the glory of God*, as a devouring fire on the top of the mount, *ver.* 17. and after the forty days were over, it is said, that *Moses* came down from the mount, and the children of *Israel saw him with his face shining*, Exod. 34. 30. Now if *Christ* was taken up into heaven, as *Moses* was into the mount, why was it not made public at that time? why no witnesses? why no appearance of the glory, to satisfy mankind of the truth of it? And yet we find, that when he was transfigured on the holy mount, he took *Peter*, and *James*, and *John* with him, which circumstance is carefully mentioned by three *evangelists*; and *Peter*, who was one of the witnesses then present, lays great weight upon this being done in the presence of witnesses. *For*, saith he, *we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of his Majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory.----And this voice which came from heaven we heard when we were with him in the holy mount*, 2 Peter 1. 16, 17, 18. Now let any one compare this with the account which they give of Christ's ascension into heaven. The transfiguration was intended only for a particular testimony of God's favour before his suffering; but even in that he took care there should be very credible witnesses of it: and is it then possible to believe there should be such an

(a) Ep. ad Mag. § 6, 7.

an aſcenſion of Chriſt into heaven, for no leſs a purpoſe than to be inſtructed in his ambaſſage, and to underſtand the mind and will of God as to his office, and yet not one of the *evangeliſts* give any account of the circumſtances of it? They are very particular, as to his birth, faſting, baptiſm, preaching, miracles, ſufferings, reſurrection and aſcenſion; but not one word among them all as to the circumſtances of his being taken up into heaven for ſo great a purpoſe. Now if it were neceſſary to be believed, why is it not more plainly revealed? why not the time and place mentioned in ſcripture as well as of his faſting and temptation? who can imagine it conſiſtent with the ſincerity and faithfulneſs of the writers of the New Teſtament, to conceal ſo material a part of Chriſt's inſtructions and qualifications, and to wrap it up in ſuch doubtful expreſſions that none ever found out this meaning till the days of *Socinus*? In a word, had either of theſe ſenſes been intended by the *apoſtle*, why ſpeaks he ſo obſcurely, and ſays not, as the *Socinians*, that *he was taken up into heaven*, or was *known to God alone*; but ſo as to have given ſo great occaſion to that dangerous error, as they ſuppoſe it, of all *Chriſtians* before *Socinus*, that Chriſt had a being before the world, or before any thing that was made, and therefore could not be a creature? for the words following, *all things were made by him, and without him was not any thing made that was made*, muſt exclude him from being of the number of things made, and therefore evidence that he was *ſo* in the beginning with God, as to be before all created beings.

Ibid. [c] *And the Word was God*] He was ſo, ſay the *Socinians*, by office, not by nature, as being the legate and ambaſſador of God: but,

1*ſt*, They have not yet, nor can they ſhew that any thing is in the ſcripture abſolutely, and in the ſingular number, called God, for any other reaſon than that the Divine Nature was imparted to it. It is ſaid indeed of *Moſes*, *Thou ſhalt be to Aaron Beheloim, in the place of God*, τὰ πρὸς τὸν Θεὸν, ſaith the *Septuagint*, *in things pertaining to God*, Exod. 4. 16. and *Exod.* 7. 1. God ſaith, *See I have made thee* Elohim, *a god to Pharaoh*, viz. by giving thee authority to ſpeak unto him in my name: but then in neither of theſe places is he called *Jehovah*, nor abſolutely *Elohim*, but only with reſpect to *Aaron* and *Pharaoh*, to whom he was to ſpeak God's meſſage. *Grotius* ſaith, that the ſame perſon is ſtiled *Jehovah* in the Old Teſtament, who in the New is ſtiled an *angel*, and that the ſame perſon is ſometimes called in the Old Teſtament an *angel*, and ſometimes *Jehovah*; ſo alſo doth Mr *le Clerc* on *Gen.* 16. 13.—18. 1.—20. 1. but without juſt ground; for the *angels* being God's retinue, and always preſent with him when he made his glorious appearances, there is no reaſon to ſay the *angel* was God becauſe he appeared with him, or ſometimes ſpeaks or acts by his appointment or in his preſence; but only that God and his glorious *angels* appeared at the ſame time, and that they ſometimes ſpake as from the *Schechinah*, v. g. Exod. 3. 2. we read that *an angel of the Lord appeared to Moſes in the buſh*, and St *Stephen* ſaith, that *the angel of the Lord appeared to Moſes in the buſh*, Acts 7. 30. but neither of them ſay that angel was *Jehovah*, or that the Lord was not preſent there himſelf; but on the contrary ſay expreſly that *Moſes heard the voice of the Lord ſaying to him, I am the God of Abraham*. St *Stephen*, Acts 7. 53. and St *Paul*, Gal. 3. 19. ſay, *the law was delivered by angels*; but hence it doth not follow that any *angel* was ſo employed in the delivery of the law as to take upon him the perſon of God, or that any creature ſaid, *I am the Lord thy God*, &c. And when it is ſaid, that *ſome have entertained angels unawares*, Heb. 13. 2. I own that *Abraham* and *Lot* did ſo; but hence it doth not follow that any angel ſpake as if he were *Jehovah*, or that *Abraham* ſpake to them as ſuch, or owned one of them to be the *Judge of the whole earth*. I rather think with the *biſhop of Ely*, that it may be granted that the three that appeared to *Abraham* were created angels; but then they appeared only as the retinue of the *Schechinah*, or Divine Majeſty ſtiled the Lord, *ver.* 1. and 13. for after the ſame men who came in, and did eat with *Abraham*, and roſe from the table, were departed, *ver.* 16. and 33. *Abraham* ſtands ſtill before the Lord, that is, before the Divine Majeſty, *ver.* 1. and ſtiles him *the Judge of the whole earth*. And this agrees well with the opinion of the *Jews*, who, as they acknowledge that the three men whom *Abraham* entertained were created angels, ſo alſo do they own that there was then a ſeparate appearance, or Divine Majeſty, which talked with *Abraham*. And this takes off the obſervation of *Crellius* and others in this place, that the name *Jehovah* is given to angels; for, according to this interpretation, the name *Jehovah* is not given to any of the three angels which were entertained by *Abraham*, but only to the *Schechinah*, or Divine Majeſty which appeared with them, and ſpake to *Abraham*, from *ver.* the 10th to the 17th, and to whom after the departure of theſe three, one into heaven, and two to *Sodom*, *Abraham* ſtill ſpeaks to the end of that chapter. It was an angel of, or meſſenger from the Lord that ſpake to *Hagar*, Gen. 16. as appears from his ſaying (not I, but) *Jehovah heard thy*

thy affliction; when therefore we read, *ver.* 10. that *the angel of the Lord ſaid to her, Multiplying I will multiply thy ſeed*, it is to be underſtood thus, He ſaid this to her in the name and words of the Lord, ſpeaking not his own, but the Lord's words; and therefore *B. Uziel* here ſaith, *She gave thanks before the Lord, whoſe word had ſpoken to her.* Thus *Solomon* ſent to *Hiram*, ſaying, either by letters, as *Hiram* returned his anſwer *in writing*, 2 Chron. 2. 11. or commanding his ſervants to ſay in his name, *David my father*, for *David* was not the father of the meſſengers, and ſo they could not ſay, *My father*. So the *centurion* ſent firſt *by the rulers of the Jews*, deſiring Chriſt to heal his ſervant, and after, by other friends ſaith to Chriſt, *I am not worthy that thou ſhouldſt come under my roof*, i. e. he deſires them to ſay theſe words as from him, *Luke* 7. 2,—10. Theſe two are by *le Clerc* produced as inſtances of meſſengers and legates ſpeaking as if they were the very perſons from whom they were ſent; whence he and others infer, that an angel ſent from God may ſay, *I am Jehovah, I am the God of Abraham*, as *Exod.* 3. *and I am the Lord thy God which brought thee out of the land of Egypt, thou ſhalt have no other gods but me*: whereas in truth they are both inſtances of meſſengers and friends ſpeaking, in the name of them that ſent them, the words which they had bid them ſay as from them, and had put into their mouths; and ſo in like manner the words of the angel ſpeaking to *Agar*, and others, what belonged to God alone, muſt only be the words which God had commanded them to ſay in his name, and as from him. And this is a ſufficient anſwer to all that is produced by *Grotius*, *le Clerc*, and the *Socinians*, to prove that angels repreſenting God are ſometimes ſtiled *Jehovah*, and ſpeak as if they were the Lord of heaven and earth, or the God of *Abraham*, *Iſaac* and *Jacob*.

2*dly*, That the Word is here properly ſtiled God, is evident from the context; for, (1.) When it is ſaid in the precedent words, *the Word was with God*, and when this is repeated in the following verſe, the *Socinians* themſelves own that the word *God* ſignifies him who truly and properly is ſo. The *apoſtle* then muſt either underſtand the ſame God as to eſſence, when he ſaith, *the Word was God*, or leave all *Chriſtians* liable to a great and dangerous miſtake, by reaſon of the ambiguity of his words. Moreover, the word God, in this chapter is uſed eleven times in its proper ſenſe; nor can one inſtance be produced from the whole New Teſtament, where, in the ſingular number, it is uſed in any other ſenſe; is it then reaſonable to conceive it is here uſed in that improper ſenſe in which it never is again once uſed throughout this goſpel, or the whole New Teſtament, rather than in that ſenſe in which it is continually uſed in all other places?

Object. Yes, ſay the *Socinians*, becauſe it is here ſaid, *the ſame was in the beginning with God*; whereas God, properly taken, cannot be ſaid to be *with God*, that is, *with himſelf*.

Anſw. But to this I anſwer, *1ſt*, That nothing formally and in the ſame conception can be ſaid to be with that which is one with itſelf; but yet that which is eſſentially the ſame, but hath its title from an internal relation to another, as being *God of God*, or as having the divine eſſence communicated to it, may be ſaid to be with him; for, (1.) The Wiſdom of God is identically God, according to the old axiom, quicquid eſt in Deo eſt ipſe Deus, *whatſoever is in God is God*, and yet παρ' αὐτῷ, *with him are wiſdom and power*, ſaith *Job*, chap. 12. 13. *I was* παρ' αὐτῷ. *with him*, ſays Wiſdom, *Prov.* 8. 27, 30. *all wiſdom is from the Lord, and* μετ' αὐτοῦ, *with him*, Eccl. 1. 1. Thus (b) *Philo* obſerves, that when God ſaith, *He made man after the image of God*, Gen. 1. 27. ſpeaking ὡς περὶ ἑτέρου Θεοῦ, *as of another God he ſpeaketh of*; and πρὸς τὸν δεύτερον Θεὸν ὃς ἐστιν ἐκείνου λόγος, *to that ſecond God who is his Word.*

2*dly*, The primitive fathers do very plainly and frequently ſay, that the Word was ſtrictly, and from all eternity in God the Father, and yet that before the creation of the world there was a προβολὴ καὶ ἀπόῤῥοια, *a projection, or efflux of this Word from the Father*, which made him λόγος προφορικὸς καὶ προβλητὸς, *a Word emitted or coming forth from the Father*; but yet becauſe he came not ſo forth from him as to be ſeparated from him, but was ſemper apud Deum & nunquam ſeparatus a Patre, *not ſeparated from the Father*, (c) they thought it was here ſaid againſt the *Valentinians*, that he was *with the Father*. So *Juſtin M.* ſaith, he συνὼν, *was with the Father*, as being ἀπὸ τῆς πατρικῆς προβολῆς γέννημα, *a progenies projected from the Father*, Apol. 1. p. 44. D. Ap. 2. p. 66. E. Dial. cum Tryph. p. 285. D. 359. A. 284. B. 357. A. So ſpeaks *Athenagoras*, p. 10. C. D. and *Theophilus*, p. 100. B. making him from eternity λόγος ἐνδιάθετος, *an internal Word*, and then ſaying that he was λόγος ἐξεγευγμένος πρὸ τῶν ὅλων, *a Word emitted before all things*: and *Tatian*, that the Word which was ἐν αὐτῷ πρόποθε, p. 145. And *Tertullian* ſpeaks as of a time *cum nondum Deus Sermonem ſuum emiſerat*, adv. Praxeam, c. 5, 6, 8. adv. Hermog. c. 18, 20, 45. and *Lact. l.* 2. *c.* 8. p. 177.

(b) Apud Euſeb. præp. evang. l. 7. c. 13. p. 323.

(c) Tertul. adv. Prax. c. 8.

p. 177, 178. and *l.* 4. *c.* 6. *p.* 364, 365, 366. ſee Dr *Bull*, ſect. 1, 2.

3*dly*, This alſo is extremely evident from the third verſe; whence ariſeth this argument, *He that made all things is God*, in the proper acceptation of the word, *Heb.* 3. 4. but by the Word here ſpoken of were *all things made, and without him was not any thing made that was made: he in the beginning laid the foundations of the earth, and the heavens are the works of his hands*, Heb. 1. 10, 11. *he created all things viſible and inviſible*, Col. 1. 16. he therefore muſt be God in the proper acceptation of the word.

4*thly*, It is very manifeſt that the *apoſtle* here deſigns to tell us what the Word was, and where, before he came into the world, and what and where he was when he came into the world, as may appear from comparing his words together, thus;

In the beginning was the Word, ver. 1.	*He came to his own*, ver. 11.
The Word was with God, ver. 1, 2.	*He dwelt with us*, ver. 14.
The Word was God, v. 1.	*The Word was made fleſh*, ver. 14.
He was in the world, ver. 10.	

And *laſtly*, Whereas theſe words expounded according to the *Socinian* ſenſe were utterly unintelligible to all the *Jews*, and all the *philoſophers* who ever made mention of the *Logos*; according to our ſenſe, which maketh the Word truly God, and a firſt principle of the creation, they agree perfectly with what they have aſſerted of the *Logos*. I ſay,

1*ſt*, That they agree fully with the opinion of the *Jews*, nothing being more evident than that (d) *Philo* frequently ſtiles the λόγος God, and by the *Targumiſt* he is very often ſtiled *God*, as when *Jacob* ſaith, in the *Chaldee of Onkelos*, Gen. 28. 21. *the Word of Jehovah ſhall be my God*, and *Lev.* 26. 12. *my Word ſhall be to you for God the Redeemer*. And nothing is more frequent with *Onkelos*, and all the *Targumiſts*, than for *Jehovah* to put *the Word of Jehovah*; and of this Dr (e) *Allix* gives above an hundred teſtimonies; from all which obſervations it is evident, that the *evangeliſt* here uſed the language of his nation when he here ſaid, *the Word was God.*

2*dly*, They accord as fully with the doctrine of the ancient *philoſophers*, who lived before the times of this *evangeliſt*. Thus (f) *Prophyry* ſaith, that *Plato extended the Divine Eſſence into three Hypoſtaſes*, the ſupreme God called *Optimus*, μετ' αὐτὸν δὲ καὶ δεύτερον δημιουργὸν, *and after him a ſecond God the maker of all things*; and (g) *Plato* himſelf bids us ſwear by τὸν τε πάντων Θεὸν ἡγεμόνα —— τε καὶ ἡγεμόνος καὶ αἰτίου παλαιοῦ, *God who is the governor of all things, and by the Father of him who is the ruler and the cauſe.* (h) *Zeno* the *Stoic* ſaith, *There be two principles of all things, matter, which is the patient,* τὸ δὲ ποιοῦν τὸν ἐν αὐτῇ λόγον Θεὸν, *and the efficient, God the Word, which being eternal goes through all matter, forming every thing.* And hence (i) *Amelius* having read theſe words of our *evangeliſt*, cried out, that the *Barbarian* by ſaying that this *Logos* was πρὸς τὸν Θεὸν καὶ Θεὸν ἦν, *was with God, and was God, and that all things were made by him*, was of the ſame opinion with *Heraclitus* and *Plato*, who made him an eternal principle.

In a word, not only the orthodox, but all the *heretics* did perfectly agree in this import, if (k) *Sandius* may be credited, who ſaith expreſly, that *all heretics agreed with the orthodox and catholics in this, that the Word was God, and was before all ages, and that the world was made by it.* And as for the *orthodox*, ſcarce is there any Chriſtian writer of bulk, from *Juſtin M.* to the *Nicene council*, except *Arnobius*, who doth not inſiſt upon this text as a plain proof of the divinity of *Chriſt*.

Ver. 3. [d] *All things were made by him.*] The *Socinian* comment, which reſtrains all things here to *all things belonging to the goſpel-ſtate*, and ſaith that all things were ſaid to be made by him, *becauſe all things were renewed*, i. e. *all believers were made new creatures by him*, is ſufficiently refuted by what hath been already proved, *viz.* that this Word is here ſaid to have been in the beginning, not of the new, but of the old creation, and that he was properly and truly God, and ſo the Maker of all things in heaven and earth; and from the parallel places produced already, that God *made all things by Jeſus Chriſt*, Eph. 3. 9. that he *created all things in heaven and in earth, viſible and inviſible*, Col. 1. 16. that *by him God made the world*, Heb. 13. that *he in the beginning*

n (d) Euſeb. præp. evang. l. 3. c. 13. Leg. alleg. l. 2. p. 76. *Idemque dicit de Dei duabus Potentiis paſſim eam unam* Θεὸν, *alteram* Κύριον *dici*, de Somn. p. 457. F. de vita Moſis, p. 517. F. de victimas offerent. p. 661.

(e) *So* Onkelos Exod 6. 8.—19. 17. Levit. 20. 46. Numb. 11. 20.—23. 11. Deut. 1. 30.—2. 7.—4. 24. —5. 5.—32. 6, 8. *Judgment of the Jewiſh church*, chap. 12. *from* p. 183. *to* p. 191.

(f) Apud Cyril. cont. Jul. l. 1. p. 34. (g) Ep. 6. p. 1276. (h) Apud Laert. l. 7. p. 519

(i) Apud Euſeb. præp. evang. l. 11. c. 19. (k) Enucl. hiſt. l. 1. p. 117.

beginning laid the foundations of the earth, and the heavens were the work of his hands, ver. 10, 11. and here, *ver.* 10. that *he was in the world, and the world was made by him*, even the world into which he came, which doubtless was the material world, that world which *knew him not*, and therefore could not be renewed by him.

In a word, all the ancient *Jews* and *Paraphrasts* agree in the common interpretation of the words, *viz.* that the Word was the Maker of the material world, and all things in it; this doctrine is taught very frequently by (l) *Philo*, that it was the *Logos* by which the whole world was made.

The (m) *Targumists* say it was this *Logos*, or *Memra*, which first said to the world, *Be, and it was, and which shall again cause it to cease to be*; it was the Word which created the world and man in it. And where it is said, (n) *God created the world*, it is usual for them to say he did it Bememrah *by his word.*

This was taught by (o) *Aristobulus* a *Jew*, who lived in the time of *Ptolomæus Philometer*, as a doctrine received from *Solomon*, and delivered by him, *Prov.* 8. for he is represented by him there, ὡς τῇ σοφίᾳ καὶ αὐτῷ Θεῷ λόγῳ τὴν ἀρχὴν ἀναλιβεῖς τῆς παλιγγενεσίας, *ascribing the beginning of the frame of the universe to the wisdom and the Word of God; so that* (p) *Eusebius* had just cause to say that the *Hebrews*, μετὰ τὸν ἀναρχον καὶ ἀγέννητον τῶν ὅλων οὐσίαν, *after the essence of the God of all things, which was without beginning, and unbegotten, introduced a second Essence and Divine Power*, ἀρχὴν τῶν γενητῶν ἁπάντων, *which was the principle of all things that were made*, λόγον καὶ σοφίαν, καὶ θείαν δύναμιν αὐτὸν προσαγορεύοντες, *calling him the Word and Wisdom and a Divine Power*; *and that on this account the evangelical doctrine of St* John, *renewing that of the prophets and his country* παλαιὰν διασαφεῖ, *illustrates it by saying, In the beginning was the Word, and the Word was with God, and the Word was God*; *all things were made by it*, &c.

As for the *Heathen philosophers*, they did so plainly agree in that of *Plato*, that the *Logos* was the αἰτία, *cause*, and that of *Zeno*, that he was τὸ ποιοῦν, *the efficient* of the world, in that the primitive fathers pleaded this in favour of the Christian doctrine, that even the *Logos* was in their common language δημιουργὸς, *the maker of the world. Many philosophers affirm*, saith (q) *Origen, that there is one God who created the world*; *in this they agree with the law of Moses*: aliquanti etiam hoc addiderunt, quod cuncta per Verbum facta, & fecerit, & regerit; and many add, *that God both made, and governed all things that were made by his Word*; in hoc non solum legi, sed & evangelio consona sentiunt, *in this they speak things consonant not only to the law, but to the gospel. We teach that the Word was the artificer of all things*, saith (r) *Tertullian*; hunc etiam Zeno determinat factitatorem, *and Zeno saith the same. Cyril*, in his book against *Julian*, gathers up from the *Heathens* many things of a like nature to shew ὅτι τὸν ἐξ αὐτοῦ κατὰ φύσιν γεννηθέντα υἱὸν τὸν δημιουργὸν αὐτῶν λόγον ὡμολόγησαν καὶ αὐτοί, l. 1. p. 33. C. *that they owned the Son essentially begotten of the Good, that is, the Father, to be the Word that made all things.* And (s) *Eusebius* introduceth *Plotinus* and *Numenius* speaking of a second God, whom they called νοῦς, as the artificer of all things; and *Plato* himself speaking of that world, ὃν δὴ λέγει ὁ λόγος ὁ πάντων θειότατος, *which the most Divine Word framed.*

As for the Christian fathers, they from the beginning have asserted this as the rule of truth delivered to them from the *apostles*, and confounding the *heretics*, (t) quia unus est Deus, qui fecit omnia per Verbum suum, Verbum nempe quod extra eum non sit, sed in sinu Patris exiſtit, *that there is one God, who made the world by that Word, who is not separated from him, but is in the bosom of the Father.* See this largely proved, note on *Heb.* 1. 2. Though therefore it will still admit of a dispute whether the later *Jews* did by their *Memra* mean the promised *Messiah*, yet two things cannot reasonably be doubted, *viz.* (1.) That the *Jews* did by their *Memra* understand a Divine Person who was from the beginning, and who gave beginning to all things, and that the *Heathens* had the same notion of their *Logos.* (2.) That the *Christians* did understand these words of the *evangelist* in the sense now received by the orthodox, *viz.* as asserting the pre-existence and

(l) Διὰ ὃν σύμπας ἐκόσμος ἐδημιουργεῖτο. Alleg. l. 1. p. 44. B. De plant. Noæ. p. 221. D. De confus. ling. p. 329. C. De prof. p. 464. B. De monarch. p. 823. B.

(m) Targum Jon. in Exod. 6. 4.—3. 14, 15. Targum Onkelos in Deut. 32. 27. Targum Hieros. in Gen. 1. 1, 27.

(n) Targum Jonath. in Isa. 44. 24.—45. 12.—48. 13. Targum Hieros. & creavit מימר אדוני hominem in Gen. 1. 27.

(o) Apud. Euseb. præp. evang. l. 7. c. 12. p. 320. (p) Ibid. l. 7. c. 12. p. 320, 321. (q) Hom. 14. in Gen. F. 23. A. (r) Apol. c. 21. (s) Præp. evang. l. 11. c. 16, 17, 18, 19. (t) Iræn. l. 2. c. 3. l. 3. c. 11. p. 257, 258, 259.

divinity of the Word made fleſh, and the production of all things by him. Whence,

3*dly*, It muſt follow that the *evangeliſt*, who was an *Hebrew of the Hebrews*, muſt here have ſpoken of the *Logos* in the received ſenſe of *Jews* and *Heathens*: for this being apparently the notion which then obtained both among *Jews* and *Gentiles*, if they had been miſtaken in it, it is incredible that the inſpired *evangeliſt* coming after them ſhould ſo conſpire with them as to expreſs the very ſame thing in the ſame ſtile, and almoſt in the ſame words; much more, that he ſhould do it without giving the leaſt caution to this purpoſe, that he meant quite another thing by it than what the *Platoniſts* and ſome *Jews* meant by ſuch words as theſe: for inſtance, that by the Word he meant not, as they did, *one that was for ever*, but a perſon that never was in being till ſome few years ſince; and that by all things that were made, he meant not, with them, *all the whole univerſe*, but only all perſons that were reformed by the faith of Chriſt; and that by the beginning, he meant not *the beginning of the world*, as they did, but only the beginning of the goſpel, as the *Socinians* interpret theſe expreſſions. If, I ſay, the Word, of which St *John* ſpeaks, did not preexiſt from all eternity, and was not properly the Creator of the world, certainly he would have prevented their concluding the contrary from his words by ſome very plain caution, becauſe he uſed that ſtile and thoſe words under which the contrary had been taught by men of great reputation; and ſo he would not have affirmed the ſame things with them concerning the Word, without any farther interpretation or addition, ſaving this only, that *Jeſus was that Word*. Again, all *Chriſtians*, whether *orthodox* or *heretical*, being either *Jews* or *Gentiles*, it is ſtill more incredible that both ſhould have conſpired in this import of theſe words, had it not been received from the tradition both of the converts among *Jews* and *Gentiles*, that this was really the import of them; or with ſuch confidence have appealed to the *prophetic* and country theology of the *Jews*, and the concurring ſentiments of the Heathens with the words of this *evangeliſt*, if they had underſtood them in a ſenſe ſo much different from that both of the *Jews* and *Heathens*, as that is which the *Socinians* now put upon them. If then the univerſal church from the beginning did not err in their interpretation of theſe words, it is certain we who continue to receive that ſenſe and import of them which they have from the beginning handed down unto us, muſt ſtill retain the true and genuine ſignification of them.

Ibid. See additions, N°. 3.

Ver. 4. [e] *In him was life.*] That this is to be underſtood, not of life natural, but of that life eternal which he revealed to the world, 2 *Tim.* 1. 10. *to which he taught the way*; chap. 14. 6. *which he promiſed to believers*; chap. 10. 28. *which he purchaſed for them*; chap. 6. 51, 53, 54. *which he is appointed to give them*; chap. 17. 2. and *to which he will raiſe them up*; chap. 5. 29. as having ζωὴν ἐν ἑαυτῷ, *life in himſelf*, 26. may be argued, 1. From the like expreſſion, 1 *John* 5. 11. *This is the promiſe, that God hath given us eternal life, and that life is in his Son*; whence he is ſtiled *the true God and eternal life*, ver. 20. *the reſurrection and the life*, chap. 11. 25. *the way, the truth, and the life*, chap. 14. 6. 2. From theſe words, *ver.* 7. *John came to bear witneſs of this Light, that all men might believe on him*, viz. *to eternal life*, 1 Tim. 1. 16. for ſo *John* witneſſeth, *chap.* 3. 15, 36. And this anſwers the only objection againſt this interpretation, that the *evangeliſt* ſpeaks not of the Word incarnate till *ver.* 14. and that in that reſpect alone was he the teacher of eternal life; for *John* bare witneſs of him when he was the Word incarnate; it was thus alſo he came *into the world*, and *came to his own*, and made *believers the ſons of God*, ver. 11, 12, 13. and yet all theſe things are ſpoken of him before it is ſaid, *ver.* 14. *the Word was made fleſh*.

And hence it follows, that this life muſt be the light of men, by giving them the knowledge of this life, and of the way leading to it, and in which they that walk are ſaid to walk in the light, 1 *John* 1. 7. *to abide in the light*, 2. 10. and to be the children of the light, according to thoſe words of Chriſt, *Whilſt ye have the light, walk in the light, and believe in the light, that ye may be the children of the light*, chap. 12. 35, 36. *I am the light of the world, he that follows me ſhall have the light of life*, chap. 8. 12.—9. 5.—12. 46. and then the words following, *the light ſhineth in darkneſs*, muſt reſpect the *Heathen* world, ſtiled darkneſs, *Eph.* 5. 8. (ſee the note on *Rom.* 13. 12.) and the blind *Jews*; and the darkneſs muſt be ſaid not to comprehend it, becauſe the vitious part of the world would not own, but hated the light, *and loved darkneſs rather than light, becauſe their deeds were evil*; and ſo they were reproved by it, *chap.* 3. 19, 20, 21.

Ver. 7. [f] *He came to teſtify of this Light, that all men might believe on him.*] See here the deſign of the *Baptiſt*'s teſtimony, not only that ſome few elect, but that *all men might believe in Chriſt*.

Ver. 9. [g] *Which enlightens* πάντα ἄνθρωπον ἐρχόμενον, *every man that comes into the world.*] The words in the Greek are ambiguous, and may be rendered, *which coming into the world enlightens every*

very man, or as our translation doth; but that which countenanceth our translation is the *Hebrew* way of speaking, that a man born *is a man coming into the world*, (see Dr *Lightfoot* here) and the words of Christ, saying, *For this cause was I born, and came into the world*, chap. 18. 37. See additions, No. 4.

Ver. 10. [h] *And the world was made by him, and* (yet the men of) *the world knew him not*;] *i. e.* owned him not either as their Maker or their Redeemer. Of this see note on *ver.* 3. and on *Heb.* 1. 2.

Ver. 11. [i] *He came to his own*;] *i. e.* to the *Jewish* nation to whom he was promised, and to whom only he was personally sent; he being therefore stiled *a minister of the circumcision for the truth of God, to confirm the promises made to the fathers*, Rom. 15. 8. from whom, according to the flesh, he came, *Rom.* 9. 5. *and they received him not, i. e.* they generally would not own him as their *Messiah*, and their Saviour.

Ver. 12. [k] *But to as many as received him he gave* ἐξουσίαν *power to become the sons of God.*] Ἐξουσία here signifies the right, privilege, dignity, and prerogative; as when the *apostle* warns the strong *Christians* to see to it, lest their ἐξουσία, *privilege* or freedom from the *Jewish* rites, *be used as a stumbling block to the weak*, 1 Cor. 8. 9. and saith, *chap.* 9. 5, 6. *have we not* ἐξουσίαν, *a right or privilege*, by virtue of our office, *to eat and drink?* This privilege, to be the sons of God, is, as *Grotius* well notes, a right to the inheritance of the saints; for, *if children*, saith the apostle, *then are we heirs, heirs of God, joint heirs with Christ*, Rom. 8. 17. a right to a blessed resurrection, *the sons of God being the sons of the resurrection*, Luke 20. 36. a right to abide always in our Father's house, *John* 8. 35. a right to a state of immortality and incorruption, this υἱοθεσία, *sonship*, including *the redemption of the body* from corruption, *Rom.* 8. 23.

Ver. 13. [l] *Being born not of blood, nor of the will of the flesh, nor of the will of man*;] *i. e.* We are born sons, not by virtue of the blood of circumcision, by which the *Jews* entered into covenant with God, and became his sons; not by reason of that carnal generation which makes us sons by nature of such parents, who by their fleshly lustings are incited to beget us; not by the will of man adopting another for his son and heir, for want of natural issue: but this sonship ariseth from the good pleasure of God receiving us for his sons, through faith in Christ Jesus. Some observing that the *apostle* saith, *God made all men* ἐξ ἑνὸς αἵματος, *of one blood*, Acts 17. 28. refer this birth of bloods to our natural production, and our being born of the will of the flesh to the birth of the *Jews* by that circumcision which was made in the flesh: I prefer the former exposition, because though circumcision be made in the flesh, it proceeds not ἐκ θελήματος σαρκὸς, from the will, desire, or lusting of the flesh, but was done by them in obedience to the command of God.

Ver. 14. [m] *And the Word was made flesh*, &c.] *i. e.* man, according to the usual import of that phrase, as when it is said, *Gen.* 6. 12. *all flesh had corrupted their ways*; Psal. 56 *I will not fear what flesh*, ver. 5. that is, what man *can do to me*, ver. 12.; Isa. 40. 5. *All flesh shall see the salvation of God*; and ver. 6. *All flesh is grass, and all the glory of man is as the flower of the field*, Jer. 17. 5. *Cursed is he that trusteth in man, and maketh flesh his arm.* See *Matth.* 24. 22. *Rom.* 3. 20. And this phrase is used, say the (u) *fathers*, not only to express the great affection of the Word to man, declared in taking on him even his vilest part, but also to shew he came to heal, and to recover from corruption, that flesh which, by the sin of *Adam*, was made obnoxious to death and corruption; and that this flesh, which so inseparably was united to the divine nature, must be *capable of salvation*, which the *Gnostics* and *Valentinians* denied, and the *Ebionites* who denied the union of the two natures.

The *Socinian* gloss upon these words is this, that *Christ was born mortal, subject to infirmities, sufferings, and death, and so frail and infirm as flesh.* But,

1. It is to be noted from (w) *Novatian*, that this is the gloss of those *heretics* who denied the distinction betwixt the Son of God and man, *lest they should be obliged, from these words, to own his divine nature*; that is, this is a *Socinian* gloss. Note,

2. That this gloss is contrary to the true im-

(u) *Num quemadmodum initio plasmationis nostræ in Adam, ea quæ fuit in Deo inspiratio vitæ, unita plasmati animavit hominem et animal rationale ostendit; sic in fine, Verbum Patris et Spiritus Dei adunitus antiquæ substantiæ plasmationis Adam, viventem et perfectum effecit hominem capientem perfectum patrem, ut quemadmodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur*, Iren. l. 5. c. 1. *Vani igitur qui a Valentino sunt hoc dogmatizantes, uti excludunt salutem carnis, et reprobent plasmationem Dei: vani autem et Ebionæi unitionem Dei et hominis per fidem non recipientes in animam suam.* Ibid.

(w) *Sed erroris istius hereticorum inde ut opinor orta est materia, quia inter Filium Dei et filium hominis nihil arbitrantur interesse, ne facta distinctione, et homo et Deus Jesus Christus facile comprobetur. Eundem enim a quo ipsum, i. e. hominem, filium hominis, etiam Filium Dei volunt videri, ut homo et caro et fragilis illa substantia eadem atque ipsa Filius Dei esse dicatur, ex quo dum distinctio filii hominis et Filii Dei nulla secernitur, sed ipse filius hominis Filius Dei vindicatur, homo tantummodo Christus, idem atque Filius Dei esse aiunt, per quod nituntur excludere Verbum caro factum est*, cap. 19.

port of the words; for it makes the words frail, infirm, mortal, and all theſe epithets, to predicate of, and belong to the *Word*. Now, who can reaſonably imagine that he, who had before told us, *the Word was God*, and ſo immortal, *the maker of the world, and all things in it*, and ſo infinite in power, *ver.* 3. 10. ſhould inſtantly add, *the Word was fleſh*, i. e. *frail, infirm, obnoxious to death*; and yet ſhould immediately ſay again of this infirm, frail Being, *we have ſeen his glory, as the glory of the only begotten Son of God, and of his fulneſs have we all received grace for grace; that he was one in the boſom of the Father, and who alone had ſeen the Father?* ver. 14. 16, 18. Mr *Clerc* interprets the words thus, *And that reaſon was made conſpicuous by the man in whom it was*; telling us that fleſh ſignifies a conſpicuous nature, in oppoſition to that which is ſpiritual, as 1 *Tim.* 3. 16. But there it is not ſaid, as here, *the Word was made fleſh*, but Θεὸς ἐφανερώθη ἐν σαρκὶ, *God was manifeſted in*, or made conſpicuous in *the fleſh*, that is, in the human nature: which is the import of the word *fleſh* in all the other places where it is attributed to Chriſt, by way of diſtinction from his higher original; as when the *apoſtle* ſaith, *the Son of God was of the ſeed of Abraham*, κατὰ σάρκα, *according to the fleſh*, Rom. 9. 5. and that the Son, whom he had proved to be God, *Heb.* 1. was partaker alſo of fleſh and blood, *Heb.* 2. 14. For it is manifeſt that in all theſe places fleſh ſignifies, not the frailty or infirmity of fleſh, according to the *Socinian* gloſs, nor fleſh as conſpicuous and viſible, according to Mr *Clerc*'s gloſs, but the human nature abſolutely taken, according to the expoſition of all the antient fathers; of (x) *Ignatius*, who ſaith, *he was a phyſician,* σαρκικὸς καὶ πνευματικὸς, *fleſhly and ſpiritual,* ἐν σαρκὶ γενόμενος Θεὸς, *being God in fleſh*; of (y) *Juſtin M.* who ſaith, he was the Son and the λόγος, ὃς σαρκοποιηθεὶς ἄνθρωπος γέγονεν, *who by his incarnation was made man*; of (z) *Irenæus*, ſaying, Deus igitur homo factus eſt, *God therefore was made man*; of (a) *Tertullian*, ſaying, that Chriſtus vere hominem indutus Deus perſeveravit, *Chriſt putting on the manhood remained God*; and of (b) *Origen*, who ſaith, that Chriſt being in the form of God, and a Son of the *Jeruſalem which is above, left his Father and mother for his church,* διὰ αὐτὴν γὰρ γέγονε καὶ αὐτὸς σάρξ, *being made fleſh for her, it being ſaid, the Word was made fleſh.*

Moreover, the Wiſdom of God was made conſpicuous in the goſpel, that being the Wiſdom of God, 1 *Cor.* 2. 7. and by the church, by which *the manifold Wiſdom of God* was made known even to the angels, *Eph.* 3. 10. If then that were the reaſon why the Word is ſaid to be made fleſh, the goſpel and the church might alſo be ſaid to be made fleſh. It follows,

Ibid. [n] Καὶ ἐσκήνωσεν ἐν ἡμῖν, *And dwelt or pitched its tabernacle among us.*] This word ἐσκήνωσεν hath ſuch an apparent affinity both in ſound and ſenſe with the *Hebrew ſhacan* uſed in the Old Teſtament, when mention is made of God's dwelling by the Schechinah, or his glorious preſence in the tabernacle, and often ſhining forth there, and thence ἐν δόξῃ, *in glory*; ſee the notes on *Rom.* 1. 23. *Phil.* 2. 6. that we have reaſon to believe this phraſe relates to the Divine Nature, or to the fulneſs of the Deity dwelling in Chriſt's human nature. This Schechinah, ſay the *Jews*, was wanting in the ſecond temple, and this defect was now repaired by the habitation of the Divine Nature in the temple of *Chriſt*'s body, ſo as never to be ſeparated from it, according to the prediction of the *prophet Haggai*, chap. 2. 7. *The deſire of all nations ſhall come, and I will fill this houſe with glory.* As then God ſaid with reſpect to the times of the *Meſſiah, I will come to thee,* וְשָׁכַנְתִּי, καὶ κατασκηνώσω, *and will dwell in the midſt of thee*; that is, ſaith the *Chaldee* paraphraſt, וְאַשְׁרֵי שְׁכִינְתִּי, *and I will put my Schechinah*, or Divine Majeſty, *among you*, Zach. 2. 10, 11. ſo did he fulfil his promiſe, by ſending this *Emanuel*, or *Word made fleſh*, among them.

Ibid. [o] *And we have ſeen* τὴν δόξαν αὐτοῦ, *his glory*;] *viz.* appearing in, and ſhining from the tabernacle of Chriſt's body, as the glory of the Lord did from the tabernacle of old; for the glory of God in the Old Teſtament doth not barely ſignify the miracles wrought by God, but either the glory appearing in the cloud of glory, as *Exod.* 16. 7, 10. by which God teſtified his preſence with them, and *Numb.* 14. 22. and *v.* 21. or it ſignifies the miracles done by the glory of God then appearing; and in 2 *Pet.* 1. 16. it ſignifies the bright cloud, or glory of God, appearing at our Lord's transfiguration; not any miracle then wrought, of which we have no mention in the hiſtory of Chriſt's transfiguration: here therefore the apoſtle ſaith, We have ſeen the glory, or the divinity of the Word conſpicuous in the miracles wrought by him.

Ibid. [p] Δόξαν ὡς μονογενοῦς παρὰ πατρός, *The glory as of the only begotten Son of the Father.*] Where note,

That the particle ὡς, *as*, is not here a note of ſimilitude, ἀλλὰ βεβαιώσεως, *but of confirmation*, that this Son truly was the only begotten of the Father, as *Chryſoſtom* here notes. So *Neh.* 7. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a faithful man*, Matth. 14. 5. *All men held John* ὡς προφήτην, *to be a prophet indeed.*

(x) Ep. ad Eph. § 7. (y) Apol. 2. p. 74. (z) L. 3. c. 23. (a) De carne Chriſti, c. 3.
(b) In Matth. tom. 1. ed. Huet. p. 357.

indeed. See the note on *Rom.* 9. 32. See additions, No. 5. This glory is said to be the glory μονογενοῦς, *of the only begotten of the Father*; *i. e.* of him who was begotten of him after that singular and extraordinary manner, that this title can agree to him alone, as being, saith *Lucian*, *the unchangeable image*, οὐσίας, καὶ βέλης, καὶ δυνάμεως, καὶ δόξης τ Θεοῦ, *of the essence, council, power, and glory of God.* Hence is the *Logos* stiled by *Philo* ὁ πρωτόγονος υἱὸς, de agricult. p. 152. B. ὁ πρωτόγονος καὶ γενηθεὶς, de confus. ling. p. 258. A. *the begotten and first born Son of God*, ὁ ἐνδιαθέτος υἱὸς τ Θεοῦ, *the internal Son of God*, lib. de nom. mut. p. 824. By (c) *Plato*, he is stiled, ὁ ἔκγονος τ ἀγαθοῦ καὶ ὁμοιότατος ἑαυτῷ, *one begotten of the Good, and most like to him.* And *Porphyry* says, That, according to the doctrine of *Plato*, *of the Good, i. e.* of the Father, *was begotten, in a manner unknown to men, an understanding in which are all things*, Ap. Cyril. contr. Julian. l. 8.

Ibid. ᵠ Πλήρης χάριτος καὶ ἀληθείας, *Full of grace and truth.*] Here πλήρης, the nominative case, is put for the genitive. So *Eph.* 3. 17. that *Christ may dwell* ἐν καρδίαις ὑμῶν *ver.* 18. ἐρριζωμένοι for ἐρριζωμένων· and *Rev.* 1. 5. ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς for τ μάρτυρος. See examples of the like construction in profane authors, produced by *Grotius* on *Mark* 6. 40. and by *Schmidius.* Note also, that it appeareth from the following words, *ver.* 17. *For the law came by Moses, but grace and truth by Jesus Christ*, that this Son of God is said to be full of grace and truth, in opposition to the law of *Moses.* Now grace in the New Testament implies two things, both which are declared to be wanting in the law of *Moses*; 1*st*, The mercy of God in the free pardon of our sins, or our justification or freedom from the guilt of sin, from which *we could not be justified by the law of Moses*, Acts 13. 38, 39. *For by the law*, saith the apostle, *can no man be justified*, Gal 3. 11. Rom. 3. 20. *We being justified freely by his grace, through the redemption which is in Jesus*, ver. 24. Whence it is said to them who seek to be justified by the law of *Moses*, that they are *fallen from grace*, Gal. 5. 4. 2*dly*, Grace doth, in scripture, signify *the gifts of the Holy Spirit*, freely conferred upon believers, who is therefore stiled ἡ δωρεὰ ἐν χάριτι, *the gift by grace*, Rom. 5. 15 And his gifts are represented by the word *grace*: as when St *Peter* saith, *As every man hath received the gift, so let him minister, as good stewards,* ποικίλης χάριτος Θεοῦ, *of the manifold grace of God*, 1 Pet. 4. 10, 11. and St *Paul*, Rom. 12. 6. *having therefore gifts differing* κατὰ τὴν χάριν, *according to the grace given us, whether prophecy*, &c. See *Gal.* 2. 8, 9. *Eph.* 3. 7. Now this promise of the Spirit was the consequence of faith in Christ, *Gal.* 3. 14. Hence are these two assigned as the great differences betwixt the law and the gospel; that the first was the *administration of the letter only*, the other *of the Spirit*; the first the *administration* of *condemnation*, the second of *justification*, 2 Cor. 3. 7, 8. Again, the law is said to have been only *a shadow of things to come*, and an *image* of those things of which Christ exhibited the body, truth, and substance, *Col.* 2. 17. *Heb.* 8. 5.----10. 1. See the note there: and hence truth is here said to come by Christ; and he is here represented as full of truth.

Ver. 15. ʳ *He that cometh after me is* (to be) *preferred before me; for he was before me*, πρῶτός μου ἦν.] Here the *critical* note is this, That πρῶτος, *first*, here signifies *before*; so 1 *John* 4. 19. *He loved us* πρῶτος, *before*; Matth. 17. 20. *Elias shall come* πρῶτον, *before Christ*; John 19. 39. *Nicodemus who came* πρῶτον, *before to Christ by night*; 2 Thess. 2. 3. *There shall come an apostasy* πρῶτον, *before Christ's coming*; and *John* 15. 18. *They hated me* πρῶτον ὑμῶν, *before they hated you.*

2*dly*, As for the words ἔμπροσθέν μου γέγονεν, I find no instance where it signifies, *He was preferred before me*; and therefore rather chuse to retain the proper import of the words, and give the sense of the whole thus, *This is he of whom I said, He that cometh after me is before me*; *and this I said, because he indeed was before me, as being in the beginning with God*, ver. 2.

Ver. 16. ˢ *And of his fulness we have all received,* καὶ χάριν ἀντὶ χάριτος, *even grace for grace*;] *i. e.* of the fulness of grace in him to procure pardon for us, and of that fulness of the Spirit which was in him without measure, *John* 3. 34. *Luke* 4. 1. according to the measure of the gift of Christ. So *Jer.* 11. 17. the Lord hath pronounced against thee, κακὰ ἀντὶ κακίας, *evil for the evil of the house of Israel and Judah.* So κακὸν ἀντὶ κακοῦ, *evil for evil* done to us, or according to it, *Rom.* 12. 17. 1 *Thess.* 5. 15. 1 *Pet.* 3. 9. So ἀντὶ τούτου, ob hanc rem; ἀνθ' ὧν, *for the sake* of which. See many examples of this kind in *Stephanus.* See additions, No. 6.

Ver. 18. ᵗ *No man hath seen God at any time,* οὐδεὶς ἑώρακε.] Here *Grotius* thinks, that ἑώρακε, *hath seen*, is put for *hath known*, as *chap.* 3. 32. and *Eph* 3. *ver.* 11. giving the sense thus, *No man hath known the secret counsels of God at any time, concerning the redemption of mankind, which Christ*

(c) De repub. l. 6. p. 686. C.

Chriſt now declareth to the world. But though this ſenſe of the words be good, yet the phraſe in the Old and the New Teſtament, repreſenting God as one *whom no man can ſee and live*, as *Exod.* 33, 20, 23. *and who dwells in light inacceſſible to which no mortal eye can approach, and whom no man hath ſeen, or can ſee*, 1 Tim. 6. 19. and the ſeeing of him in the cloud, the ſymbol of his glorious preſence, being called *the ſeeing of him face to face*, Gen. 32. 30. *Numb.* 14. 14. and being deemed ſuch a viſion as would cauſe God to take away their lives, *Judg.* 6. 22, 23.—13 22 *Iſa.* 6. 5. I would rather refer this here to the preſence of the Word with the Father, mentioned *chap.* 1. 1. and his being with him in heaven in that glory in which he there dwells, and his coming down from thence as from the boſom of the *Father*, to declare heavenly things to us, which, ſaith he, *none can do but the Son of man who is in heaven*, chap. 3. 12, 13. See the note there. For if this being in the boſom of the Father did only ſignify his friendſhip and intimate acquaintance with God, it may be aſcribed to *Abraham*, who was *the friend of God*, James 2. 23. to *Moſes*, *who talked with him face to face, as a man ſpeaking to his friend*, Exod. 33. 11. and to the *apoſtles*, who had *the mind of God revealed to them*, 1 Cor. 2. 16. whereas, in the other ſenſe, it will be proper and peculiar to Chriſt, to be *in the boſom of the Father*, as St *John* ſeemeth here to repreſent it.

Ibid. [u] Εἰς τὸν κόλπον, *In the boſom.*] Note, That εἰς τὸν κόλπον is here put for ἐν τῷ κόλπῳ So εἰς πόλιν, *in the city*, *Matth.* 2. 23. εἰς τὸν καίρον αὐτῶν, *in their times. Luke* 1. 20. εἰς ἣν, *in which*, *Acts* 7. 4. εἰς χόλυν, *in the gall*, *Acts* 8. 23 ſee *Mark* 1. 39.—2. 1.—5. 34. *Luke* 8. 48.—9. 61.----11. 7.----16. 8. *Acts* 7. 53.----13. 42. *Eph.* 1. 10. *Heb.* 11. 9.

Ver. 20. [w] *He confeſſed and denied not, but confeſſed.*] Such *pleonaſms* are frequent in the ſcripture. So 2 *Kings* 18. 36. *The people held their peace, and anſwered nothing*, Iſaiah 38. 1. *Thou ſhalt die, and not live*, Ezek. 7. 6. *An end is come, the end is come, it is come;* and eſpecially in the writings of this *evangeliſt*. So 1 *John* 1. 1, 3. *That which we have heard, that which we have ſeen, that which we have beheld with our eyes*; and, *chap.* 12. 27. *is true, and is no lie.* See here, *ver.* 3.

Ver. 21. [x] *Art thou Elias? And he ſaid, I am not.*] See the note on *Matth.* 11. 14. *Art thou that prophet?*] *Jeremy*, ſaith *Grotius*, there being a rumour among them, that he was to return to them. See the note on *Matth.* 11. 9, 10. When the people were muſing among themſelves whether the Baptiſt were the Chriſt, he takes off that ſuſpicion of his own accord, *Luke* 3. 15. Here he returns an anſwer to the enquiries of the *Phariſees.*

Ver. 24. [y] *And they that were ſent were of the Phariſees*;] *i. e.* of the patrons of tradition, who thought themſelves ſo exact in all the ordinary rules which were to be obſerved, that this new right of baptizing, by way of preparation for the *Meſſiah*, of which their traditions were wholly ſilent, muſt be extraordinary; and therefore they enquire,

Ver. 25. [z] Τί οὖν βαπτίζεις; *Why then baptizeſt thou?*] Why uſeſt thou towards us *Jews*, who are already holy and in covenant with God, a rite only uſed by us towards *Heathen proſelytes*, to cleanſe them from their impurity, and to prepare them to enter into covenant with God? Note alſo, That τί here is put for διὰ τί, *why*, or, *for what cauſe*, as *Matth.* 17. 10. τί οὖν, *why ſay the ſcribes*, chap. 6. 28. τί μεριμνᾶτε; *why take ye thought.* So *chap.* 7. 3.----16. 8.----19. 7.---21, 18. *John* 4. 17. ---7. 19.----9. 27.----10. 20.---18. 21, 23.----20. 13, 15.

Ver. 26. [a a] *I baptize with water to repentance*;] *i. e.* I am the meſſenger of which *Malachi* ſpeaks, who am ſent before the Lord, to prepare his way, by bringing you to repentance and amendment of life, and therefore baptize you with water, to mind you of that purity of heart which is requiſite to the reception of him, ſo that by my baptizing you with water, to produce in you that purity, will be fulfilled the promiſe of God by *Ezekiel*, chap. 36. 25. *I will ſprinkle clean water upon you, and ye ſhall be clean*; and by his baptiſm will be fulfilled the words following, *ver.* 27. *I will put my Spirit within you.*

See additions, N°. 7.

Ver. 28. [b b] *In Bethabara*;] that is, according to the import of the word *Beth Ybara*, *about the place where the Jews paſſed over Jordan to go into the land of Canaan:* it is ſituated, ſaith Dr (*) *Lightfoot*, beyond *Jordan*, in the *Scythopolitan* country, where the *Jews* dwelt among the *Syrophœnicians.*

Ver. 29. [c c] *Behold the Lamb of God, ὁ αἴρων τὴν ἁμαρτίαν, who taketh away the ſins of the world.*] This *Grotius* refers to the reformation of mens lives; whereas it plainly reſpects the Lamb ſlain, as a piacular victim, 1 *Peter* 1. 19. to redeem us to God by his blood, *Rev.* 5. 9. or to procure for us *redemption*, that is, *the remiſſion of ſins*, Eph. 1. 7. Col. 1. 14. and to exempt all that believed in him from that ſentence of death which came upon the world for the ſin of *Adam.* To illuſtrate this, let it be noted, (1) That when a ſacrifice

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(*) P. 494.

was offered for sin, he that brought it laid his hand upon the head of the victim, according to the command of God, *Lev.* 1. 4.----3. 2.----4. 4. and by that rite transferred his sins upon the victim, who is said *to take them upon him, and to carry them away:* accordingly, in the daily sacrifices of the lamb, the stationary men, saith Dr *Lightfoot*, who were the representatives of the people, laid their hands upon the lambs thus offered for them; and these two lambs offered for the daily sacrifice were bought with that *half shekel* which all the *Jews* yearly paid, εἰς λύτρον τῆς ψυχῆς αὐτῶν ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν, *as the price of redemption of their lives, to make an atonement for them*, Exod. 30. 12, 14, 16. This lamb was therefore offered to take away the guilt of their sins, as this phrase signifies when it relates to sacrifices. See the note, 1 *Peter* 2. 25. When therefore the Baptist had said, He baptized them for the remission of sins, he here shews them by what means that remission was to be obtained.

Ver. 31, 33. [dd] *And I knew him not*] by face or any converse with him, till he came to my baptism; God so ordering it, that there should be no suspicion, that I thus testified of him by compact. Observe also, That the Baptist said this at the same time that he saw the Spirit of God descending on him, *ver.* 30. and seeing this sign made good, he testifies, this was the Son of God who should baptize them with the Spirit, *ver.* 33, 34. See note on *Matth.* 3. 14.

Ver. 37. [ee] *Two disciples*] of the Baptist hearing this testimony of their master, they come to him, either to abide with him, or to gain further knowledge of him, and therefore they enquire where he dwelt, *ver.* 39. that they might repair to him thither, not thinking it proper to ask him in the streets concerning the *Messiah* and his kingdom.

Ver. 40. [ff] *One of the two was Andrew*] The other is thought to have been St *John* himself, who usually conceals his name: Note hence, that these two were called before *Peter*.

Ver. 42. [gg] *Thou art Simon*, &c.] *Woltzogenius* notes, That Christ here gives *Peter* a specimen of his divine virtue; and *ver.* 47. he discovers the secrets of the heart of *Philip*, shewing, that he was able by the Holy Spirit to search into the most internal recesses of the heart.

Ver. 44. [hh] *Of Bethsaida, the city of Andrew and Peter;*] *i. e.* where they dwelt: this seems to be added, to shew the reason why *Philip* followed Jesus before he knew any thing of his doctrine, because what he had heard from them who dwelt near him had prepared his mind so to do; and from the following words of *Philip* and *Nathaniel, we have found him*, &c. we learn, that not only *Peter* and *Andrew*, but Christ himself had discoursed to *Philip* of the predictions of the *law* and the *prophets* concerning him. Note also, that ὃν, *ver.* 46. is put for περὶ οὗ, *of whom*, as *ver.* 15.

Ver. 49. [ii] *Thou art the Son of God, thou art the king of Israel.*] These seem to be the two titles of the *Messiah*, in the *Jewish* phrase signifying the same thing; for though the *Jews* acknowledged the *Messiah* should be the Son of God, yet not in that high sense in which Christ was ἴδιος υἱὸς, *the proper and peculiar Son of God*; for this they look upon as blasphemy, *John* 5. 18. but in that sense in which they stile themselves his sons, *John* 8. 41.

Ver. 51. [kk] *Hereafter shall ye see the heavens opened, and the angels of God ascending and descending on the Son of man.*] Christ here seems to allude to *Jacob's ladder*, of which we read *Gen.* 28. 12, 13. on the top of which was the Divine Majesty, and the angels ascending, saith *Maimonides*, *to receive his commands*, and descending *to execute them*; Christ therefore by these words seems to inform them, that the miracles which they should see performed by him should declare the Divine Majesty present with him, and giving him those commands he was to execute by his prophetic office, as clearly as if they had seen the angels of God ascending and descending on him. They who refer this to the day of judgment did not consider this was to happen ἀπαρτὶ, *within a little while*; and they who refer it to Christ's passion and resurrection must shew how the angels then ascended and descended on Christ in the sight of the *apostles*.

CHAP. II.

1. AND the third day (*from Simon's coming to Christ*, chap. 1. 42.) there was a marriage (*feast*) in [a] Cana of Galilee, and the mother of Jesus was there (*uncalled.*)

2. And both Jesus was called and his disciples, (Gr. *but both Jesus and his disciples were called*) to the marriage.

3. And when they wanted wine, the [b] mother of Jesus (*being concerned for this want of her relations,*) saith unto him, They have no wine; (*hoping, by this intimation, he by a miracle would supply this want.*)

4. Jesus saith unto her, [c] Woman, what have

I to

I to do with thee? [d] mine hour (i. e. *the time for manifeſting my glory by my miracles*, ver. 11.) is not yet come, (*and ſo I am not bound to have regard to thy ſolicitations in this thing.*)

3. His mother (*expecting, notwithſtanding this anſwer, that he might gratify her,*) ſaith unto the ſervants, Whatſoever he ſaith unto you, do it.

6. And there were ſet there ſix water-pots (*or ciſterns*) of ſtone after the manner of the purifying of the Jews, (*who conſtantly waſhed before meals,*) containing two or three firkins apiece.

7. Jeſus ſaith unto them, Fill the water-pots with water: and they filled them up to the brim.

8. And he ſaith unto them, Draw out now (*of this liquor,*) and bear (*it*) unto the governor of the feaſt, and they bare it.

9. When the ruler of the feaſt had taſted the water which was made wine, and knew not whence it was, but the ſervants that drew the water knew, (i. e. *not knowing it to be water, miraculouſly turned into wine by Chriſt, as the ſervants did,*) the [e] governor of the feaſt called the bridegroom;

10. And ſaith unto him, Every man at the beginning (*of a feaſt*) doth (*uſe to*) ſet forth good wine; and when men [f] have well drunk, then that which is worſe, (i. e. *ſmaller:*) but thou haſt kept the good wine until now.

11. This beginning of (*his*) miracles did Jeſus in Cana of Galilee, and (*thereby*) [g] manifeſted forth his glory; and his diſciples (*who ſaw the miracle*) believed on him.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his diſciples, and they continued there not many days.

13. And (*For*) the Jews paſſover was at hand, and Jeſus went up (*with them*) to Jeruſalem.

14. And (*there he*) found in the temple thoſe that ſold oxen, and ſheep, and doves, (*for ſacrifices,*) and the changers of money, (*or thoſe who returned it by way of exchange,*) ſitting.

15. And when he had made a [h] ſcourge of ſmall cords, (*or of ruſhes,*) he drove them all out of the temple, and (*that is*) the ſheep and the oxen, and poured out (*upon the ground*) the changers money, and overthrew the (*counting*) tables, (*no man making any reſiſtance.*)

16. And (*he*) ſaid unto them that ſold doves, Take theſe things hence; (*and*) make not my Father's houſe an houſe of merchandiſe.

17. And his diſciples (*afterwards*) remembered that it was written (*of him,*) The zeal of thine houſe hath eaten me up, (*Pſal.* 69. 9. i. e. *hath fed upon my ſpirits, and conſumed them.*)

18. Then anſwered the Jews, and ſaid unto him, [i] What ſign ſheweſt thou to us (*that thou art a prophet,*) ſeeing that thou doſt theſe things (*which only magiſtrates or prophets have authority to do?*)

19. Jeſus anſwered, and ſaid unto them, (*This ſhall be a ſign to you,*) [k] Deſtroy this temple (*of my body;*) and (*when you have done this,*) in three days I will raiſe it up (*again.*)

20. Then ſaid the Jews, [l] Forty and ſix years was this temple in building, and wilt thou rear it up in three days? (*and this they ſaid, thinking that Chriſt had ſpoken of the temple of Jeruſalem.*)

21. But he ſpake of the temple of his body.

22. When therefore he was riſen from the dead, his diſciples remembered that he had ſaid this unto them, and they believed the ſcripture, (*ſpeaking of his reſurrection,*) and the word which Jeſus had ſaid.

23. Now when he was in Jeruſalem at the paſſover, on the feaſt-day, (Gr. ἐν τῇ ἑορτῇ, *in the time of the feaſt,*) many believed in his name, when they ſaw the miracles that he did.

24. But Jeſus did not commit himſelf unto them, (*or confide in them as his ſincere diſciples,*) [m] becauſe he knew (*the hearts of*) all men;

25. And needed not that any ſhould teſtify of man; for he knew what was in man.

ANNOTATIONS on Chap. II.

Ver. 1. [a] *IN Cana of Galilee*;] to diſtinguiſh it from another *Cana* which was in the tribe of *Ephraim*, Joſh. 16. 8.—17. 9. whereas this was in the tribe of *Aſſur* in *Galilee*, Joſh. 19. 28. and probably where *Alphæus* or *Cleopas*, whoſe wife was *Mary*, the ſiſter of the mother of our Lord, lived: for that this marriage was in his houſe, is conjectured, *1ſt*, Becauſe the mother of our Lord is there uncalled, by reaſon of her near relation to them; whereas *Chriſt* and his *diſciples* are bid to the wedding. *2dly*, Becauſe his *mother* is ſo ſollicitous for the ſupply of the wine.

Ver. 3. [b] *The mother of Jeſus ſaith unto him, They have no wine.*] Some conceive, by reaſon of this expectation of his *mother*, that *Chriſt* miraculouſly might provide wine for them, that, whilſt he lived privately with his parents, he might upon ſome occaſion in an extraordinary manner ſupply their want of neceſſaries. St *Chryſoſtom* ſays, ſhe

was

was moved to ask this from the consideration of his miraculous conception and birth, the testimony of the Baptist, and his gathering disciples. *Grotius* thinks that *Joseph* was then dead, because he is not mentioned here.

Ver. 4. [c] Τί ἐμοὶ καὶ σοὶ γύναι; *Woman, what have I to do with thee?*] The *Papists* here contend, that these words are not to be deemed a reprehension of his *mother*, but only an instruction to his disciples, that in the things of God they ought not to have respect to the solicitations of earthly parents. But,

1*st*, The word γύναι, *woman*, plainly shews these words were directed, not to his *disciples*, but to his *mother*. And,

2*dly*, We never find this phrase used in scripture otherwise than by way of objurgation or reprehension; as when *Jephtha* says to the king of *Ammon*, Judg. 11. 12. τί ἐμοὶ καὶ σοί; *what have I to do with thee, that thou comest to fight against my land?* And *David* to the sons of *Zeruiah*, 2 Sam. 16. 10. τί ἐμοὶ καὶ ὑμῖν; *what have I to do with you?* And again, *chap.* 19. 22. and *Pharaoh-Necho* to *Josias*, 2 Chron. 35. 21. 1 Esdr. 1. 26. 1 Kings 17. 18. and *Elisha* to *Joram*, 2 Kings 3. 13.

3*dly*, (a) *Maldonate* confesseth, that most of the ancient *fathers* do openly or obscurely intimate, what (b) *Iræneus* plainly saith, *that she was guilty of some fault or error, in inciting her son to this miracle unseasonably*. So (c) *Chrysostom*, *Eutychius* and (d) *Theophylact* upon the place.

Ibid. [d] Οὔπω ἥκει ἡ ὥρα μου. *My hour is not yet come.*] Dr *Lightfoot* thinks this is spoken because Christ was to begin his public ministry, and to confirm it with miracles at *Jerusalem*; and therefore saith, *chap.* 7. 8. ὁ καιρὸς ἐμὸς, *My time of going up to Jerusalem is not yet*. Others, with D. *Hammond*, say, this hour signifies the time of doing his miracles ἐν παῤῥησίᾳ, *openly*, was not yet; and therefore, though he did this miracle, he did it so privately, that neither the governor of the feast, nor the bridegroom, nor the guests, knew that he had done it, but the servants only. Lastly, it is observable that *G. Nyssen* reads these words by way of interrogation, *viz.* Woman, what have I to do with thee? I have begun to gather disciples, and to act as one sent from God, and is not the hour of my exemption from thy authority yet come?

Ver. 9. [e] Φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, *The governor of the feast called the bridegroom.*] To this governor of the feast it belonged to bless what was prepared, and, having drank of the cup thus blessed, to send it about to the whole company; whence Christ saith to the servants, *Draw out and bear it to the governor of the feast*, v. 8. Moreover the word φωνεῖν doth not necessarily signify to call the absent bridegroom, but may only intimate that the ruler of the feast spake thus to him, being present; for, as *Rhavorinus* saith, this word with an accusative case signifies τὸ λαλῶ καὶ τὸ καλῶ, *both to call and to speak to*. Thus in *Sophocles*, τί φωνεῖς is *what sayst thou?* and here, *chap.* 13. 13. ὑμεῖς φωνεῖτε με κύριον is *you say I am your master*. So ἐκ τῆς κοιλίας φωνεῖν is *to speak out of the belly*, Isa. 8. 19. ἐκ τῆς γῆς φωνεῖν, *to speak out of the earth*, Isa. 19. 3. and ἀφωνεῖν, *not to speak*, Psal. 113. 15.

Ver. 10. [f] Καὶ ὅταν μεθυσθῶσι, *And when men have well drunk, then that which is worse.*] The word μεθυσκεσθαι does not here signify *to be drunk*, but to drink to satiety, or, as *Phavorinus* saith, πλησθῆναι, *to be filled with wine*. So *Gen.* 43. 34. *The brethren of Joseph drank,* καὶ ἐμεθύσθησαν μετ' αὐτοῦ, *and were merry with him*, saturati sunt cum eo, *they were satisfied*, saith the *Vulgar*. So *Psal* 23. 5. *My cup runneth over*, ποτήριόν μου μεθύσκον, saith the *Septuagint*. So πίετε καὶ μεθύσθητε, Cant. 5. 1. is *drink abundantly*, Hag. 1. 6. ἐπίετε καὶ οὐκ εἰς μέθην, *ye drank, but not to satiety*. So *Ecclus.* 1. 16. *The fear of the Lord* μεθύσκει, *repleniseth men with her fruits*. And *chap.* 32. 13. *Bless the Lord,* μεθύσκοντα σε, *who filleth thee with good things*. So *Jerom* on *Jer.* 31. 14. καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων, *I will satiate the soul of my priests with fatness*; and *ver.* 25. ἐμέθυσα πᾶσαν ψυχὴν δεδιψῶσαν, *I have satisfied every thirsty soul*; and on those words, *Hosea* 14. 7. μεθυσθήσονται σίτῳ. *Tom.* 5 *F.* 151. *H.* 152. *H.* 1. See 1 *Maccab.* 16. 16. Moreover these are not the words of *Christ*, but of the ruler of the feast, declaring, not how it was with the guests there present, but only that it was the usual custom to bring the best wine first, and when men had well drank, then the meaner sort; and that this custom was not then observed. And, 3*dly*, Admit some persons might exceed in drinking of this very wine miraculously made, which yet is more than can be gathered from the text, our Lord

cannot

(a) *Inter veteres authores pauci adnotandum invenio qui non aut aperte dicant aut obscure significent, aliquam culpam aut errorem fuisse, quod filium ad faciendum miraculum incitaverit, si non ob aliud certe intempestive & ante tempus id fecit.* Mald. in locum.

(b) *Dominus repellens ejus intempestivam festinationem, dixit, Quid mihi & tibi est, mulier?* l. 3. c. 18. p. 277.

(c) Ὡς ἀκαίρως τὶ ζητεῖν καὶ ἐσπόττων τὶ τῶν παιγνιδίων. Chrysost.

(d) Ἐπιπλήξας μικρὸν. Theophylact.

cannot be charged with miniſtring to that exceſs, by making this proviſion of it, unleſs we alſo charge the providence of God as being inſtrumental to all that gluttony and drunkenneſs which is committed in the world, becauſe it doth afford that meat and drink which by the glutton and drunkard are abuſed to exceſs.

Ver. 11. [e] Καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ, *And he manifeſted his glory;*] *i. e.* his power of working miracles, which is ſtiled his glory, *John* 17. 22. 2 *Cor.* 3. 18. and for which *he was glorified of all*, Luke 4. 15. And this was opportunely done to confirm the faith of the *apoſtles* who were newly come to him; and therefore it is added, that *they believed on him.*

Ver. 15, 16. [h] *He made a ſcourge of ſmall cords*, &c.] To what hath been ſaid, note on *Matth.* 21. 14. *Mark* 11. 17. add, (1.) That Chriſt, by making ſuch a whip of bulruſhes, which could hurt no body, ſeemed to inſinuate, that he would not uſe external force to take away the abuſes of men relating to his worſhip. And, (2.) By calling the temple his *Father*'s houſe, he diſtinguiſheth himſelf from other *prophets*, who ſometimes ſtile God their God, *Iſa.* 57. 21. but never their *Father*. And, (3.) By purging the court of the *Gentiles* from merchandice, not unlawful in itſelf, but neceſſary for the *ſacrifices* which were to be offered in the temple, though not neceſſary to be bought there, he ſufficiently inſinuates that a diſtinction is to be made betwixt places ſacred and profane, and that what may as well be done elſewhere ought not to be done in the houſe of God, the place appointed immediately for his worſhip.

Ver. 18. [i] Τί σημεῖον δεικνύεις; *What ſign ſheweſt thou?* &c.] This they aſk becauſe it belonged only to the magiſtrate, as being God's miniſter and vicegerent, or to a *prophet*, to take away abuſes in God's ſervice. Now a *prophet* muſt ſhew himſelf to be ſo by ſome miracle, or ſome prediction of a thing future. This laſt *Chriſt* doth by ſaying,

Ver. 19. [k] Λύσατε τὸν ναὸν τοῦτον, *Deſtroy this temple, and I will build it up in three days.*] When elſewhere they require a ſign, he remits them to the ſign of *Jonas* the *prophet*, Matth. 12. 39, 40. And here he alſo ſeems in effect to do the ſame thing, by ſaying, that by raiſing of the temple of his body after they had deſtroyed it, or by his reſurrection from the dead, he would afford them a convincing demonſtration that he had good authority for what he ſaid and did, and that he was that prophet which was to come.

Note alſo, that theſe words are not imperative, *i. e. Chriſt* doth not bid them deſtroy his body; but only permiſſive, and predictive of what he ſaw they would do; and therefore he ſaith, λύσατε *ye will deſtroy* this temple. Examples of like nature we have in the Old Teſtament: as *Gen.* 20. 7. *He ſhall pray for thee, and live thou*; and *chap.* 42. 18. *Do this, and live*, i. e. *thou ſhalt live*. Deut. 32. 50. *Die in this mountain*, i. e. *thou ſhalt die there*. See *Iſa.* 8. 9, 10.—54. 1. And in the New, as in thoſe words of Chriſt to *Judas*, *What thou doſt, do quickly*, John 13. 27. and that of St *Paul*, *Be angry, and ſin not*, Eph. 4. 26. ſee the note there. Moreover he ſeemeth here to call his body a *temple*, and elſewhere to declare he was one *greater than the temple*, Matth. 12. 6. becauſe the *Divinity* dwelt always and inſeparably in it, as the *Jews* thought the Divinity did in the *temple* built by *Solomon*. *Joſephus* not only tells us that *Solomon* prayed thus at the dedication of it, ἱκέτευσε τὸν μοῖραν τινὰ τοῦ ἁγίου πνεύματος εἰς τὸν ναὸν ἀποπεμφθῆναι, *that ſome portion of the divine Spirit might come down upon the temple*, Antiq. l. 8. c. 2. p. 264. F. but that *in all mens opinion there was an* ἐπιδημία θεοῦ καὶ κατοικισμὸς, *an advent to, and habitation of God in it*, ibid. p. 263. and that God came down into the temple, and did κατασκηνῶν ἐν αὐτῷ, *pitch his tabernacle in it*. ibid. D. G. See the note on 1 *Cor.* 6. 19. In the ſecond temple, ſay the *Jews*, were wanting the *Urim and Thummim*, the *Divine glory*, the *holy Spirit*, and the *oil of gladneſs*. Now Chriſt was that oracle from whom we might receive anſwers full of truth and light; in him dwelt the true *Shechinah*, he had the Spirit without meaſure, and he was anointed *with the oil of gladneſs above his fellows*; and ſo in theſe reſpects was greater than the *temple*. The *temple* which you have polluted, ſaith he, I have cleanſed; that temple of my body which you will deſtroy, I will raiſe up. And that he did ſo is evident from this, that *after his reſurrection his diſciples believed the words which Jeſus had ſaid*, ver. 22. which, had not Chriſt raiſed his own body from the dead, they could not have done. See the note on *chap.* 10. 18. I confeſs it is more frequently ſaid in ſcripture, that the *Father* raiſed him from the dead; and this was neceſſary to be ſaid, that it might appear that he had fully ſatisfied the divine juſtice for our ſins, in that he was by him delivered from that death he ſuffered for them. But then, as the reſurrection in general is often aſcribed to God the *Father*, and yet it cannot be denied that God the Son ſhall raiſe the dead by his own power, as the *ſcripture* teſtifies, *John* 5. 28, 29.——6. 39, 40, 44, 54. 1 *Cor.* 15. 21, 22, 25, 26. *Rom.* 14. 19. *Philip.* 3. 21. *Rev.* 1. 18. ſo is it to be owned that the *Father*

Father raised Christ from the dead: nor yet is it to be denied that our Lord raised up himself, seeing he was *quickened by the Spirit*, Rom. 8. 22. 1 *Pet.* 3. 18. and God raised him up διὰ πνεύματος αὐτοῦ. *by his Spirit*, Rom. 1. 4. and this Spirit, as he was the Spirit of the *Father*, so was he also the *Spirit* of *Christ*, 1 Pet. 1. 11. and dwelt essentially in him. And thus it is easy to conceive how he raised up himself, and yet his resurrection might be ascribed to God the *Father*, viz. because he did it by virtue of the Spirit of the *Father* dwelling in him.

Ver. 20. [1] Τεσσαρακοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, *Forty and six years hath this temple been building.*] Mr *Wh.* here saith, *The words should be rendered, forty six years hath this temple been built*; but our version is justified from the use of the same word in the *Septuagint*, in the same case, *Ezra* 5. 16. ἀπότε τοῦτο ἕως τοῦ νῦν ᾠκοδομήθη καὶ οὐκ ἐτελέσθη. *This temple hath been building from that time to this, and hath not yet been finished.* 2*dly*, The argument of the *Jews* requires this sense which our translation giveth of these words; for it is plain folly to state thus the years from which it had been built, to prove it could not be built again in three days; since this could have no more force to prove it could not be built in three days, than its being built at any other time: but the argument is plain and strong according to our version, *viz.* That it could not reasonably be thought that Christ himself, or with his small retinue, should do that in three days, which had already cost many thousand labourers forty six years to build.

Mr *Whiston*'s computation, I confess, is very plausible at the first view: it begins thus; (e) "*Josephus* assures us that the ναὸς or *temple* was "begun in the 18th year of *Herod* from the death "of *Antigonus*, and that it was finished *in a year* "*and six months*. Now from these circumstances "we may certainly find the year we enquire for; "*Antigonus* was slain about *July*, *A. p. J.* 4677. "and so *Herod*'s 18th year must begin about "*July* 4694, and continue till *July* 4695." Let us suppose the temple begun about the feast of *tabernacles* in this 18th year 4694, add a year and six months, the space in which it was building, and it will appear to have been finished at the passover *Nisan* 4696; from that passover let us count forty six years, and this will bring us to the passover we enquire for, *Nisan* 4742, which is *A. D.* 29. But yet, from an exact view of this computation, I find it fails in almost every particular. For,

1*st*, It is certain from (f) *Josephus*, that *Antigonus* neither was, nor could be slain in the month of *July*, because the temple was not taken by *Herod* and *Sosius* till the 10th day of *September*, it being taken, saith *Josephus*, τῇ ἑορτῇ τῆς νηστείας; *on the feast of the fast*; by which words, saith (g) *Langius*, he intends no other than the fast prescribed by the law of *Moses*, and mentioned in his own history as a fast; for he names the day, that every one might know certainly when the city was taken, which, had there been more fasts, they could not have done by this character; *Sed omnem dubitationem eximit apposita vox* ἑορτῆς, but the word *feast* added to it puts the matter beyond doubt, for there was but one fast, so called, in a year. This, say I, is demonstrable from the word ἑορτὴ, *the feast of the fast*, the 10th of *Tisri* being the only fast mentioned among the feasts of the Lord, and called a *sabbath* of *sabbaths*, Lev. *chap.* 16. and *chap* 21. and being by all writers called *the feast of expiation*. And this is also evident from the word νηστεία; for this, being the only *fast of God's appointment*, is by the scripture, *Philo* and *Josephus*, emphatically stiled the *fast day*: thus, *sailing was dangerous*, saith St *Paul*, *because the fast was past*, Acts 27. 9. for *on the 10th day of the seventh month we fast till eventide*, saith (h) *Josephus*, and on the 15th day of the said month τρίτης ὁ καιρὸς εἰς τὴν χειμέριον ὥραν, *begins the winter*. Ἡ λεγομένη νηστεία, *the day by us called a fast, is reverenced every where*, saith (*) *Philo*. This, saith (i) *Josephus*, is the day ἣν Ἰουδαῖοι νηστείαν ἄγουσιν, *on which the Jews fast*; which had they then observed any other annual and stated fasts, could have been no character of time, as in *Josephus* and St *Paul* it is. This is yet farther evident from what *Josephus* saith in the same place, *viz.* that the city was taken, μηνὶ ὀλυμπιάδος τῷ γ μηνὶ, *in the third month of the 18th olympiad*. Now the years of the olympiads beginning in *July*, the 3d month of any year of an olympiad must answer to the *Julian September*. Mr *Whiston* indeed will not allow that antient writers use to cite the months of an *olympiad*; but he may be convinced of his mistake in this matter from the testimony of (k) *Diogenes Laertius*, who saith, that *Socrates* was born in the 4th year of the 77th olympiad, Θαργηλιῶνος ἕκτῃ, *on the 6th of Thargelion*, that (l) *Plato* was born in the 88th olympiad, Θαργηλιῶνος ἑβδόμῃ, *on the 7th of Thargelion*, and that (m) *Epicurus* was born in the 3d year of the 109th olympiad, *on the 7th of Gamelion*.

Mr *Whiston*, to avoid this, saith the city was

(e) P. 144. (f) Antiq. l. 14. c. 27. p. 506. A. (g) C. 2. p. 337.
(h) Antiq. l. 3. c. 10. p. 92. l. 2. (*) De vita Mos. p. 508. (i) Antiq l. 17. c. 8. p. 597. D. bis.
(k) L. 2. p. 107. (l) L. 3. p. 164. (m) L. 10. p. 610.

taken on the day of a ſolemn faſt, in the 23d of the 3d month *Sivan*, kept for the defection and idolatry of *Jeroboam*. But, 1. *Joſephus* doth not ſay it was taken in a faſt, on the 3d *Jewiſh* month, but ὀλυμπιάδ☉ τῷ γ μηνὶ *on the 3d month of the 185th olympiad*, which anſwers to *September*, and then, by way of appoſition, τῇ ἑορτῇ ♁ νηςείας, *at the feaſt of the faſt*, which plainly fixes the taking of it to the 10th of *September*. 2. As *Jeroboam* celebrated a feaſt in the 8th month, which *he deviſed of his own head*, ſo Mr *Whiſton* hath deviſed a faſt of his own head, in the month *Sivan*, not mentioned by *Joſephus*, nor any *Jewiſh* writer of or near thoſe times, nor extant in (n) *Buxtorf*'s hiſtory of their feaſts and faſts, but a pure product of that *famous chronicle Megillah Taanith*, of which I have already given an account. 3. When *Herod* began to batter the wall, it was then *ſummer*, ſaith (o) *Joſephus*, and ſo he had no hindrance from the weather: now there being three ſummer *months*, let us take the middle of them; *July* the 15th, the firſt wall, ſaith (p) *Joſephus*, was taken *after forty days*, i. e. *Auguſt* the 25th; the ſecond *fifteen days after that*, i. e. on the 10th of *September*; *ergo*, not on the month *Sivan*, when ſummer was but juſt begun. 4. *Joſephus* adds, (q) that *Herod* began the ſiege λωφήσαντ☉ τὸ χειμῶν☉, *when winter was over*, ſuppoſe about the midſt of *March*, that he went ſoon back to *Samaria*, and married the daughter of *Ariſtobulus*; that then he gathers a greater army, and *Soſius* comes to him with auxiliaries; and then he places his camp near the north wall; let all this be done by the 10th of *April*; and then he adds, that after this the party of *Antigonus* endured the ſiege πέντε μησὶ *five months*, i. e. till the 10th of *September*: how therefore is it poſſible that the city ſhould be taken in the month *Sivan*, or the third month? Nor was *Antigonus* ſlain till about a month or more after the city was taken. For (r) *Joſephus* informs us, that he was afterwards carried by *Soſius* to *Antioch*, where *Anthony* then was, and that he kept him there, intending to reſerve him to his triumph at *Rome*; but when he heard that the *Jews* had ſo great favour for him, and ſo great hatred to *Herod*, that they would not be prevailed upon by torments to own him as their king, he beheaded him at *Antioch*. *Antigonus*, therefore, in all probability, could not be ſlain till about the 10th or 15th of *October*, and ſo *Herod*'s 18th year could not begin till that time; and ſo if *Herod* began his project of building the temple on the very firſt day of his 18th year, which yet is both uncertain and improbable, he could not begin it at the feaſt of *tabernacles*, that being fixed to the 15th day of *September*.

2*dly*, (ſ) *Joſephus* doth not ſay that *Herod* began to build the temple in his 18th year, but only that ὑπεβάλετο, *he caſt in his mind* to do ſo; and when he had propoſed this to the rulers of the *Jews*, he engages not to attempt the work till he had prepared all the materials for it; nor doth he ſay how long he was preparing theſe materials, though, ſaith *Cauſabon*, all men will think it reaſonable to allow him at leaſt a year for that, and biſhop *Uſher* ſaith they were only provided in two years ſpace: ſo that *Herod* could not begin the work till the middle of his 19th year (t). Now admit the fancy that the ναὸς was firſt built in eighteen months, he could not finiſh the building of it till his 21ſt year from *Antigonus*, from thence he reigned only thirteen years; now thirteen and twenty nine will never make forty ſix years.

But, 3*dly*, That which entirely confoundeth this account is this conſideration, that when *Herod* began to build, he firſt built the ἱερὸν *i. e.* the court of the *Gentiles* and lay *Jews*, and the building of this, ſaith *Joſephus*, took up eight years, *abſolutoque octo annis reliquo ædificio, tandem etiam templum ipſum ſacerdotum opera ſeſquianno perfecit*; and having finiſhed that in eight years, he afterwards, by the aſſiſtance of the *prieſts*, built the ναὸς, or the inward temple, in a year and a half more; ſo that, according to *Joſephus*, the ναὸς was not built till the 28th of *Herod*, *i. e.* but ſix years before his death: now ſix and twenty nine make only thirty five years.

Mr *Whiſton* indeed ſaith that I perplex the matter, when I place the building of the ἱερὸν before the ναὸς, *i. e.* the outward before the inner temple. But this I do with good authority, and with better reaſon; for *Joſephus* ſaith, the ἱερὸν was finiſhed in eight years, and then follow theſe words, (u) τὸν δὲ ναὸν διὰ τῶν ἱερέων οἰκοδομηθέντ☉ ἐνιαυτῷ καὶ μησὶν ἕξ ἅπας ὁ λαὸς ἐπληρώθη χαρᾶς, καὶ τὸ τάχος πρῶτον τῷ Θεῷ τὰς εὐχαριςίας ἐπιτελῶν, *then the temple being built by the prieſts in a year and ſix months, all the people returned thanks to God, and celebrated the encænia*. Who ſees not now that the work done about the ναὸς was done laſt of all, and that inſtantly thereupon followed the encæ-

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(n) Synag. Jud. c. 30. (o) Θέρ☉ ἦν. Antiq. l. 14. c. 28. p. 506. G. (p) Ibid. p. 507.
(q) De b. Jud. l. 1. c. 13. p. 740, 741. (r) Antiq. l. 14. c. 28. p. 508. lib. 15. c. 1.
(ſ) Antiq. l. 15. c. 14. (t) A. M. 3987. (u) Antiq. l. 15. c. 14. p. 545. G

nia for the dedication of the whole? And this is also suitable to reason; for the *Jews*, fearing that *Herod* would not be able to perform his promise, would surely keep that part of the *temple* on which their daily sacrifices, and the service of the great day of expiation depended, standing, till they saw, by what he had done about the other temple, that he was likely to accomplish his undertaking; and would not have suffered themselves to be deprived of the benefit of those sacrifices for nine years and a half, as they must have done, if either the temple of the *priests* had not been standing, or not dedicated till that time. Wherefore, for the right stating of this matter, let it be noted,

1. That whether this computation of the *Jews* be true or false, neither *Christ* nor the *evangelists* are concerned in the matter, seeing St *John* only relates what the *Jews* said to *Christ*; and if they said any thing that was not true, he who relateth truly what they said can lose no credit by it. Note,

2. That the opinion of them who say the *second temple* was (including the times of the interruption to its compleat finishing) forty six years in building, though it may not be true, as *Drusius* thinks it was, yet was it so as here he saith, ex opinione vulgi et sapientum, *according both to the opinion of their* wise-men, *and the common people*; and it is certain, from (w) *Josephus*, that they had not compleatly finished it till long after; for he having told us that the foundation of it being laid in the close of the reign of *Cyrus*, it was interrupted nine years till the time of *Darius*, that (x) *Ezra* finished the temple for service in the ninth year of *Darius*, in whose second year they began again to build; adds, (y) that in the twenty fifth year of *Xerxes*, (i. e. *Artaxerxes*) *Nehemias* was sent with his commission to repair the walls of *Jerusalem*, and τὸ λειπόμενον τοῦ ἱεροῦ τελειώσαι, *to finish the remainder of the temple*, the court of the sanctuary being not yet built, *Neh.* 2. 8. And seeing they constantly called the temple built by *Zorobabel*, and restored by *Herod*, the *second temple*, till the destruction of it by *Titus*; and of necessity it must be so in some true sense, that the prophecy of *Haggai* concerning *Christ*'s coming to that very temple might be fulfilled; they who always called this the *second temple* built by *Zorobabel*, why might they not say of that, according to their received computation, *Forty six years was this temple in building?*

But, 3. The opinion of *Ludovicus Capellus*, Dr *Allix*, and others, who understand this of the temple of *Herod*, is exact, plain, and evident. For if you begin the time of the building in the eigthteenth of *Herod*, when he began to set about it, and employed a thousand carts to bring the materials, and provided the most skilful artificers for that work, from that time to his death is exactly sixteen years, this was said to *Christ* in the thirtieth year of his age, at the first passover after his baptism; now thirty and sixteen make forty six years.

Object. If it be here objected, that *Josephus* informs us that *Herod*'s temple was finished in nine years and an half;

Anſ. The answer is, that it was then finished as to use; but, saith *Capellus*, planum est ex eodem semper aliquid additum et extructum ab eo tempore fuisse in illo templo, *It is plain from the same* Josephus, *that from that time there was always something added to or new built in the temple, even till the time of* Agrippa junior, i. e. *about the space of sixty years.* *Bishop Usher* adds, that *all* Herod's *wealth was not sufficient for the building*, but *that was continued still by the gifts consecrated to God.* And this is confirmed by the saying of (z) *Josephus*, *That all the holy treasures, and the tributes sent from all parts of the world, were spent in building and adorning the temple*; and that *the abundance of money, and the largesses of the people, were beyond expression*; *and so* τὸ μηδὲ ἐλπισθὲν ἔξειν πόρρω δήμου τῇ χρόνοις ἦν ἀνύσιμον, *that which men thought would never be finished* (*the attempt of* (a) Herod *being* τὸ μὲν τῆς ἐλπίδος ἄπιστον, *beyond all mens hopes*) *was, through patience and length of time, expedited.* Yea, (b) he farther saith, *In the time of* Florus, or the tenth of *Nero*, τότε τὸ ἱερὸν τελειῶσαι, *then was the temple finished.*

(w) Antiq. l. 8 c. 3. (x) Cap 4. p. 366. (y) Cap. 5. p. 371.

(z) Οἱ ἱερεῖς δὲ ἅπασαν πᾶσαν ἐς ἀνοικοδόμησιν οἱ πρὸ τοῦ οἰκουμένης ἅπασαι συμπόμενοι τῷ Θεῷ τὸς δὲ τὰ ἄνω φοίβιλες καὶ τὸ κάτω ἱερὸν ἀμφιδέιμανλο. De bello Jud. l. 6. c. 14. p. 916. A. B.

(a) Antiq. l. 15. c. 14. p. 543. (b) Antiq. l. 20. c. 8. p. 699.

CHAP. III.

1. THERE was (*at Jeruſalem*) a man of the Phariſees named Nicodemus, (*who was*) a ruler of the Jews, (i. e. *one of the Jewiſh ſanhedrim*, John 7. 50.)

2. The ſame (οὗτος *he*) came to Jeſus by night, (*that he might not offend his colleagues*,) and ſaid unto him, Rabbi, [a] we know, (i. e. *I know*, ſee note on *chap.* 21. 24. *or, it may be certainly known*) that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him, (*the power that enables thee to perform them exceeding all that men or devils can do.*)

3. Jeſus (*obſerving that he ſaid nothing of the excellency and power of his doctrine, to change the hearts, and reform the lives of men, but only of his miracles, by which it was confirmed,*) anſwered and ſaid unto him, Verily, verily I ſay unto thee, (*This acknowledgment will not be ſufficient to render thee a member of that kingdom I am to ſet up, for*) except a man [b] be born again, (i. e. *renewed in his mind, will, and affections by the operation of the Holy Spirit, and ſo become a new creature*, 2 Cor. 5. 17.) he cannot ſee (i. e. *enjoy the bleſſings of*) the kingdom of God.

4. Nicodemus (*being a Phariſee exact in the obſervance of their traditions and ritual obſervances, but having no knowledge of this ſpiritual regeneration,*) ſaith unto him, How can a man be born (*again*) when he is old? can he enter the ſecond time into his mothers womb, and be born?

5. Jeſus anſwered, (*Though you ſo little underſtand it, yet I have told you a great truth, which farther to explain*) Verily, verily I ſay unto thee, [c] Except a man be born (*again*) of water, (*and ſo become one of my diſciples by that baptiſmal regeneration by which your proſelytes are ſaid to become as infants new born,*) and of the Spirit, (*purifying his heart from all worldly and carnal luſts, and enabling him to live a ſpiritual life, according to my doctrine,*) he cannot enter into the kingdom of God, (*or enjoy the bleſſings of my kingdom.*)

6. (*And the reaſon and neceſſity of this regeneration by the Spirit is evident, as alſo that it cannot be ſufficient to this end to be of the ſeed of Abraham, he being only the father of our fleſh*; *for*) [d] that which is born of the fleſh (*only*) is fleſh, (*ſtill mindeth chiefly carnal things, and lives after the motions of the fleſh;*) and (*but*) that which is born of the Spirit, is ſpirit; (i. e. *is acted by, and lives after the motions and directions of the Holy Spirit*, Rom. 8. 5.)

7. (*And*) marvel not that I (*have*) ſaid unto thee, Ye muſt be born again, (*becauſe this birth is not diſcernible by the eye of ſenſe, nor do men fully know the manner how this new birth is wrought within them by the Spirit; for thus it is in other matters: as for example,*)

8. The [e] wind bloweth where it liſteth, (*as the vapours move it,*) and thou heareſt the ſound thereof, (*and by that diſcerneſt the thing itſelf,*) but (*yet thou*) canſt not tell whence it cometh, and whither it goeth, (*though it came certainly from one place, and goeth certainly to another*;) ſo is (*it with*) every one that is born of the Spirit: (*the effects produced in him by the Holy Spirit plainly ſhew a great change in him, and he himſelf perceives it; but the operations of the Spirit producing this change, are not perceptible to others; nor is the renewed perſon always able to perceive and to diſtinguiſh them from the inward workings of his own mind.*)

9. Nicodemus anſwered and ſaid unto him, (*I apprehend not*) how can theſe things be.

10. Jeſus anſwered, and ſaid unto him, Art thou [f] a maſter (διδάσκαλος *a teacher*) of Iſrael, (*one of thoſe who ſay of their baptiſed proſelytes, they are as new born babes, and of wiſdom, that it comes from above,*) and (*yet*) knoweſt not theſe things?

11. Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen, (*that is, I deliver to you what I know certainly to be true,*) and ye receive not our witneſs, (*you do not believe and own that truth which by my miracles is confirmed.*)

12. If I have told you (*of*) earthly things, (*or that which may be repreſented to you by ſimilitudes taken from earthly things, or things done by you here on earth,*) and ye believe (*them*) not, how ſhall you believe if (*when*) I tell you of heavenly things, (i. e. *of things which cannot be thus repreſented, viz. of my deſcent from heaven, and abode ſtill there?*)

13. And (*yet no other perſon can acquaint you with theſe heavenly things*; *for*) [g] no man hath aſcended up to heaven (*to learn them there*, ſee note on *Rom.* 10. 6.) but he that came down from heaven, even the Son of man, who (*according to his Divine Nature*) is in heaven (*while ye ſee him here on earth.*)

14. And (*yet as great as this Son of man is, he muſt die for the ſins of men*; *for*) as Moſes lifted up the ſerpent in the wilderneſs, (*that they who were bitten by poiſonous ſerpents, and ſo would otherways*

otherways have died, looking up to it might live, Numb. 21. 8, 9.) even ſo muſt the Son of man be [h] lifted up (*upon the croſs :*)

15. That whoſoever believeth in him ſhould not periſh (*by that death which the temptation of the old ſerpent brought upon all the ſons of Adam,*) but (*being delivered from it by the death of this Son of man, who is the antitype of that brazen ſerpent, might*) have eternal life.

16. (*Nor is it to be wondered that God ſhould thus ſuffer his only begotten Son to die, this being only the effect of his great love to mankind* ;) for [i] God ſo loved the world, that he gave (*up*) his only begotten Son (*to the death for us all,* Rom. 8. 32.) that whoſoever believeth in him ſhould not periſh, (*by lying ſtill under the power of death,*) but (*by riſing from it,* John 5. 28, 29. *ſhould*) have everlaſting life.

17. For (*ſurely*) God (*acting thus in purſuance of his great love to the world,*) ſent not his Son into the world to condemn the world, but that the [k] world through him might be ſaved (*by faith in him.*)

18. (*And therefore*) he that (*having heard his doctrine, and ſeen the miracles by which it is confirmed,*) believeth in him, is not condemned, (*there being no condemnation to them which are in Chriſt Jeſus,* Rom. 8. 1.) but he that (*after the knowledge of this ſalutary doctrine*) believeth not, is condemned already, becauſe he (*after ſuch conviction*) hath not believed in the name of the only begotten Son of God.

19. And this is (*the ground of*) the condemnation (*of ſuch a man,*) that (*he continues in his infidelity, not for want of light but from love to his ſins ; for*) light is come into the world, and (*theſe*) men (*have*) loved (*to continue in*) darkneſs [l] rather than (*to embrace the*) light, becauſe their deeds were evil.

20. (*And this is the proper effect of a prevailing love to ſin* ;) for every one that doth evil, (*naturally*) hateth the light, neither cometh to the light, leſt (*the evil of*) his deeds ſhould be (*diſcovered, and*) reproved (*by it.*)

21. But he that doth (*ſincerely love*) the truth, cometh to the light, that (*by it*) his deeds may be manifeſted (*both to himſelf and others,*) that they are wrought in (*the fear, and according to the will of*) God.

22. After theſe things came Jeſus, and his diſciples into the land of Judea, and there he tarried with them, and (*by them*) [m] baptized, (chap. 4. 2. *to prepare the Jews by the baptiſm of repentance as John did, for the reception of the Meſſiah* ; ſee the note.)

23. And John alſo was baptizing in Ænon, near to Salem, (*the place being convenient for that purpoſe,*) [n] becauſe there was much water there ; and they (*the people*) came (*to him,*) and were baptized (*of him there.*)

24. For John was not yet caſt into priſon (*by Herod.*)

25. Then there aroſe a queſtion (*or diſpute*) betwixt ſome of Johns diſciples and the Jews, about purifying, (*it being without example to baptize a Jew ; and they being ſtiled* ἅγιοι Θεοῦ καθαροί, *the pure ſervants of God,* Neh. 2. 20. *and thought to be born in holineſs, the Phariſees might ask what need there was of any baptiſm to purify them ; and if John's baptiſm was ſufficient for this end, why did Chriſt ſet up another after it, which ſeemed to argue him greater than John, and that his baptiſm muſt confer ſome higher degree of purity.*)

26. And (*upon this*) they came unto John, (*for ſatisfaction in this matter,*) and (*by way of complaint*) ſaid unto him, Rabbi, he that was with thee beyond Jordan (*to be baptized of thee,*) to whom thou beareſt witneſs, behold the ſame baptizeth, (i. e. *he takes upon him thy office, as if thy baptiſm were imperfect,*) and all men come to him ; (i. e. *the concourſe to him is ſo great, that we fear thy baptiſm will be neglected.*)

27. John anſwered, and ſaid, [o] A man can receive nothing (*of power or authority*) except it be given him from heaven.

28. Ye yourſelves (*can*) bear me witneſs, that I ſaid, I am not the Chriſt, but (*only*) that I am ſent before him (*to prepare his way ; ſeeing then God hath only made me his forerunner, I muſt not pretend to an equality with him whoſe forerunner and ſervant I am.*)

29. He that hath the bride is the bridegroom ; but the friend of the bridegroom, which ſtandeth and heareth him, (Gr. *ſtanding and hearing him careſs, and expreſs his affection to his ſpouſe,*) rejoiceth greatly becauſe of the bridegrooms voice : (*Chriſt is the bridegroom, and the church is his bride, I only am the bridegroom's friend* ;) this my joy therefore is fulfilled, (*by hearing that he is thus graciouſly ſpeaking to his church, and calling her by this and other methods to fit herſelf for his embraces.*)

30. He muſt increaſe (*in his glory, and the extent of his government,* Luke 1. 32, 33.) but I (*his forerunner, whoſe office ceaſeth when he comes, and manifeſts himſelf to the world,*) muſt decreaſe.

31. (*And it is reaſonable to own him ſuperior to me, and all the other prophets which ever came into the world, even to Moſes himſelf ; for*) He that cometh from above, (*not only by his miſſion from God,*

as

as I and they did, but by his original, ver. 13.) is above all (*that are deſcended of earthly parents only: and*) he that is (*thus*) [p] of the earth, is earthly (*as to his riſe,*) and ſpeaketh of the earth, (i. e. *things which comparatively are earthly, Moſes of carnal ordinances, I of water baptiſm, the prophets of obedience to the law of Moſes; but*) he that came from heaven (*to reveal the will of God to man,*) is above all, (*not only in the excellency of his perſon, but in the ſpiritual and heavenly nature of his doctrines and promiſes.*)

32. [x] And what he hath ſeen (*by the irradiation,*) and heard (*by the immediate dictate of the holy Ghoſt dwelling in him,*) that he teſtifies (*to the world,*) and (*yet*) no man receiveth his teſtimony, (i. e. *they who receive it, compared with them that do not, are as none.*)

33. He that hath received his teſtimony hath ſet to his ſeal, (i. e. *declared his aſſurance*) that God is true, (*both in his promiſes concerning the Meſſiah, and in his teſtimonies that he hath given to him, that this is his beloved Son; it being as impoſſible, that he who is ſent with ſuch heavenly doctrine, confirmed by ſo great teſtimonies from heaven, ſhould be a deceiver, as that God himſelf ſhould lie.*)

34. For he whom God hath ſent (*ſo as no other prophet was ſent,*) [r] ſpeaketh the words of God (*ſo as no other prophet did;*) for God giveth not the Spirit by meaſure, (*or in a limited manner*) to him, (*as he did to them, ſo as to come to them only at ſuch times, and to impart ſuch a particular revelation, for in him were all the hidden treaſures of wiſdom and knowledge,* Col. 2. 3.)

35. (*And*) the Father loveth the Son, and hath given all things into his hand; (*the entire knowledge and revelation of his will, and the power to give eternal life to thoſe that believe and obey it,* John 17. 2. *and to condemn everlaſtingly thoſe that obey not his goſpel,* 2 Theſſ. 1. 7, 8.)

36. (*And therefore*) he that believeth on the Son (*may be ſure he*) hath (*a preſent right to, and ſhall hereafter receive*) everlaſting life; and (*but*) he that believeth not the Son, (*but rejecteth his authority and doctrine,*) ſhall not ſee (i. e. *enjoy this*) life, but the wrath of God abideth on him (*for ever.*)

ANNOTATIONS on Chap. III.

Ver. 2 [a] Οἴδαμεν, *We know that thou art a teacher ſent from God.*] This could not be ſaid of his brethren, the *Phariſees* and rulers of the *Sanhedrim*, for *none of the Phariſees or of the rulers believed on him,* chap 7. 48. οἴδαμεν therefore here may relate chiefly to *Nicodemus*, and only ſignify, *I know*, as it often doth, ſee note on *chap.* 21. 24. or elſe may ſignify, it is, or may be known, as when the blind man ſaith, *we know God heareth not ſinners,* chap. 9. 31. ſee *Matth.* 26. 2. *Luke* 20. 21. *Rom.* 2. 2.----3. 19. ----7. 14. 1 *Cor.* 8. 4. 1 *Tim.* 1. 8.

Ver. 14. [b] Ἐαν μὴ τις γεννηθῇ ἄνωθεν ὐ δύναται ἰδεῖν, *If a man be not born again, he cannot ſee the kingdom of God.*] It is here needleſs to enquire whether the word ἄνωθεν ſhould be rendered from above, or again, as our tranſlation doth, and as *Nicodemus* underſtood Chriſt's words, ſince every one who is born again is alſo born from above, *James* 3. 17. as being born of that Spirit which cometh from above.

Note alſo, That to *ſee the kingdom of God* here, and to enter into it, *ver.* 5. is the ſame thing, and both theſe phraſes ſignify to be a real member of that kingdom, and to enjoy the bleſſings belonging to them who are ſo; thus *to ſee good,* Eccleſ. 6. 6. *to ſee good days,* Pſal. 34. 12. and *to ſee life,* ver. 36. is to enjoy them, and *to ſee God,* Job 19. 26. Matth. 5. 8. and to *ſee the Lord,* Heb. 12. 14. is to enjoy him.

Note, 3*dly*, That Chriſt ſeems to ſpeak this not primarily of that heavenly kingdom into which the bleſſed ſhall enter at the day of judgment, but of that ſpiritual kingdom which was to be erected by the *Meſſiah*, and into which men entered by baptiſm; whence it muſt follow, that no man is indeed a member of Chriſt's kingdom who is not truly regenerate *If you continue in my word,* ſaith Chriſt, *then are ye my diſciples indeed,* John 8. 31. and *if any man hath not the Spirit of Chriſt, he is none of his,* Rom. 8. 9.

Note, *Laſtly*, That this ſeems to be directed againſt the falſe and pernicious conceptions of the *Jewiſh doctors*, the *ſcribes* and *Phariſees*, who thought they had a title to the kingdom of God, and the bleſſings of it, as being the *ſeed of Abraham according to the fleſh*, and promiſed to all *Iſraelites* on that account a portion in the world to come; declaring ſaith (a) *Juſtin Martyr*, that *to*

(a) Τπολαμβάνοντες ὅτι πᾶσιν τοῖς ἀπὸ τ σπερμ τ καλ σάρκα Ἀβρὰμ ὄσοι, κᾶν ἁμαρτωλοὶ εἶσι κ ἄπιστοι, κ ἀπειθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσε. Dial. cum Tryph. p. 369 C.

to all that were of the seed of Abraham, *though they were sinners, and disobedient to God's laws, should be given an eternal kingdom.*

Ver. 5. [c] Ἐὰν μὴ γεννηθῇ ἐξ ὕδατος, *If a man be not born of water.*] That our Lord here speaks of baptismal regeneration, the whole *Christian* church from the beginning hath always taught, and that with very good reason; for,

1*st*, Though water is sometimes put to signify or represent the purifying operations of the holy Spirit, yet to be born of water is a phrase never used in scripture, for being born of the Spirit; but very properly is it used of that baptism which is the laver of regeneration, *Tit.* 3. 5. and was by all the antients stiled παλιγγενεσία, or *regeneration.* See the note on 1 *Cor.* 7. 14.

2*dly*, To be *baptized with the holy Ghost and with fire*, Matth. 3. 11. Luke 3. 16. is to be baptized with the holy Ghost descending on the *apostles* in the symbol of fire, as the event declared, the *holy Ghost* falling upon them *in the shape of cloven tongues like as of fire*, Acts 2. 2, 3. and therefore, in like manner, to be baptized *with water and the holy Ghost* most likely signifies to be baptized with the holy Ghost, and with the symbol of water.

3*dly*, The question betwixt Christ and *Nicodemus* was about that which was requisite to fit a man to enter into the kingdom, that is, the church of God, and make him partaker of the blessings of the gospel: now it is certain that baptism by water is by our Lord declared to be the ordinary means of entering into his kingdom, for he saith, *Mark* 16. 16. *he that believeth and is baptized shall be saved;* or, of becoming one of *Christ*'s disciples, for he not only made disciples by baptism, *John* 4. 1. but gave commission to his *apostles to make disciples in all nations by baptizing them*, Matth. 28. 19. and therefore must here speak of that: hence, even when the holy Ghost was actually fallen upon *Cornelius* and his friends, St *Peter* commands them *to be baptized in the name of the Lord Jesus*, i. e. to be admitted to be *Christ*'s disciples by that rite, and looks upon it as a necessary consequent of that higher baptism, *Acts* 10. 47, 48. Christ therefore here declares it to be a rite necessary for the entrance of adult persons into his kingdom; and it seems highly reasonable to esteem so of it; for what salvation can be expected by them who, after he hath told them they must be baptized with water that they may enter into his kingdom, do by refusing that sacrament too plainly shew that they refuse that way of entering into his kingdom, and becoming his disciples, which he had appointed for that end? But then here,

1*st*, Infants must be excepted from this necessity, as being incapable of knowing, and therefore of transgressing this command; they therefore shall not suffer in their eternal interests for the mistake or neglect of any of their parents.

2*dly*, They are to be excepted who want that baptism they desire, not out of contempt, but of necessity, as dying before they can procure it; thus though the infant who died before the eighth day died without the sign of the covenant, the *Jews* never thought fit to circumcise them before that day; and since it is not the washing of the body, but the *stipulation of a good conscience*, that renders *baptism* saving, 1 *Peter* 3. 21. it cannot be purely the want, but the contempt of that, which must condemn us. And,

3*dly*, Whatever ignorance of the precept, or mistake about the nature of it, renders not men incapable of baptism by the holy Ghost, can never render them incapable of the salvation promised to the baptized.

Ver. 6. [d] Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι. *That which is born of the flesh, is flesh*] (*only*), our parents being only the *fathers* of the flesh, *Heb.* 12. 9. Whence it is that it cannot be sufficient to entitle infants to the blessings of this kingdom without baptism, that they are born of *Christian* parents according to the flesh, but that some operation of the Spirit is necessary to fit them for the kingdom of heaven. See additions, N°. 9.

Ver. 8. [f] Τὸ πνεῦμα, *The wind bloweth where it listeth.*] They who here say that the word πνεῦμα signifies here not the wind, but the holy Spirit, 1*st*, Destroy the comparison intimated in the word ὕτως *so*; and, 2*dly*, They make Christ say that *Nicodemus* heard the voice of the Spirit, which is not very probable.

Ver. 10. [e] *Art thou* ὁ διδάσκαλος, *a master, or teacher in Israel?*] These being received maxims among the *Jews*, that *wisdom is given from above*; Targ. in Eccles. 7. 7. and that *when a man is a proselyte he is reputed as an infant new born*, Selden de jure natural. l. 2. c. 4. our *Saviour* might well admire that a teacher of *Israel* should have no notion of a new birth by water, or a birth from above.

Ver. 13. [g] *And no man hath ascended into heaven, but he that came down from heaven, even the Son of man,* ὁ ὢν ἐν τῷ οὐρανῷ, *who is in heaven.*] The *Jews* say, for the honour of their *prophet Moses*, that he ascended לשמי מרומא *into the high heavens*, Targ. in Cant. 1. 5, 11, 12. That this was not true of *Moses*, these words of Christ shew, and the history of *Moses*, which saith, he only ascended to mount *Sinai*; but of Christ, who in the beginning was with the Father, *chap.* 1. 1. and who *came down from heaven* to do and

to declare his Father's will, *chap.* 3. 35. this is moſt true: but then he is ſaid as to his divine nature to deſcend from heaven, not by a local deſcent, or by quitting heaven, but only by a manifeſtation of himſelf on earth; in which ſenſe God himſelf is ſaid in the Old Teſtament to *deſcend* to ſee the tower of *Babel*, Gen. 11. 5. and to *confound* the lips of them that built it, *ver.* 7. and to *ſee the iniquity of Sodom*, Gen. 18. 21. and to deliver his people from the hand of the *Egyptians*, Exod. 3. 8. and to give them the law, *Exod.* 19. 18. and thus, ſaith St *Auſtin*, he is ſaid to deſcend, not when he from heaven obſerves what is done on earth, for that is metaphorically *to look down from heaven*, but when he doth ſomething upon earth beyond the uſual courſe of nature, which therefore ſeemeth to require his more than ordinary preſence there; and then he is uſually ſaid to appear either attended by his holy angels, or in a flame or cloud of glory, the ſymbol of his majeſtic preſence. Note,

2*dly*, That thoſe things are frequently aſcribed by this *Evangeliſt* to *Chriſt*, which neither do nor can agree, and which elſewhere are not aſcribed, to any creature, *viz.* that he is he *who in the beginning was with God*, chap. 1. 1. ὁ ὢν *that is in the boſom of the Father*, ver. 18. ὁ ὢν πρὸς τὸν Θεὸν, *that is with God*, chap. 6. 46. and here, *who is in heaven*. Now this never was or could be ſaid of a mere creature; for, as *Woltzogenius* confeſſeth, no creature can be in heaven, and on the earth, at the ſame time. The gloſs of *Grotius* here is this, ſingulari Dei dono nobis conceſſus eſt, *he is given to us by the ſpecial gift of God:* but this anſwers not the fulneſs of the phraſe, *He came from heaven*; for all the *prophets* were ſent to the *Jews*, and the *apoſtles* both to *Jews* and *Gentiles*, by the eſpecial gift and kindneſs of God, and yet none of them are ſaid to *come down from heaven*: *Chriſt* is ſtiled the Lord from heaven, 1 *Cor.* 15. 47. as coming down from thence to judge the world, 1 *Theſſ.* 4. 16. the new *Jeruſalem* is ſaid to come down from heaven, *Rev.* 3. 12—21. 2, 10. becauſe it was repreſented ſo in a viſion to St *John*; the baptiſm of *John* is ſaid to be from heaven, but neither he nor his doctrine to deſcend from heaven. See the note on *John* 6. 32. In vain do ſome *Socinians* produce, as parallel expreſſions, thoſe words of St *Paul*, *He hath ſeated us in the heavenly places in Chriſt Jeſus*, Eph 2. 6. and our *city is in heaven*, Philip. 3. 20. for the laſt only ſignifies that heaven is the place where we are to dwell for ever; the firſt, that Chriſt hath exalted the human nature thither. Their ſtrength conſiſts in their ſecond anſwer, *viz.* that ὁ ὢν is to be rendered, *who was with God*, and who *was in heaven*; and this, ſay they, is here apparent, becauſe Chriſt ſpeaks of himſelf as *the Son of man*, both here, and *chap.* 6. 62. To which it might be anſwered, that Chriſt in theſe places ſaith, *the Son of man is in heaven*, as St *Peter* ſaith, *the Prince of life was crucified*, Acts 3. 15. St *Paul*, that *the Lord of glory ſuffered*, 1 Cor. 2. 8. and that *God purchaſed a church with his own blood*, Acts 20. 28. *viz.* the Son of man is in heaven, not as the Son of man, but as the Son of God. But that which fundamentally deſtroys this anſwer is this conſideration, that it is not true that Chriſt, as to his human nature in the beginning, *was with God*, or *was in heaven*. Yes, ſay they, after his baptiſm he was taken up into heaven, there to be made acquainted with the will of God. But,

1. This ſophiſm is ſufficiently confuted by the profound ſilence of all the *evangeliſts* concerning it; for they tell us very particularly of very many things concerning Chriſt which are comparatively of little moment; of his circumciſion, of the flight with him into *Egypt*, of his ſtay in the temple, of his being carried by the tempter into a very high mountain, and his being placed by him on a pinnacle of the temple: can we then reaſonably think the Wiſdom of the Holy Spirit would neglect to record that aſcent of Chriſt into heaven, on which his Divine Wiſdom, and the truth of his whole *prophetic* office, did ſo much depend? It is true, the argument is negative; but then, in matters of great moment to the eſtabliſhment of our faith in what this our great *Prophet* taught, and to advance him above all other *prophets*, as this aſcent muſt be, even *Schlichtingius* allows ſuch arguments, it being not reaſonable, ſaith he, to ſuppoſe the Wiſdom of the Holy Ghoſt in matters of this nature and importance ſhould be wholly ſilent.

2. To what end ſhould our *Saviour* be thus ſnatched up into heaven, or what neceſſity was there of it? could not the *Father* declare his Will to him as to other *prophets*, while he was on earth? ſure an almighty and all-preſent God could as well do this out of heaven, as in it: Or was it becauſe he would not do this to him upon earth? this cannot truly be affirmed, ſeeing *Chriſt* was anointed and filled with that Spirit by which he performed his *prophetic* office, not in heaven, but on earth. There was it that *the Spirit deſcended on him as a dove*, Matth. 3. 16. and by virtue of this Spirit he received at *Jordan*, *he taught in the ſynagogues, and was glorified of all*, Luke 4. 14, 15. by this Spirit he was *ſanctified* for his office, and *ſent into the world*, John 10. 36. by this unction the *Father* ſent him to preach *remiſſion of ſins, and the acceptable year of the Lord*, Luke

Luke 4. 18, 19. On this account he spake the words of God, *because the Father had given him the Spirit, not by measure,* here *ver.* 34. Whence it appears that Christ was fitted for this *prophetic* office by that Spirit he received on earth. Well then, either our Lord was taken up into heaven to be thus instructed, before this unction he received on earth, or afterwards: if before, this unction of the Spirit must be needless, unless God did his work imperfectly in heaven, and gave him there no full and perfect knowledge of his will; if after this unction, this ascent was needless, he being by it filled with the Spirit of wisdom, counsel and power, above measure. What therefore could be wanting to him, who from this Spirit had received all the treasures of wisdom and power to perform the greatest miracles for the discharge of his *prophetic* function? See *Placæus disp. prima et secunda,* and note on *John* 6. 61.

Ver. 14. [h] Οὕτως ὑψωθῆναι δεῖ τὸν Υ ἀνθρώπου, *So must the Son of man be lifted up, that all that believe in him may have eternal life.*] He saith not here, as the *Socinians,* that the death of Christ was necessary for the confirmation of the gospel, but, with the *fathers,* that it was necessary to procure to us life eternal, by removing that death which sin had brought upon us. Note also, that as ὑψωθῆναι here, and *chap.* 8. 28, 12, 32. is to be lifted up upon the cross, so *Rabbi Solomo* interprets the *pole* on which the *serpent* was lifted up, *a fork*; and (b) *Justin M.* (c) *Tertullian,* and (d) *Barnabas,* say, this was a figure of the *cross,* and that it was a *symbol* of *salvation*; he that turned to it being preserved from death, not by what he saw, but by the *Saviour* of all men.

Ver. 16. [i] *God so loved the world,* &c.] Two things in scripture are noted as indications of God's especial love to man; 1*st*, That he sent his *Son* into the world to die for him. 2*dly*, That he who was thus sent was ὑὸς ἴδιος καὶ μονογενὴς, *his proper, only Son,* Rom. 8. 32. 1 John 4. 9, 10.

Object. Woltzogenius here saith, 1*st*, That this Son of God could not be God, since then he must be his own Son.

Answ. It only follows hence that he could not be God the *Father,* but yet he might be God of God, by the union of the Λόγος, or the Divine Nature, to his human nature.

Object. But then, saith he, God must have suffered.

Answ. It follows only hence, that he who suffered was God, but not that he suffered as God; and this those antient *fathers* well understood, who read, *Heb.* 2. 9. that Christ suffered, χωρὶς Θεοῦ, *his divinity suffering nothing.*

2*dly*, Hence he objects against Christ's satisfaction thus; Seeing God shewed the highest love to men, in sending thus his Son to die for them, he could not then be angry with them, and therefore could require no atonement to be made to him for them: *Christ* therefore could not die to reconcile this kind and loving God to the world.

Answ. To this I answer, That we are taught, by plain examples of holy scripture, that love of benevolence in God towards the sinner is well consistent with his displeasure against him for his sin, as in the case of *Job*'s three friends; *For the Lord said to Eliphaz the Temanite, My anger is kindled against thee, and thy two friends, because ye have not spoken of me the things which are right,* Job 42. 7. in which words there is a declaration of God's anger against them for their sin, exactly parallel to that of God supposed by us in this case; and yet we find a like expression of his love in the ensuing words, *Therefore take to you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, for him will I accept, lest I deal with you after your folly.* God's love is visible, in directing them to that sacrifice which would obtain his favour; but it was only after the oblation offered, and the prayer of *Job,* that ἔλυσε τὴν ἁμαρτίαν αὐτοῖς, *he forgave their sins.* Again, did not God shew his kindness to his people *Israel,* in admitting a beast to suffer in their stead, and appointing his blood to make atonement for them; and yet did not he himself require this atonement to be made, that so their sins might be forgiven? did he not appoint this blood to be offered to him as a propitiation for their sins? and did not then the victim die? and was not his blood offered to reconcile this loving God to sinners? And is it not hence evident, that God's love to sinners is well consistent with his displeasure against them for their sins?

Ver. 17. [k] *For God sent not his Son——to condemn the world, but that* ὁ κόσμος, *the world by him might be saved.*] The *Jews* imagined, that God first made the world only for their sakes, 2 *Esd.* 6. 55, 56, 59. and also, that the redemption of it was only designed for their good, and that their *Messiah* would come to subdue and con-

(b) Τύπος σωτῆρ. Apol. 2. p. 91.

(c) Figuram designasse Dominicæ crucis. Tertul. de idol. c. 5.

(d) Barn. 1. 12. Σύμβολον ἔχομεν σωτηρίας—ὁ γὰρ ὑπεροφθεὶς ὁ διὰ τὸν ἁμαρτάνοντα ἐσώζετο, ἀλλὰ διὰ πάντων σωτῆρος. Just. dial. p. 3. 21, 322.

demn the nations whom he hated: Chriſt, on the contrary, here declares, That God was ſo far from hating or condemning them, that he ſent the *Meſſiah* into the world to ſave them, and conſequently to die for them.

Vain here is their imagination, who by the world underſtand only the elect out of the world; for then *Chriſt* here muſt only ſay, that he was ſent that the elect who believed in him ſhould not periſh; as if any who were abſolutely elected to ſalvation by faith in him could either periſh or not believe. No, it is apparent from theſe words, that of this world, thus beloved by God, ſome would not believe, and ſo would periſh. And this is more apparent from the words immediately following, in which the world, which he was ſent to ſave, is divided into believers and unbelievers, and into thoſe that will be ſaved and condemned; for thus they run, *He* (of this world) *who believeth in him is not condemned, but he that believeth not is now condemned*; which muſt be falſe, if you reſtrain this world to ſuch elect as cannot periſh, and cannot but believe to life eternal. And, *laſtly*, He that believeth not, ſaith Chriſt, ſhall therefore be condemned, *becauſe he believeth not in the name of the only Son of God.* Now, is it not abſurd to ſay, men ſhall eternally be condemned for not believing in him who died not for them, and was not ſent for their ſalvation? Since, then, Chriſt frequently declares, that all to whom the goſpel is propounded ſhall be condemned, if and becauſe they believe not in him, *John* 3. 18.—12. 47. it is certain that he died for the ſalvation of them alſo.

Ver. 19. [l] *And men have loved darkneſs more than light,* μᾶλλον ⟨ὁ⟩ ἢ τὸ φῶς.] Here the *critics* note, that μᾶλλον ἢ is not a *comparative*, as if the workers of iniquity did in ſome meaſure love the light; for, *ver.* 20. they are ſaid to hate it; but, as in other places, is a *negative*: ſo *chap.* 12. 43. *They loved the praiſe of men,* μᾶλλον ὑπερ, *more than the praiſe of God, i. e.* and not the praiſe of God. So 1 *Tim.* 1. 4. 2 *Tim.* 3. 4. *Heb.* 12. 25. in which places μᾶλλον ἢ may be rendered as here, *and not light*; and this they did, not only in thoſe times of ignorance at which God winked, *Acts* 17. 30. but after the clear light had ſhined upon them; by which it appeared, that the deeds of darkneſs were ſo pleaſing to them, that when they were diſcovered to them ſo to be, they ſtill bore that affection to them which rendered the light diſpleaſing to them, becauſe it did reprove them; whereas they who had hearts diſpoſed to obey that light, which would direct them in the way to happineſs, came to it, that they might be the more aſſured they were doing the works of God, *i. e.* thoſe works which were performed according to his will, which tended to his glory, and chiefly did reſpect him as the end and object of them.

Ver. 22. [m] Καὶ ἐβάπτιζεν, *And he baptized*] by his diſciples, *chap.* 4. 2. not, as moſt *interpreters* conceive, into his own name, or ſo as to exact from them a belief that he was the *Chriſt*; for this he forbids his diſciples to divulge till he was riſen from the dead, *Matth.* 16. 20.—17. 9. He therefore only did baptize, as *John* had done, into the faith of the *Meſſiah* which was to come, and with that baptiſm of repentance which prepared the *Jews* for the reception of his kingdom.

Ver. 23. [n] Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *Becauſe there was much water there*;] in which their whole bodies might be dipped; for in this manner only was the *Jewiſh* baptiſm performed, by a deſcent into the water, *Acts* 8. 38. and an aſcent out of it, *ver.* 39. and a burial in it, *Rom.* 6. 3, 4. *Col.* 2. 12. Some here enquire why *Chriſt* ſhould thus baptize, when *John* had not deſiſted ſo to do? but ſince both by their baptiſm intended the ſame thing, I ſee no reaſon why our *Saviour* might not as well baptize as preach repentance, *Matth.* 4. 17. whilſt the *Baptiſt* was doing the ſame thing.

Ver. 27. [o] *A man can receive nothing of himſelf*;] *i. e.* one who by Divine authority is entruſted with any commiſſion cannot exceed that commiſſion: ſince, therefore, God hath only made me the forerunner of the *Meſſiah*, as I have told you, *ver.* 28. I cannot pretend to be equal with him.

Ver. 31. [p] Ὁ ὢν ἐκ τῆς γῆς, &c. *He that is of the earth is earthly.*] See the paraphraſe: and note, that ὁ ἐπὶ πάντων *is an epithet proper to God alone*, and yet aſcribed to *Chriſt*, Rom. 9. 5.

Ver. 32. [q] Καὶ ὃ ἑώρακε καὶ ἤκουσε τοῦτο μαρτυρεῖ, *And what he hath ſeen and heard, that he teſtifies*;] *i. e.* what he fully knows; for by ſeeing and hearing we come to the moſt perfect knowledge of things; or what he hath inwardly heard and ſeen by the dictate and irradiation of the Holy Spirit.

Ver. 34. [r] *He whom God hath ſent, ſpeaketh the words of God; for God giveth not to him the Spirit by meaſure*;] *i. e.* he that hath the Spirit in a limited manner, at ſuch times only, and with reſpect to ſuch particular revelations only, may ſometimes ſpeak from his own ſelf; but he who hath the Spirit always reſiding in him, without ſtint or meaſure, muſt always ſpeak the word of God. To give a thing *in meaſure*, in the ſcripture-phraſe, is to do it ſparingly; as when it is ſaid, *They ſhall drink water by meaſure*, Ezek. 4. 16. and to correct *in meaſure*, Jer. 46. 28.——30. 11. is to do

do it ſparingly, or in ſuch a proportion; in which ſenſe we read of the *meaſure of faith*, Rom. 12. 3. and *the meaſure of the gift of Chriſt*, Eph. 4. 7. ſo that to give the Spirit without meaſure, is to give him in the greateſt affluence, and without reſtraint.

CHAP. IV.

1. WHEN therefore the Lord knew, how the Phariſees had heard that Jeſus made and baptized more diſciples than John (*the Baptiſt:*)

2. Though (*in truth*) Jeſus himſelf baptized not, but (*only*) his diſciples; (*ſee the note on* chap. 3. 22.)

3. He (*in proſpect of the danger this might bring upon him from the envy and malice of theſe Phariſees,*) left Judea, (*where the power of the Sanhedrim, of which many of them were members, prevailed,*) and departed again into Galilee, (*where they had leſs intereſt with Herod, and could leſs obſerve, or be offended with his actions.*)

4. And he muſt needs go [a] through Samaria, (*that lying betwixt Judea and Galilee.*)

5. Then cometh he (Gr. *he cometh therefore*) to a city of Samaria, which is called (*by them Sichem, but by the Jews, ſee the note,*) [b] Sychar, near to the [c] parcel of ground that Jacob gave to his ſon Joſeph (*at his laſt benediction*, Gen. 48. 22.)

6. Now Jacobs well (i. e. *a well bearing his name*) was there; Jeſus therefore being wearied with his journey, ſat [d] thus, (*weary and thirſty as he was,*) on (*or by*) the well; and it was about the ſixth hour, (i. e. *it was then about noon.*)

7. (*Then*) There cometh a woman of Samaria (*to that well*) to draw water; (*and*) Jeſus ſaith unto her, Give me (*ſome water*) to drink:

8. For his diſciples were gone away to the city to buy meat, (*and ſo could not draw it for him.*)

9. Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, askeſt drink of me, which am a woman of Samaria? (*This ſhe had cauſe to wonder at,*) [e] for the Jews have no dealings with the Samaritans; (*they would buy of them any thing, but they would receive no gratuity or kindneſs from them. See the note.*)

10. Jeſus anſwered and ſaid unto her, If thou kneweſt [f] the gift of God, (i. e. *what an excellent gift the holy Spirit is,*) and who it is that ſaith to thee, Give me to drink, (i. e. *how able he is to impart this gift to thee,*) thou wouldſt have asked of him, and (*then*) he would have given thee (*this*) living water, (*which will ſpring up ſo continually in him that hath it, that he ſhall thirſt no more*, ver. 15. *ſee* John 7. 38, 39.)

11. The woman (*thinking Chriſt only meant ſpring-water, that being in the Hebrew idiom living water*, Gen. 26. 19.) ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep; from whence then haſt thou that living water (*of which thou ſpeakeſt?*)

12. Art thou greater than our father Jacob who gave us the well, (*for we claim our deſcent from him,*) and drank thereof himſelf, and his children, and his cattle?

13. Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water, ſhall (*ſoon after*) thirſt again:

14. But whoſoever drinketh of the water that I ſhall give him, [g] ſhall never (*have cauſe to*) thirſt (*more;*) but the water which I ſhall give him (i. e. *the holy Spirit abiding in him*) ſhall be in him (*as*) a well of water ſpringing up to everlaſting life.

15. The woman (*ſtill underſtanding him as groſly as ſhe did before,*) ſaith unto him, Sir, give me this water, that I thirſt not (*any more,*) neither (*may have further need to*) come hither to draw (*water.*)

16. Jeſus (*being willing to prepare her to receive his doctrine, by convincing her that he was a prophet,*) ſaith unto her, Go, call thy husband, and come (*ye both*) hither.

17. The woman anſwered, and ſaid, I have no husband: Jeſus ſaid unto her, Thou haſt well (i. e. *truly*) ſaid, I have no husband:

18. For thou haſt had five husbands (*from whom thou haſt been divorced for thy adulteries;*) and he whom thou now haſt (i. e. *cohabiteſt with*) [h] is not thy husband, (*thou living with him in fornication;*) in that (*therefore*) ſaidſt thou truly.

19. The woman (*then*) ſaith unto him, Sir, I perceive that thou (*who ſo exactly knoweſt the ſecrets of my life, and that which I thought was known to God alone,*) art a prophet.

20. [i] Our fathers worſhipped in this mountain, (*as we do,*) and ye (*Jews*) ſay, that in Jeruſalem is the place where men ought to worſhip (*God; I ask therefore thy opinion in this caſe?*)

21. Jeſus ſaith unto her, Woman, believe me, the hour (*ſhortly*) cometh when ye ſhall [k] neither in this mountain, nor yet at Jeruſalem, worſhip the Father.

22. (*But to your queſtion I anſwer, That*) [l] ye worſhip ye know not what; (i. e. *that God which you do not truly and ſavingly know, becauſe ye know*

know him not according as he is revealed in his word:) we know what (i. e. τὸ θεῖον ὃ, *the Divinity which*) we worſhip, (*ſerving him according to thoſe laws to which he hath promiſed ſalvation*;) for ſalvation is of the Jews, (*and the terms of it are to be derived from them to others.*)

23. But the hour cometh, and now is (*inſtant,*) when the true worſhippers ſhall worſhip the Father, (*not with carnal ſacrifices as both now do, but*) in [m] ſpirit (*ual ſacrifices, acceptable to God through Jeſus Chriſt,* 1 Peter 2. 5.) and (*not in the types and ſhadows of the law, as the Jews now do, nor in that erroneous manner as ye do, but*) in (*the*) truth (*of the goſpel,* John 1. 17.) for the Father ſeeketh ſuch to worſhip him, (Gr. *ſuch worſhippers of him: for,*)

24. [n] God is a Spirit, and they that worſhip him (*aright*) muſt worſhip him in ſpirit and in truth; (i. e. *agreeably to his ſpiritual nature, by giving up their hearts and ſpirit to him, and according to his will, by ſerving him according to the precepts of the goſpel.*)

25. The woman ſaith unto him, I know that Meſſias cometh, who is called Chriſt, and when he is come, he will tell us all things (*that we are to believe and do.*)

26. Jeſus ſaith unto her, I that ſpeak unto thee am he (*viz. the Meſſiah.*)

27. And upon this came his diſciples, and [o] marvelled that he talked with the woman; yet no man ſaid (*to him*) What ſeekeſt thou (*of,*) or why talkeſt thou with her?

28. The woman then left her water-pot (*at the well,*) and went her way into the city, and ſaith to the men (*of the city,*)

29. Come, ſee a man who told me all things that ever I did: is not this (*an evidence that he is*) the Chriſt?

30. Then they went out of the city, and came to him.

31. In the mean while his diſciples prayed him, ſaying, Maſter, eat.

32. But he ſaid unto them, [p] I have meat to eat which ye know not of; (i. e. *ſomewhat more valuable and pleaſant to me than meat or drink.*)

33. Therefore ſaid the diſciples one unto another, Hath any man brought him (*meat*) to eat?

34. Jeſus ſaith unto them, My meat (i. e. *my delight*) is to do the will of him that ſent me, and to finiſh his work.

35. Say not ye (*proverbially, as an encouragement to the ſower,*) There are yet four months, and then cometh (*on the*) harveſt? Behold, I ſay unto you, Lift up your eyes, and look on the fields, for they are white already to harveſt; (i. e. *look upon the Samaritans flocking to me to hear my doctrine, and you will ſee, that the time of my ſpiritual harveſt is already come.*)

36. And he that reapeth (*this ſpiritual harveſt by bringing men to the faith,*) receiveth wages (*for his labour,*) and gathereth fruit, (*not to ſuſtain this mortal life, but*) to life eternal; that both he that ſoweth, and he that reapeth, (*he that laboureth to prepare men for, and he that brings them to the faith,*) may rejoice together (*in the fruit of their labour.*)

37. And here is that (*proverbial*) [q] ſaying true, One ſoweth, and another reapeth.

38. I (*have*) ſent (*or do ſend*) you to reap that whereon you beſtowed no labour; other men laboured, (*the prophets by foretelling the Meſſiah, the Baptiſt by calling men to repentance, that they might be prepared to receive him,*) and ye are entred into their labours, (*and only are to perfect what they have begun.*)

39. And many of the Samaritans of that city believed on him, for the ſaying of the woman, which teſtified, (*ſaying*) He told me all that ever I did.

40. So when the Samaritans were come to him, they beſought him that he would tarry with them; and he [r] abode there two days.

41. And (*in that time*) many more believed, becauſe of his own word:

42. And ſaid unto the woman, Now we believe, not becauſe of thy ſaying; for we have heard him ourſelves, and know (*by the excellency of his doctrine, and the holineſs and goodneſs of his precepts,*) that this is indeed the Chriſt, the Saviour of the [s] world.

43. Now after two days, he departed thence, and went into Galilee, (*paſſing not by Nazareth, the place of his education, but another way.*)

44. For Jeſus himſelf teſtified, that a prophet hath (*comparatively*) no honour in his own country.

45. Then when he was come into Galilee, the Galileans received him (*gladly,*) having ſeen all the things which he did at Jeruſalem at the feaſt (*of the paſſover*;) for they alſo went to the feaſt.

46. So Jeſus came again into Cana of Galilee, where he had made the water wine; and there was a certain nobleman, (*a great man of Herod's court,*) whoſe ſon was ſick at Capernaum.

47. (*And*) When he heard that Jeſus was come out of Judea into Galilee, he went to him, and beſought him, that he would come down and heal his ſon; for he was at the point of death.

48. Then ſaid Jeſus unto him, Except ye ſee [t] ſigns and wonders (*done before your eyes,*) ye (*Jews and Herodians*) will not believe (*on the account of the excellence and goodneſs of my doctrine, as the Samaritans did.*)

49. The

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, (*There is no need of my going down*;) Go thy way, (*and thou shalt find*) thy son liveth: and the man believed the word which Jesus had spoken to him, and he went his way.

51. And as he was now going down (*to his house*,) his servants met him, and told him, saying, Thy son liveth.

52. Then enquired he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and (*he*) himself believed, and [n] his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

ANNOTATIONS on Chap. IV.

Ver. 4. [a] *HE must go through Samaria.*] For, saith (a) *Josephus, the* Galileans *going up to* Jerusalem *at the feast, went through the country of the* Samaritans.

Ver. 5. [b] *He cometh to a city of Samaria, called* Σίχαρ. *Sichar.*] It is certain, from the son of *Sirac*, chap. 50. 26. and from *Josephus*, Antiq. l. 11. c. 8. that the name of the city was *Sichem*. This therefore is either a corrupt pronunciation, as Βελιὰρ for Βελιὰλ, or a name of reproach put upon it by the *Jews*, from שכר as if it were a city of *drunkards*, as *Achan*, Josh. 7. 25. is called עכר 1 *Chron.* 2. 7. as being a *troubler of Israel*.

Ibid. [c] *The parcel of ground which Jacob gave to his son Joseph*;] *i. e.* That piece of ground which he bought of *Hamor*, the *father* of *Sichem*, Gen. 33. 19. for that was near *Sichem*, saith the text there. And hence this place became not only the inheritance of *Joseph*, but his own burial-place, he being buried, not in the cave of *Machpelah*, as his father *Jacob* was, *Gen* 50. 13. nor saying, *I will ly with my father*, as *Jacob* did, Gen. 47. 30. but being buried in this place; for the bones of *Joseph*, *which the children of Israel brought out of Egypt, buried they in* (*i. e* near to) *Sichem, in a parcel of ground which Jacob bought of Hamor, the father of Sichem, for an hundred pieces of silver*; *and it became the inheritance of the children of Joseph*, Josh. 24. 32. See *Bochart. Hieroz.* part 1. l. 2. c. 43. p. 435, 436.

Ver. 6. [d] Ἐκαθίζετο οὕτως, *He sat thus on the well*;] *i. e.* either weary or thirsty as he was; so *Acts* 7. 8. οὕτως so *Abraham begat Isaac*, *i. e* being circumcised, 1 *Kings* 2. 7. *Shew kindness to the sons of Berzillai*, for οὕτως, *so they came to me*, *i. e.* with kindness; or as *Chrysostom* and *Theophylact* have it, he sat ἄπλως ὡς ἔτυχε. as he found a place: it follows, it was ὡσεὶ ἕκτη, that is, saith one, six a clock in the evening; St *John* counting by the Roman hours in his gospel: but this mistake is plainly evident from *chap.* 1. 39. they abode with him that day, for it was about the tenth hour, *viz.* four in the afternoon, not ten of the night, according to the *Romish* computation.

Ver. 9. [e] Οὐ γὰρ (συγχρῶνται) Ἰουδαῖοι Σαμαρίταις, *For the Jews have no dealings with the Samaritans.*] So in the *Jerusalem Talmud* the *Samaritans* say, your *fathers dealt with our fathers, why therefore do not you so likewise with us?* Buxt. Lex. Talm. p. 1370. By the traditions of the *Pharisees* they might buy of them, and therefore Christ's disciples do not scruple at this, ver. 8. but they were not to borrow any thing of them, or receive any kindness from them, or drink of their water, or eat of their morsels; for they bound them with an *anathema* not to eat of the fruit or morsel of a *Cuthæan*, and held the eating of their flesh to be as bad as eating swines flesh, *R. Eliezer*, c. 38. But Christ, despising such traditions as had no foundation either in the law of God or equity, and tended to the impairing the laws of common friendship or humanity, asks drink of this *Samaritan* woman, and eateth with them.

Ver. 10. [f] *If thou hadst known* τὴν δωρεὰν τοῦ Θεοῦ, *the gift of God*] By the *gift of God*, and *living water*, Christ seems here to understand the Holy Spirit, represented in the *Old Testament* by *clean water*, Ezek. 36. 25, 27. and in the *New* by *living water*, John 7. 38. *Rev.* 21. 6.—22. 1. For, 1. Spring water is in the *Hebrew* idiom called living water, in opposition to that which stagnates; for life consisting in continual motion, by reason of the continual ebullition of this water, it is said to live: See *Lev.* 14. 5, 50.—15. 13. *Num.* 19. 17. Hence it is here said to be water springing up, *ver.* 14. And, 2. This Holy Spirit to be communicated to believers is stiled δωρεὰ τοῦ Θεοῦ. *the gift of God*, Acts 8. 20. ἡ δωρεὰ ἐπουρανίου, *the heavenly gift*, Heb. 6. 4. ἡ δωρεὰ, *the gift*, Acts 11. 17. See the note on *Rom.* 5. 17.

Ver. 14. [g] *He that drinketh of the water that I shall*

(a) Ἐθος ἦν τοῖς Γαλιλαίοις ἐν ταῖς ἑορταῖς εἰς τὴν ἱερ[illegible] ἰόντας διὰ τῆς Σαμαρείας χώρας, Antiq. l. 20. c. 5.

ſhall give him ſhall never thirſt ;] i. e. He never ſhall have need to thirſt for the enjoyment of this Spirit, he being to abide with them for ever who have once received him, *John* 14. 16. if they do not expel, quench, or grieve him; or, he ſhall thirſt no more, becauſe this Spirit will be in him the earneſt of, and bring him to that happy life, where there is no more thirſt, *Rev.* 7. 16.

Ver. 18. [h] *Is not thy husband.*] See one reaſon in the paraphraſe; others ſay, this is ſpoken, becauſe ſhe had divorced herſelf from her former husbands, contrary to the law, which permitted not women to begin the divorce, and ſo was really the wife of ſome former husband then living. So *Grotius.*

Ver. 20. [i] *Our fathers worſhipped in this mountain.*] We learn from (b) *Joſephus*, and from this woman, that the *Samaritans*, when they ſaw it for their advantage, pretended to be Συγγενεῖς τῶν Ἰουδαίων, *allied to the Jews, to have Jacob for their father*, ver. 12. καὶ ἐκ τοῦ Ἰωσήφου γενεαλογοῦντες αὐτοὺς, ἐκόσων Ἐφραὶμ καὶ Μανασσῆ, *and deduced their genealogy from Ephraim and Manaſſes the ſons of Joſeph*; they alſo contended that mount *Gerizzim* was the moſt antient place of worſhip, becauſe *Abraham* built there an altar to God, *Gen.* 12. 6, 7. and ſo did *Jacob*, Gen. 33. 18. and therefore that was the place where ſacrifices were to be offered before the temple at *Jeruſalem* was built. But the *Jews* anſwered, that the temple was built on the mountain of *Moriah*, in the place where *Abraham* offered up *Iſaac*, *Joſeph.* antiq. l. 7. c. 10. p. 254. F. and that that was the place of worſhip throughout all generations, *Targum in Chron.* 3. 1. See *Maimonides de ædificio templi, tract.* 1. *cap.* 2. *ſect.* 2.

Ver. 21. [k] Οὔτε ἐν τῷ ὄρει τούτῳ ὅτε ἐν Ἱεροσολύμοις, *Neither in this mountain, nor yet at Jeruſalem.*] *Joſephus* ſaith the contention betwixt the *Jews* and *Samaritans* was about the place to which they ought to bring thoſe ſacrifices and oblations by which God was then chiefly worſhipped, the *Jews* declaring that it was their temple, (c) καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων, *and requiring that the ſacrifices ſhould be brought thither*; the *Samaritans*, that they ſhould be brought to mount *Gerizzim*. This controverſy, ſaith *Chriſt*, will ſhortly be decided by removing the occaſion of it, *viz.* this way of worſhipping God by ſacrifices, and by giving liberty to worſhip God with ſpiritual ſacrifices in every place, as the *prophet Malachi* foretold, *chap.* 1. 11.

Ver. 22. [l] Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, *Ye worſhip ye know not what*, &c.] This, many think, is ſpoken with relation to ſome falſe objects of their worſhip, or ſome idolatrous way of worſhip which obtained among them. The *Jews* gave it out that they worſhipped God (d) *in the image of a dove*; but this ſeems plainly fabulous, and invented by the *Jewiſh* rabbins out of hatred to them. For, 1. Among the idols which they worſhipped when they came from *Aſſyria* to *Samaria*, there is not the leaſt hint of any image of a *dove* worſhipped by them. 2. (e) *Joſephus*, tho' he in ſeveral places inveighs againſt them ſharply upon other accounts, doth never charge them with this crime, which ſhews it to be a later invention of their *rabbins*. And, 3. It is a thing wholly inconſiſtent with that law of *Moſes* which they then owned; for as all images are forbidden by it, ſo it did require them to ſacrifice the dove to God, and it was always judged an abſurd thing to worſhip that which they did ſacrifice. See *Bochart. Hieroz. part* 2. *l.* 1. *C. p.* 6. 8.

Others ſay they worſhipped God only as the topical God of that country: but though this might be true of them when they firſt came into *Samaria*, and retained their *Heathen* ſentiments, yet could it not be true of them after that, rejecting all their *Heatheniſh* ſuperſtitions, they had embraced that law in which *Jehovah* is continually ſtiled *the Maker of heaven and earth*, and *the God of all the earth*; and when, as (f) *Epiphanius* ſaith, *they endeavoured to renounce all idolatry, and to own one God.*

3. Whereas *Epiphanius* and many of the *Jews* pronounce them guilty of latent idolatry, for worſhipping God in that mountain where *Jacob* hid the idols of the nations, according to thoſe words, *Gen.* 35. 4. *And they gave to Jacob all the ſtrange gods that were in their hands, and Jacob buried them under the oak which was by Sychem*; it is not probable that *Chriſt* ſhould accuſe them of falſe worſhip on the account of idols under ground, which they knew nothing of, and which they never did intend to worſhip. Obſerve then,

1ſt, That the enquiry of the woman, and the diſpute was, ſaith *Joſephus*, only about the place of worſhip, and therefore it is very probable Chriſt's anſwer chiefly doth reſpect the place.

2dly, That Chriſt by ſaying to the *Samaritan* woman, that ſhortly they ſhould not *worſhip the Father* in that mountain, does tacitely own that the *Samaritans* did worſhip the *Father*; nor doth he

(b) Antiq. Jud. l. 11. c. 8. p. 386. D. (c) Antiq. l. 12. cap. 1. (d) Talmud. Tr. Cholmi. c. 1. F. 6.
(e) L. 9. & 11. fine. l. 12. c. 1. 7. l. 13. c. 6. l. 18. 35. l. 20 5.
(f) Εἰς τὸ μεταβαλέσθαι τὰ εἰδωλεῖα, καὶ τὸν ἕνα Θεὸν σέβεσθαι. L. 1. H. 9. § 2.

he inſtruct her who was the true object of her worſhip, but only how ſhe was to worſhip the true God.

3*dly*, When they came firſt to *Samaria*, it is obſerved that they knew not *Miſhpat*, the manner of worſhipping the God of *Iſrael*, 2 Kings 17. 26. in this, ſaith Chriſt, you are ſtill deficient, as not worſhipping the God of *Iſrael* according to his preſcription in the law, but according to your own inventions. You therefore may be truly ſaid not to know him, whoſe will you obſerve not, neither worſhipping him according to his nature in the Spirit, nor according to that law which is the rule of his worſhip, and according to which alone you can do him acceptable ſervice; if then you would obtain ſalvation by the worſhip of him, you muſt do it according to the revelations made to the *Jews*, to whom, as the promiſe of a *Saviour* was given, ſo from them is ſalvation to come to the world, according to the promiſe made to their father *Abraham*, *In thee ſhall all the families of the earth be bleſſed.*

Ver. 23. [m] *Shall worſhip the Father* ἐν πνεύματι καὶ ἀληθείᾳ, *in ſpirit and in truth.*] That is, ſaith *Origen*, ἡ Χαρισταῖς θυσίαις, *not with carnal ſacrifices, but with ſpiritual worſhip*, or with thoſe ſpiritual ſacrifices which are acceptable to God through Jeſus Chriſt; 1 Peter 2. 5. οὐκ ἐν τύποις, *not in types, but according to the truth contained in them, for the law was by Moſes, but grace and truth came by Jeſus Chriſt*, John 1. 17. Thus *Philo* ſaith, he brings to God γνήσιον θεραπείαν, *the true worſhip, who brings* τὴν ἀλήθειαν, ἁπλῆν, καὶ μόνην θυσίαν, *truth, the ſimple and the only ſacrifice*; not he who uſes waſhings and purgations of body, but defiles his ſoul; or who builds and adorns temples, and offers hecatombs upon the altar, πλεονάζων δὲ ἔτι ὁ περὶ εὐσέβειαν ὁδῷ, θρησκείαν ἀντὶ ὁσιότητος ἡγούμενος, *for he errs from the way of piety, as thinking outward worſhip is to be preferred to holineſs.* L. quod deter. pot. p. 123. C. D.

Now that we may thus worſhip God in ſpirit, we muſt lay as the foundation, not only purity of body from all uncleanneſs, but of the ſoul alſo, from all ſpiritual defilements, all pride and haughtineſs of mind, all malice, envy, bitterneſs of ſpirit, all impure thoughts, and evil concupiſcence, for theſe are ſtiled *works of the fleſh*, Gal. 5. 19,—21. Now *they that are in the fleſh*, ſaith the apoſtle, *cannot pleaſe God*, Rom. 8. 8. nor can they *mind the things of the Lord* who are not *pure in body and in ſpirit*, 1 Cor. 7. 34. 2 Cor. 7. 1. And with this the very *Heathens* were ſo well acquainted, that they often taught that God was pura mente colendus, *to be worſhipped with a pure mind*; this was (g) the beſt offering we could give, and the beſt habitation we could build him.

2*dly*, We muſt have juſt and awful thoughts of the Divine Majeſty, oft repreſenting him to our thoughts as a God of infinite purity and juſtice, as well as power and wiſdom, one who is always preſent with, and beholds all our ſecret thoughts and actions in order to a future recompence; for by theſe apprehenſions fixed in our hearts, we ſhall be naturally induced to glorify him in our ſpirits, 1 *Cor.* 6. 20. Having laid this foundation, we muſt endeavour to walk humbly with God, ſubjecting ourſelves wholly to his providence, being contented with all conditions in which he doth think fit to place us, and ſubmitting our own wills to his good pleaſure, which is in ſcripture ſtiled *poverty of ſpirit*, Matth. 5. 4. and *the wiſdom of the Spirit*, Rom. 8. 6.

3*dly*, We muſt endeavour to reſemble him as much as may be in holineſs and righteouſneſs, in truth, in goodneſs, and in mercy; for even the *Heathens* ſay, (h) τιμήσεις τὸν Θεὸν ἀείσα, ἐὰν τῷ Θεῷ διάνοιαν ὁμοιώσεις, *we then worſhip God beſt, when we are moſt like to him.*

4*thly*, We muſt worſhip God from ſpiritual principles, a ſincere love and filial reverence of him; and to ſpiritual ends, that we may promote his glory, and do what is well pleaſing to him; and after a ſpiritual manner, ſerving him with the whole heart, ſoul and mind, and with a fervency of ſpirit.

Ver. 24. [n] Πνεῦμα ὁ Θεὸς, *God is a Spirit.*] The article here ſhews, that God is the ſubject, and the Spirit is the predicate; and this opinion obtained among the *Platoniſts*, who ſtile him νοῦς, *a mind*, and among the (i) *Pythagoreans*, who ſaid, ἀσωμάτως πρὸ πάντων ἐγὼ Θεοὺς ὑπάρχειν, *before all things you muſt hold the gods to be incorporeal. Ariſtotle* alſo thought it neceſſary to aſſert, that the firſt Mover was ἀμερὴς, or *without parts*; yea even the *Stoics*, ſaith (k) *Plutarch*, determined that God was an *intelligent Spirit without form.*

Ver. 27. [o] *They marvelled that he talked with the woman;*] this being one of the ſix things, ſay

(g) *Cultus autem Deorum eſt optimus, idemque caſtiſſimus, atque ſanctiſſimus, pleniſſimuſque pietatis, ut eos ſemper pura, integra, incorrupta & mente & voce veneremur*, Cic. de nat. Deorum, l. 2. p. 53. Ὡς γὰρ οἱ αὐτοὶ ἀνδρὸς φασὶ ψυχῆς καθαρᾶς οἰκειότερον τόπον δὴ τὸ γῆς Θεὸς οὐκ ἔχει. Hier. in carm. Pyth. p. 15. & Seneca apud Lact. de vero cultu l. 6. c. 25.

(h) Hier. in car. Pyth. p. 22, 25. (i) Iamb. Protrept. p. 151. (k) Phyſ. l. 8. c. 10. de placit Philo, l. 1. c. 6.

the *Rabbins*, which render a diſciple impure, *viz.* That he talks with women. *Buxtorf. lexic. p.* 1145.

Ver. 32. [p] *I have meat to eat*, &c.] This phraſe is uſed by the *ancients* concerning things which were done by them with (l) pleaſure; iſtic mihi cibus eſt quod fabulare, *thou ſayeſt that which is meat to me.* So the ſervant in *Plautus*, and another in (m) *Ariſtophanes*, μαλὰ γὲ ἑστοπτευεν δοκῶ ὅταν καταφάγωμαι λάθρα τὸ δεσπότη, *it is meat to me to curſe my maſter ſecretly.*

Ver. 35. See additions, No. 10.

Ver. 37. [q] Ὁ λόγος, *This ſaying.*] So the *ſcholiaſt* in *Ariſtophanes*, καὶ τὸν παλαιὸν λόγον, ἄλλοι μὲν σπείρουσι, ἄλλοι δ' αὖ ἀμήσουσι, *according to the old proverb, one ſoweth, but another ſhall reap.*

Ver. 40. [r] *He abode there two days.*] He abode there ſo long, that he might not contemn perſons ſo deſirous to learn of him; he ſtaid no longer, that he might not neglect the *Jews*, or ſeem to prefer the *Samaritans* before them. And he commanded his apoſtles not to go to any city of *Samaria*, Matth. 13. 5. becauſe the goſpel was firſt to be preached to the *Jews*, and then to the *Samaritans*, Acts 1. 8.

Ver. 42. [r] *The Saviour of the world*;] That is, ſaith Mr *Cl.* of the *Jews, for it is not likely the Samaritans thought of the ſalvation of the Gentiles*; but why might not they think ſo, who knew, that *in the ſeed of Abraham were the families of the earth to be bleſſed?* And ſeeing the *Samaritans* were not *Jews*, had they uſed theſe words in that reſtrained ſenſe, they excluded themſelves from this ſalvation. The word doth ſometimes ſignify the multitude, or the public; as when Chriſt's brethren ſay to him, *Shew thyſelf to the world, i. e.* publicly, *John* 7. 4. and the *Phariſees*, *The world is gone after him*, John 12. 19. but never the *Jews* in oppoſition to the *Gentiles*.

Ver. 48. [t] *If ye ſee not ſigns and wonders ye will not believe.*] Hence ſome interpreters conclude this nobleman was a *Jew*, it being no wonder that an *Heathen* ſhould not believe without a miracle.

Ver. 53. [u] *Himſelf believed, and his whole houſe*;] *i. e.* all that by age were capable of doing ſo.

CHAP. V.

1. AFTER this there was a-(*nother*) feaſt of the Jews, (viz. *that of the paſſover, requiring the appearance of all the adult males at the temple*, Deut. 16. 16.) and (*therefore*) [a] Jeſus went up to Jeruſalem.

2. Now [b] there is at Jeruſalem by the ſheep market (*or gate*) a pool, which is called in the Hebrew tongue, Bethesda, (*the houſe of mercy,*) having five porches, (*in which the ſick lay to be cured; for*)

3. In theſe lay a great number of impotent folks, (*viz.*) of blind, halt, withered (*perſons,*) waiting for the moving of the water;

4. For an [c] angel (*viſibly*) went down at a certain ſeaſon into the pool, and troubled (i. e. *ſtirred*) the water; whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

5. And a certain man was there, who had (*lain under*) an infirmity thirty and eight years.

6. When Jeſus ſaw him ly, and knew (*by his divine Spirit*) that he had been now a long time in that caſe, he (*looking on him as an object worthy of compaſſion,*) ſaith unto him, Wilt thou be made whole?

7. The impotent man anſwered him, Sir, I have no man when the water is troubled to put me into the pool, but while I am coming, another ſteppeth down before me.

8. Jeſus ſaith unto him, [d] Riſe, take up thy bed and walk.

9. And immediately (*at his word*) the man was made whole, and (*to ſhew that he was ſo*) took up his bed and walked; and on the ſame day (*that he did this*) was the ſabbath.

10. The Jews therefore ſaid unto him (*that was cured,*) It is the ſabbath-day, it is not lawful for thee to carry thy bed (*on that day of reſt.*)

11. He anſwered them, He that (*with a word*) made me whole, the ſame ſaid unto me, Take up thy bed and walk; (*and ſurely he that could heal me with a word muſt be a prophet, and therefore muſt have authority to bid me do this.*)

12. Then asked they him, What man is he that ſaid unto thee, Take up thy bed and walk, (*that knowing him we may be the more able to judge of him?*)

13. And he that was healed wiſt not who he was; for Jeſus (*having done this,*) had conveyed himſelf away, (*without being obſerved by him, as he might eaſily do,*) a multitude being in that place.

14. Afterward Jeſus findeth him in the temple (*giving*

(l) Ciſtel. Act. 4. ſc. 2. v. 49. (m) In Ranis.

(*giving thanks to God for his cure,*) and said unto him, Behold thou art made whole (*of a distemper laid upon thee for the punishment of thy sins,*) sin no more, lest a worse thing come unto thee, (*for thy insensibility, and contempt of this mercy.*)

15. The man (*knowing now who had done this, and perhaps thinking himself obliged in gratitude to own the author of his cure, and hoping hereby to convince them that he was a prophet,*) departed (*from the temple,*) [o] and told the Jews (*who enquired after him that had done this,*) that it was Jesus who had made him whole.

16. And (*but though this cure demonstrated that he was sent from God, because no man could do these things except God were with him,* John 3. 2.—9. 30, 31, 32, 33. *yet*) therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day; (*the doing any work on the sabbath-day being by the law, as they thought, a capital crime,* Exod. 31. 14, 15.)

17. But Jesus answered them, [f] My Father worketh hitherto, (*he from the beginning of the creation till this present time, continues to give and preserve life, and do good on the sabbath-day,*) and I (*after his example*) work (*that which is good and salutary to mankind on that day.*)

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was [g] his Father, (*in a peculiar manner proper to him alone,* πατέρα ἴδιον ἔλεγε τὸν Θεὸν, *thereby*) making himself equal with God (*in nature, as a son to his father.*)

19. Then answered Jesus and said unto them, Verily, verily I say unto you, The [h] Son can do nothing of himself, but what he seeth the Father do-(*ing,* Gr. i. e. *without commission from him to do it, and certain knowledge that he doth what the Father would have done*;) for whatsoever things he doth (ταῦτα or ταυτα, *he would have done*) these also (καὶ *even*) doth the Son likewise; (i. e. *after his example as to the kind of them, and according to his will, as to the manner of doing them; whence you may be assured this action was done after his example, and according to his will, as to the time, as well as to the matter of it, and therefore cannot be worthy of blame.*)

20. For the Father loveth the Son, and sheweth him (*by the Spirit with which he hath anointed him*) all things that himself (*his Son*) doth, and he will shew (i. e. *incite and enable*) him (*by the same power to do*) greater works than these, (*so*) that you may (*will*) marvel (*at them, though you will not be convinced by them.*)

21. For as the Father raiseth up the dead, and quickeneth them, even so (*shall ye see that*) the [i] Son quickeneth whom he will.

22. (*And this power of quickening and raising whom he will, the Father hath given him, because he hath made him the Judge of all men*;) for the Father judgeth no man, [k] but hath committed all judgment to the Son, (*who yet cannot judge them till he hath raised them from the dead.*)

23. (*And this he hath done,*) that all men should [l] honour the Son (*for his power and authority over them,*) even as they honour the Father, (*the great Judge of all the earth,* Gen. 18. 25) he that honoureth not the Son, (*invested with this power,*) honoureth not the Father which hath sent (*and authorized*) him (*to exercise it.*)

24. (*And having all judgment committed to me,*) Verily, verily I say unto you, He that (*obediently*) heareth my word, and believeth on him that sent me, hath (*an assurance of*) everlasting life, and shall not come into condemnation (*for his past sins,*) but is passed from (*the*) death (*threatned to him*) unto life.

25. (*And that you may have reason to believe I can thus raise the dead, ye shall see an instance of it shortly, not only in my resurrection, but in the raising of many others with me by my power; for*) Verily, verily I say unto you, [m] The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear (*it*) shall live.

26. For as the Father hath (*the fountain of*) life in himself, (*and so can impart life to others,*) so hath he given to the Son [n] to have life in himself.

27. And he hath given him authority to execute judgment also (*on the dead thus raised,*) because he is [o] the Son of man, (*whom he hath appointed the Judge of the world,* Acts 17. 31.)

28. Marvel not at this; for the hour is coming in the which (*not these few only, but*) all that are in the grave shall hear his voice;

29. And shall come forth, they that have done good to the resurrection of life, and [p] they that have done evil to the resurrection of damnation.

30. (*And in passing this judgment of absolution and condemnation upon men*) I (*the Man Christ Jesus,* Acts 7. 31. *the Son of man,* ver. 27.) can of my own self, (*my own impulse and pleasure,*) do nothing; (*but*) as I hear, (i. e. *receive the terms of absolution and condemnation from my Father, so*) [q] I judge; and my judgment is (*therefore*) just, because I seek (*pursue*) not (*in it*) mine own will, but the will of the Father which hath sent me.

31. (*And*) If (*in ascribing this honour and power to myself*) I (*did*) [r] bear witness of my self, (*and had no credentials from my Father, or those whom he hath sent,*)

ſent,) my witneſs is not true; (*for he that pretends to be ſent, or delegated from God, and hath not his teſtimony to confirm his miſſion, cannot be true: but this is not my caſe*; *for*)

32. There is [s] another that beareth witneſs of me, (*to wit John the Baptiſt,*) and I know that the witneſs which he (*being a prophet*) witneſſeth of me is true: (*ye alſo have heard his teſtimony, for*)

33. Ye ſent unto John, (*chap.* 1. 22, 23.) and he bare witneſs to the truth, (3. 29, 30.)

34. But (*I appeal not to his teſtimony for my own ſake, but for yours, for*) I receive not teſtimony from man; but theſe things I ſay that [t] ye (*believing his teſtimony*) might be ſaved.

35. He was a burning and a ſhining light, (*as Elias is by you repreſented,* Ecclus. 48. 1. *his word being clear and powerful,*) and ye were willing for a [u] ſeaſon to rejoice in his light, (*owning him as a prophet and a juſt man; and therefore I inſiſt upon his teſtimony, as hoping it may have ſome influence upon you, to work that faith in you by which you ſhall be ſaved,* John 10. 41.)

36. But I have greater witneſs than that of John; for the works which [w] the Father hath given me to finiſh, the ſame works that I do (*by his power reſiding in me*) bear witneſs of me, that the Father hath ſent me.

37. [x] And the Father himſelf which hath ſent me hath born witneſs of me (*by a voice from heaven, ſaying, This is my beloved Son; and by the deſcent of the Holy Ghoſt upon me in the Shechinah, or bright light, which is the ſymbol of his preſence; but on this I inſiſt not, for*) ye have neither heard his voice at any time, nor ſeen his ſhape, (Ezek. 1. 28. *the likeneſs of the glory of God.*)

38. And (*as ye have not known his will this way, ſo neither will ye do it by his revealed will, for*) ye have not his word abiding in you; for whom he hath ſent, him ye believe not, (*as his word would induce you to do.*)

39. [y] Search the ſcriptures, for in them ye think ye have (*the words of*) eternal life, and they are they which teſtify of me.

40. And (*yet*) ye will not (*by them be perſuaded to*) [z] come to me, (i. e. *believe in me,*) that ye might have (*the*) life (*I promiſe to them that believe in me.*)

41. (*And yet you have no reaſon to disbelieve me, for*) I receive not honour from men; (*I do nothing from deſire of their applauſe, but purely for the honour of God, and out of love to him, and ſo act not like a falſe but a true prophet.*)

42. But (*this I cannot ſay of you, for*) I know you, that ye have not the love of God in you.

43. I am come in my Father's name, (i. e. *with his authority and teſtimony,*) and ye receive me not, (*ye do not own me as the promiſed Meſſiah;*) another ſhall [aa] come in his own name, (*without any evidence of divine authority, even Barchochebas, and*) him ye will receive (*as ſuch.*)

44. (*And indeed*) How [bb] can ye believe, who (*ſtrive to*) receive honour (*and glory*) one of another, and ſeek not (*rather*) the honour that cometh from (*the approbation of*) God only?

45. Do not think that I will accuſe you to the Father, (*I ſhall not need to do it; for*) there is one that accuſeth you (*to him,*) even Moſes in whom ye truſt, (*that by obedience to his law you ſhall have life,* ver. 39.)

46. For had ye believed (*the words of*) Moſes, ye would have believed me, for [cc] he wrote of me, (*ſaying, I will raiſe up a prophet like unto thee, and I will put my words in his mouth,* Deut. 18. 18.)

47. But if ye believe [dd] not his writings, (*whom you own as a great prophet ſent from God,*) how ſhall you believe my words, (*when you have no ſuch opinion of me, or reſpect for me?*)

ANNOTATIONS on Chap. V.

Ver. 1. [a] *JESUS went up to Jeruſalem,*] to hold communion with the *Jewiſh* church at the feaſt of the *paſſover*, by obſerving with them the rites to be obſerved at that feaſt; he therefore refuſed not communion with a church that had clogged theſe *feſtivals* with human traditions, though perhaps he performed only the rites required by the law at theſe *feſtivals*. See Dr *Lightfoot*.

Ver. 2. [b] Ἐστὶ δὲ, *There is at Jeruſalem by the ſheep-gate a pool, called in the Hebrew Bethesda*;] that is, *the houſe of mercy*, becauſe of the mercy of God ſhewed there in curing their diſeaſes. Moreover, if ἐστὶ δὲ, *there is*, be the true reading, as the conſent of almoſt all the *Greek* copies argues, it ſeems to intimate, that *Jeruſalem* and this *pool* were then ſtanding when St *John* wrote this goſpel, and therefore that it was written, as *Theophylact* and others ſay, before the deſtruction of *Jeruſalem*, and not, as the more *antient fathers* thought, long after.

Ver. 4. [c] *An angel went down* κατὰ καιρὸν, *at a certain ſeaſon, and then he that firſt went down was made whole of whatſoever diſeaſe he had.*] All the circumſtances.

circumſtances of this hiſtory ſhew, that Dr *Hammond*'s conjecture, that *this angel was only an officer ſent at a certain time to ſtir this pool*, and that *the warm entrails caſt into it communicated this healing virtue to theſe waters*, though it ſeems to be ſupported by the authority of St *Chryſoſtom* and *Theophylact*, is highly improbable. For, (1.) How unlikely is it that this ſhould be a natural means of curing all ſorts of diſeaſes without exception, *the blind, the halt, and the withered?* ver. 3. (2.) That it ſhould only cure the perſon that firſt ſtepped in, though he might be followed by others the ſame inſtant; for how ſhould the natural virtue of this pool, impregnated with the warm entrails of ſo many ſacrifices, extend itſelf only to one man? And, (3.) How unlikely is it that it ſhould do this only at one time of the year, *viz.* at the feaſt of the *paſſover?* for this was done not at ſeveral times, but only καθ' καιρὸν, *at a certain time*, ver. 4. And, *laſtly*, The very foundation of this ſurmiſe is taken away by that obſervation of Dr *Lightfoot*, that there was a laver in the *temple* for the waſhing of thoſe entrails, and ſo they were not likely to be waſhed in this pool.

It is farther to be noted, that theſe waters of *Siloam* were a type of the kingdom of *David*, and of *Chriſt*; of the kingdom of *David*, according to thoſe words, *Iſaiah* 8. 6. *Forasmuch as this people refuſeth the waters of Siloah that go ſoftly*, that is, ſaith the *Targum*, *the kingdom of David that rules them quietly*; and of *Chriſt*, according to thoſe words of the ſame *prophet*, chap. 12. 3. *With joy ſhall they draw water from the wells of ſalvation*, whence *Siloah* is interpreted *ſent*. See note on *chap.* 9. 7. To this type of the *Meſſiah* God might therefore give this virtue about that time, to prepare the *Jews* to receive his advent who was ſent to them; and when a fountain was to be *opened for ſin and for uncleanneſs*, Zach. 13. 1. *viz.* that of the blood of Chriſt, might communicate this virtue to this pool, as a prefiguration of it; whence, as (a) *Tertullian* notes, *the virtue of this pool then ceaſed, when they perſevering in their infidelity rejected our Saviour.* And this might be one reaſon why the *Jewiſh* writers are ſo ſilent as to the virtue of this pool, becauſe by its ſignification it related to *Chriſt*, and by this miracle confirmed his doctrine. See here *Examen Millii in locum.*

Ver. 8. [d] *Ariſe, take up thy bed and walk.*] Chriſt here requires not faith of him, becauſe he had ſeen and perhaps heard of none of his miracles, but he requires him to do that on the *ſabbath* which was contrary to the letter of the law, to ſhew he was a *prophet*, who by their own rules had power to require what was contrary to the ceremonial reſt of the *ſabbath*, ſee note on *chap.* 9. 18. and to inſtruct them that to do this not in contempt of the law, or for bodily advantage, but as a public teſtimony of the great goodneſs of God to us, tended rather to the ſanctification, than to the profanation of the *ſabbath*, that day being ſanctified to this very end, that men might employ it in glorifying and praiſing God for his benefits.

Ver. 15. [e] *Told the Jews that Jeſus had done this*;] not to accuſe him to them, but partly out of gratitude to own the author of this cure, and partly to excuſe himſelf, as only doing this at the command of ſo great a *prophet*.

Ver. 17. [f] *My Father worketh hitherto*, &c.] even from the time he reſted from the works of the creation, continuing to preſerve and govern all things he created, and do thoſe things which tend to his glory, and to the good of his creature, even on the ſabbath-day; and in imitation of him I do my wondrous works of mercy to the glory of his name upon that day; which being divine, and done by his power and aſſiſtance, ſhew that I do nothing in them contrary to his will. Thus (b) *Philo*, ſpeaking of God's *reſting on the ſeventh day*, ſaith, *We have declared that God ceaſeth not to work, but proceeds to the production of other things, as being not the artificer only, but the Father of them.*

Ver. 18. [g] *Therefore the Jews ſought the more to kill him, ὅτι πατέρα ἴδιον ἔλεγε Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, becauſe he ſaid, God was his own Father making himſelf equal to God.*] Here note,

1ſt, That he is here ſaid to ſtile God his *Father* after a manner proper and peculiar to himſelf, as being ὁ ἴδιος Θεοῦ υἱὸς, *the proper Son of God*, Rom. 8. 32. and ſo as being his Son, not as *Adam* and the *angels* were, by creation, nor as good men are, by *adoption* only; in which ſenſe the *Jews* pretended to have God for their *father*, chap. 8. 41. and in which ſenſe both (c) *Philo*, and the (d) *Jewiſh* writers ſpeak of him as the *father* of *Iſrael*,

(a) *Piſcina Bethſaida uſque ad adventum Chriſti curando valetudines Iſrael, deſiit a beneficiis deinde cum experſeverantia furoris ſui nomen Domini per ipſos blaſphemaretur.* Adv. Jud. cap. 13.

(b) Ἐδηλώσαμεν ἤδη, ὅτι ποιῶν ὁ Θεὸς οὐ παύεται, ἀλλ' ἑτέρων γενέσεως ἀρχηγός, ἅτε οὐ τεχνίτης μόνον, ἀλλὰ καὶ πατήρ. L. primo legis alleg. p. 32. A. 33. D.

(c) Οἱ δὲ ὁπωσοῦν κεχρημένοι ὡς υἱοῖ Θεοῦ λέγοντες πεφυκέναι, καθὰ καὶ Μωσῆς ὁμολογεῖ φάσκων, υἱοὶ ἔστε Κυρίου τοῦ Θεοῦ καὶ οὐκ αὐτὸς ζῶν πατήρ. De. confuſ. ling. p. 267.

(d) *Eſt quidem cui nec Filius, nec Pater, hic eſt Sanctus Benedictus, niſi quid Deus dilexit Iſraelem, & vocavit eos filios.* Midraſh. Coheleth. fol. 93. 4.

Iſrael, and of thoſe who had a true knowledge of him; for in this ſenſe to call himſelf *the Son of God*, could neither be worthy of death, nor worſe than the violation of the *ſabbath*. It is therefore evident the *Jews* thought *Chriſt*, by ſaying *God was his Father*, made himſelf his Son in ſuch a manner as rendered him equal to God in nature, as a ſon is to his father; and yet they thought he did this, not as the *Socinians* ſay, by ſaying he did the works of his Father, but, as their words teſtify, by calling God his Father in a ſenſe peculiar to himſelf; and hence they accuſe him of blaſphemy for ſaying that he was the Son of God, *Matth.* 26. 63, 64, 65. *John* 10. 33, 36. which they never do for ſaying he was the *Meſſiah*, or that he did the works of God.

Note, 2*dly*, hence, that the *Jews* did not then think that their *Meſſiah* was to be God, or in the ſublime ſenſe *the Son of God* Hence (e) *Origen* declares, that having *diſcourſed with many wiſe men of the Jews, he could find none of them who allowed*, Θεὸν ὄντα ἢ Θεοῦ υἱὸν, *that he was God, or the Son of God.* And *Jerom* on theſe words, *Jer.* 17. 5. *Curſed is he who putteth his truſt in man*, ſaith *the Jews are acurſed*, qui ſpem habent in homine Chriſto, videlicet ſuo, quem non Filium Dei ſed purum hominem putunt eſſe venturum, *who truſt in a man*, viz. *in their Meſſiah, whom they expect to come as a mere man, and not as the Son of God.*

Ver. 19. [h] *The Son of man can do nothing* ἀφ' ἑαυτοῦ, *of himſelf*, ἐὰν μὴ τι βλέπῃ, *but what he ſees the Father doing.*] The *Jews* concluding Chriſt to be a falſe *prophet*, becauſe he in this peculiar manner ſtiled *God his Father*, Chriſt here undertakes to ſhew, 1*ſt*, That he exerciſed his *prophetic* office according to the will of the *Father*; 2*dly*, That he confirmed it by miracles done by the power of God reſiding in him. Chriſt therefore here ſeems not to ſpeak of his eſſential power, but of his *prophetic* office, and of the doctrine which he taught, and confirmed by miracles: 1*ſt*, Becauſe, as to his *eſſential* power, the action of the Father and the Son being one and the ſame, both as to power and time, he cannot properly be ſaid to do nothing of himſelf, or to do nothing but what he ſees the *Father* do. 2*dly*, Becauſe, as to *ſpeak nothing of himſelf*, is to ſpeak nothing of his own inſtinct and will, without commiſſion from God, ſee note on *chap.* 7. 17. ſo *to do nothing of himſelf*, is to do nothing without commiſſion from, and knowledge of the will of God that he ſhould do it, and ſo reſpecteth his *prophetic* office, and the things done in confirmation of it; and then the words following, *unleſs he ſee the Father doing them*, muſt bear this ſenſe, Unleſs he, by the Spirit of the *Father* reſiding in him, ſee that the *Father* would have them done by him; for what the *Father* ποιῇ, *would have done*, he doth according to his will, or as he would have them to be done. And this import of the words ſeems to be confirmed,

1*ſt*, From the following words; for the *Father loveth the Son*, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, *and ſheweth him all things which he* (the Son) *doth*; and he will ſhew him greater works than theſe, (which are to be done by him, even that of raiſing the dead, *ver.* 21.) For becauſe we receive all our knowledge from our eyes or ears, therefore Chriſt ſpeaking of the execution of his *prophetic* office, uſeth theſe metaphors, declaring, that he ſpake and teſtified what he had ſeen, *chap.* 3. 11. *what he had ſeen with the Father*, chap. 8. 38. and ſo the *Baptiſt* ſaith, *What he hath ſeen, he teſtifies*: and again, that he ſpake *what he had heard from the Father*, chap. 8. 26, 40.—15. 15. And becauſe they who teach or declare things, do by that ſhew them to us; therefore Chriſt uſes this metaphor here, and ſaith, *chap.* 8. 28. *I do nothing of myſelf, but as my Father hath taught me, ſo I ſpeak*: and again, *chap.* 12. 49, 50. *I have ſpoken nothing of myſelf, but as the Father who ſent me, gave me commandment what I ſhould ſay and ſpeak; the things therefore which I ſpeak, as the Father ſaid to me, ſo I ſpeak.* Now that he ſpake this with reſpect to the Spirit of *prophecy* with which he was anointed, and by the Father ſent to preach the goſpel to the poor, *&c.* Luke 4. 18. the *Baptiſt* teacheth in theſe words, *What he hath ſeen and heard, that he teſtifies; for he whom God hath ſent, ſpeaketh the words of God; for the Father giveth not him the Spirit by meaſure*, chap. 3. 23, 34. and he himſelf intimates, by ſaying, *chap.* 14. 10. *The words that I ſpeak to you, I ſpeak not of myſelf: the Father abiding in me, he doth the works.* See the note there.

2*dly*, That he ſaid truly, *My Father worketh hitherto, and I work*, he proves from the divine works *God* the *Father* had given him power to do; though he was to do them after his reſurrection and advancement to his kingdom, *viz.* the reſurrection of the dead, and the future judgment: and therefore adds,

Ver. 21. [i] *As the Father raiſes the dead, and quickneth them, ſo the Son quickneth whom he will.*] This is more than ever was ſaid of any *prophet* or *apoſtle*, that he did ſuch works at his will; and here chiefly reſpects Chriſt, not acting as a *prophet*,

(e) L. 2. p. 70. l. 4. p. 162.

prophet, but as a king sitting at the right hand of power. And this being an action represented as proper to God, who saith, *I am, and there is none besides me: I kill, and make alive*, Deut. 32. 39. 1 Sam. 2. 6. a work to be performed by his sole power, *Matth.* 22. 29. *Acts* 26. 8. and by *the strength of his power*, Eph. 1. 19. who is a *God quickning the dead*, Rom. 4. 17. hence it is evident, that Christ, who will not only *raise our mortal bodies*, but also make them *like to his own glorious body, by that power by which he is able to subdue all things to himself*, Philip. 3. 21. must be God; and that the *Father*, by giving him *to have life in himself, as he hath it in himself*, ver. 26. must have given him the fulness of the Deity, from which this power is inseparable.

Ver. 22. [k] *For the Father judgeth no man, but hath committed all judgment to his Son.*] Seeing this judgment is committed to him, it is evident, saith *Woltzogenius*, that he cannot be God the Highest, because he reigns and judges by his own power derived from none; and yet he owns, that in this judgment is comprehended totum regimen, et divinum totius mundi imperium, *an entire government, and divine empire over the whole world, and especially over the whole church of God*; from whence it is demonstrable that he must be God: for this government must be attended with a power of raising all them from the dead whom he shall place before his judgment seat, and with the perfect knowledge, not only of the actions of all men from the beginning of the world, but also of their secret thoughts; since otherwise he cannot bring *every secret thought and work into judgment*, nor *bring to light the hidden things of darkness*, or *manifest the secrets of the heart*, 1 Cor. 4. 5. or *judge every man according to his works*, 2 Cor. 5. 10. He also must be omnipresent and omniscient, even the searcher of all hearts, that he may know and answer the prayers of all his servants in all corners of the earth, as the *Socinians* grant he doth; and Almighty, that he may be able to supply all their wants, assist and enable them to do every where the greatest miracles in his name, defend and preserve them against all the powers on earth, and even the *gates of hell*, raise and condemn their enemies, with the devil and his angels, to eternal destruction from his presence, and also crown his servants with everlasting glory. Now how all these things can be done by a mere creature, is as difficult to conceive as any mystery of the *blessed Trinity*. I answer therefore in that distinction of the schools, That the *principium quod*, or the person thus judging, is the Son of man, *ver.* 27. this judgment being to be exercised by the *Man Christ Jesus*, Acts 17. 31. but the *principium quo, i. e.* the power or the principle by which he does it, is the whole fulness of the Deity, individually united to his human nature, or the *Word made flesh*, John 1. 14. This therefore hinders not, but he to whom this judgment is thus given may be *God of God*.

Ver. 23. [l] *That all men may honour the Son as they honour the Father.*] That is, saith *Woltzogenius*, "That they owning this dignity and power, "per quam Deo equalis est, *by which he is equal* "*to God, may give him that obedience, honour and* "*worship, which is due to a divine and heavenly* "*King*; for that the honour and worship due to "Christ, is divine honour, is evident from this, "that it is such qualis Patri debetur, *as is due* "*to the Father*, to whom, by the consent of all "men, belongs divine worship." And hence he proves, that Christ is to be worshipped with invocation; "because he who refuses to pray to him, "doth not honour him as he honours the *Father*. "In this, (saith he) consists the highest honour "we give to the *Father*, that we own him for "the chief Monarch, and Lord of all things, in "whose power is our salvation and destruction; "and therefore by prayer endeavour to obtain "from him the enjoyment of good things, and "the deliverance from evil. Qui hæc eadem in "Christo agnoscit, et eum sic colit, is honorat et "colit eum sicut Patrem; *He that owns these* "*things to belong to Christ, and doth thus worship* "*him, he honoureth the Son as he doth the Father.*" So he. Now, can he be *equal to God* who is only a creature, or be *worthy of divine worship* who is no God? The precept being plain, and owned by Christ himself, *The Lord thy God is one Lord, and* (therefore) *thou shalt worship the Lord thy God, and him only shalt thou serve*, Deut. 6. 13. Matth. 4. 10. can he who said, *Thou shalt worship no other gods but me, and I will not give my glory to another*, Isa. 42. 8. himself appoint, that any creature should be worshipped as God, or have *that honour, worship and obedience*, in which his glory doth consist? It is therefore no unjust imputation to call them *idolaters*, who give this worship to one who, say they, is by nature only man, seeing they do the very thing charged on the *Heathen idolaters*, i. e. *they worship them which by nature are no gods*, Gal. 4. 8. and do that to a creature which God requires to be done to himself, *viz.* that they should *glorify him as God*, Rom. 1. 21. and do that with which God upbraided his own people, *viz. the worshipping a new God which their own fathers had not known*, Deut. 32. 17. If you say here, they give him the same worship, but

but not as the firſt, but only as the intermediate cauſe of our ſalvation; it may be eaſily replied, that then they *cannot honour him as they honour the Father*, and much leſs as *the chief Monarch and Lord of all things*. Moreover, I enquire whether this middle cauſe be created or uncreated: if uncreated, he is by nature *God*, and, ſince there is but one God, of the ſame eſſence with the *Father*; but if created, they muſt be guilty of idolatry who give him the ſame worſhip with the Father, and therefore give the creature the worſhip due to the Creator.

Ver. 25. [m] *The hour—now is, when the dead ſhall hear the voice of the Son of God, and live.*] That Chriſt here ſpeaks not only of a ſpiritual reſurrection from the death of ſin, is evident, 1. Becauſe he ſpeaks of it as a thing ſhortly future, whereas the ſpiritual reſurrection was in ſome already paſt; 2. Becauſe he promiſes this reſurrection not to them that ſhould hear his word, but φωνην, *his voice*. And that he ſpeaks of a proper reſurrection, appears, 1. From the gradation he here makes from the reſurrection of ſome to the reſurrection of all, *ver.* 28. 2. Becauſe he adds, *That they who hear, ſhall live*; and that becauſe the Son, whoſe voice they hear, hath *life in himſelf*, ver. 26. I therefore think that our Lord ſpeaks of that hour when he riſing from the dead, *many bodies of the ſaints aroſe with him*, Matth. 27. 52, 53.

Ver. 26. [n] *He hath given the Son to have life in himſelf;*] *i. e.* the power of raiſing whom he will, *ver.* 21. Hence though the *apoſtles* and others raiſed men from the dead, it is ſaid of none of them that they had *life in themſelves*; becauſe they did this, not by their own, but by the power of *Chriſt*. Note alſo, that the ſame thing is in both places ſaid both of the *Father* and the *Son*; for it is not ſaid, *the Father hath life from himſelf, the Son in himſelf*, but both have life ἐν ἑαυτῷ, *in himſelf*; and that as the *Father*, ſo the Son *quickneth whom he will*. Now the operations follow the eſſence; ſo that where the ſame operation is, there muſt be the ſame eſſence.

Ver. 27. [o] *Becauſe he is the Son of man,*] *i. e.* the *Meſſias*, to whom all power and dominion is given, *Dan.* 7. 13, 14. and of whom the (f) *Jews* ſaid, that he *ſhould raiſe the dead*; or, becauſe he took the human nature on him, he ſuffered in it, and by that paſſion became the *author of ſalvation to all that obey him*, Heb. 5. 8, 9. and, *laſtly*, in that nature only could be a viſible judge. See *Examen Millii in locum.*

Ver. 29. [p] *And they that have done evil, unto the reſurrection of condemnation.*] This ſeems to be ſpoken in oppoſition to the doctrine of the *Phariſees*, who, ſaith (g) *Joſephus*, thought *the reſurrection pertained only to the juſt*, and that the wicked and antideluvian ſinners were to be excluded from it. See additions, No. 11.

Ver. 30. [q] *As I hear,* κρίνω, *I judge;*] *i. e.* I pronounce ſentence according to the will of my *Father*; for κείμα and κείσις is a ſentence: ſo βλάσφημος κείσις is *a blaſphemous accuſation*, or ſentence, 2 *Pet.* 2. 11. κείμα θανάτου, *the ſentence of death*, Luke 24. 20. κείμα τῆς πόρνης, *the ſentence upon the whore*, Rev. 17. 1. And, κείνω, *I give ſentence*: ſo ὀρθῶς ἔκεινας, Luke 7. 43. *thou haſt judged*, or given ſentence aright: *Out of thy own mouth* κεινῶ σε, *will I pronounce ſentence upon thee*, Luke 19. 22. *See* Mat. 7. 1, 2. John 7. 24.---8. 15. Acts 15. 19. Rom. 2. 1, 3.—3. 4, 6, 7. Pſal. 51. 4.

Ver. 31. [r] *If I bear witneſs of my ſelf* (only,) *my witneſs is not true;*] *i. e.* ſay moſt interpreters, it is not valid, the law requiring two witneſſes. But to bear witneſs of himſelf here, is to declare himſelf a *prophet*, without any atteſtation from God, as the falſe *prophets* did, and had Chriſt done, he muſt have been like them, and ſo his teſtimony would have been falſe, God never ſending any *prophet* to men, without ſufficient teſtimonies that he was ſent from him.

Ver. 32. [s] *There is another that beareth witneſs of me,*] *viz.* whom ye counted as a *prophet*, Mat. 14. 5.—21. 26. and upon that account received his baptiſm. Now, according to your own rules, *he is to be owned as a prophet, to whom a prophet gives his teſtimony.*

Ver. 34. [t] *But I ſpeak theſe things that ye might be ſaved.*] Hence it is evident, that Chriſt ſeriouſly willed and intended the ſalvation of them who *would not come to him, that they might have life*, ver. 40. and therefore were not actually ſaved.

Ver. 35. [u] *For a ſeaſon ye rejoiced in his light:*] He was a burning light, ſaith Chriſt here; *his word burned as a lamp*, ſaith the ſon of *Sirac*, Eccleſ. 48. 1. and yet in this light they rejoiced but for a ſeaſon; for when he had freely given teſtimony to *Chriſt*, and reproved their vices, they blaſphemed him, and ſaid *he had a devil*, Luke 7. 30, 33.

Ver. 36. [w] *The work which my Father hath given me to do,* &c.] *He ſaith not, Which I do, but Which the Father hath given me to do*; ſo *Woltzogenius*: and yet the following words are

(f) R. Eliezer, c. 34. p. 38.

(g) De bello Jud. l. 2. c. 12.

ἃ ἐγὼ ποιῶ, *which I do.* He therefore here declares, that he had ſufficient teſtimony of his miſſion from the works done by him, through the Father dwelling in him, *Matth.* 12. 28. and that the *Father* had given him to do them, by giving him his Spirit and his power, together with his eſſence, *John* 3. 34, 35.—14. 10.

Ver. 37. [x] —*And the Father that ſent me, beareth witneſs of me;—ye have neither heard his voice, nor ſeen his ſhape,*] as in the paraphraſe; or thus, Nor are you to expect the *Father* ſhould teſtify of me otherwiſe than by his works; for that which was granted to your *fathers* belongs not to you, *viz. to ſee his glory, and hear his voice out of the middle of the fire,* Deut. 5. 24. ſo that he cannot now be otherwiſe ſeen than by his works.

Ver. 39. [y] Ἐρευνᾶτε τὰς γραφάς, *Search,* (or ye ſearch) *the ſcriptures.*] Which of theſe two ſenſes the *Greek* bears, I will not contend: only note, *1ſt,* That *Origen Philocal. cap.* 1. & *cap.* 5. *Chryſoſtom. hom.* 24. & 37. *in Geneſin,* and St *Auſtin* in *Pſalm* 108. *col.* 1269. and *epiſt.* 80. *col.* 365. confirm our verſion. Note, *2dly,* That if the *Jews* did truly think the doctrine of life eternal was contained there, and that they by ſearching might find it there, it muſt be to them a ſufficient rule of faith; if in this they erred, it behoved Chriſt to correct them in an error ſo pernicious.

Ver. 40. [z] *Ye will not come to me*;] *i. e.* after the clear teſtimonies which the prophecies and characters of the *Meſſiah* in the Old Teſtament afford, that I am he, ye will not believe in me; which ſhews your infidelity is the reſult, not of ſimple ignorance, but of wilful obſtinacy.

Ver. 43. [aa] *Another ſhall come in his own name,*] without commiſſion or teſtimony from God; ſo did *Barchochebas,* working no miracles. Many of the fathers thought *antichriſt* was here meant.

Ver. 44. [bb] *How can ye believe, who ſeek honour one of another?*] and ſo cannot bear the reproach of the *Phariſees,* and the chief of the *Jews,* or endure the infamy of being caſt out of the *ſynagogue,* which is the ſentence they have paſſed upon all that ſhall believe in me, *chap.* 12. 42, 43. till you prefer the approbation of God before that of man, it is not to be expected ye ſhould do it.

Ver. 46. [cc] *For he wrote of me,*] *viz.* Deut. 18. 17, 18, 19. Hence it follows, that thoſe words of *Moſes* are not primarily to be underſtood of a ſucceſſion of *prophets,* but of a ſingle perſon, even Chriſt; for a *prophet,* ſaith he, *ſhall the Lord raiſe up to you like to me*; whereas no other prophet roſe up to them *like to Moſes,* Deut. 34. 10. beſides *Chriſt.* See the biſhop of *Ely* on that place.

Ver. 47. [d] *If ye believe not Moſes.*] for whom you pretend ſo great reſpect. Their pretences for not believing in Chriſt were theſe two; their love to God, and reverence for the law of *Moſes.* Chriſt proves they could have no true love to God, *ver.* 42. nor faith in *Moſes,* ver. 46. for this very reaſon, that they believed not in him.

CHAP. VI.

1. [a] AFTER theſe things Jeſus went over the ſea of Galilee, which is (*alſo named*) the ſea of Tiberias:

2. And a great multitude followed him, becauſe they ſaw his miracles which he did upon them that were diſeaſed, (*and becauſe ſome of them alſo needed healing,* Luke 9. 11.)

3. And Jeſus [b] went up into a mountain and there he ſat with his diſciples.

4. And the paſſover, (*which was*) a feaſt of the Jews, (*which all their males were bound to celebrate at Jeruſalem,*) was nigh; (*to which the people were therefore haſtning.*)

5. When Jeſus then lifted up his eyes, and ſaw a great company come to him, he ſaith unto Philip, Whence ſhall we buy bread, that (*all*) theſe may eat?

6. And this he ſaid, to prove him (*who was ſlow of faith,* chap. 14. 9.) for he himſelf knew what he would do.

7. Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every one of them may take a little.

8. (*Then the diſciples deſiring him to ſend the multitude away, that they might go into the villages, and buy themſelves bread: and Chriſt anſwering, that they ſhould give them to eat: and they enquiring, how they ſhould do this? he asks them alſo, how many loaves have you?* Mark 6. 36, 37.) One of his diſciples (*to wit*) Andrew, Simon Peters brother, ſaith unto him,

9. There is a lad here, who hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many?

10. And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place: ſo the

men ſat down, in number about five thouſand.

11. And Jeſus took the loaves; and when he had given thanks, he diſtributed (*of them*) to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes; (*both which were ſo miraculouſly increaſed, as they went through his hands; that every one of that great company did eat*) as much as they would.

12. (*And*) when they were filled, he ſaid unto his diſciples, [c] Gather up the fragments that remain, that nothing (*of God's good creatures*) be loſt.

13. Therefore they gathered them together; and (*to evidence the truth and greatneſs of the mirac'e*) filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten.

14. Then theſe men, when they had ſeen the miracle which Jeſus did, (*reſembling that of Moſes, who fed them with manna in the wilderneſs; and knowing he had told them, that God would raiſe them up a prophet of their brethren like to him,*) ſaid, This is of a truth that prophet which ſhould come into the world; (*and having got a falſe notion that their Meſſiah was to be a temporal king, they finding him ſo able to ſupply them with proviſions, were minded to ſet him up for their king.*)

15. When Jeſus therefore [d] perceived that they would come, and take him by force to make him a king, he (*firſt ſent away his own diſciples, to whom he knew that motion would not be unacceptable, and then diſperſed the multitude,* Mark 6. 46. *and ſo*) departed again into a mountain himſelf alone.

16. And when even was come, his diſciples went down into the ſea,

17. And entered into a ſhip, and went over the ſea [e] towards Capernaum; and it was now dark, and Jeſus was not come to them.

18. And the ſea aroſe, (*and was tempeſtuous*) by reaſon of a great wind that blew.

19. So when they had rowed about [f] five and twenty or thirty forlongs, (*about the fourth watch of the night,* Mark 6. 48.) they ſee Jeſus walking on the ſea, and drawing nigh to the ſhip, and (*taking him for an apparition,* ver. 49.) they were afraid.

20. But he ſaid unto them, It is I, be not afraid.

21. Then they [g] willingly received him into the ſhip, (*believing that then all things would go well with them;*) and immediately the ſhip was at the land whither they went.

22. The day following, when [h] the people which ſtood on the other ſide of the ſea ſaw that (*laſt night*) there was no other boat there, ſave that one whereinto his diſciples were entered; and that Jeſus went not with his diſciples into the boat, but that his diſciples were gone away alone.

23. Howbeit, there came other boats (*afterwards*) from Tiberias, (*which in the morning they found*) nigh to the place where they did eat bread, after that the Lord had given thanks.

24. When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping (*in thoſe boats,*) and came to Capernaum, (*his uſual habitation,*) ſeeking for Jeſus (*there*).

25. And when they had found him on the other ſide of the ſea, they ſaid unto him, [i] Rabbi, (*thou wenteſt not laſt night with thy diſciples, nor ſaw we thee this morning where laſt night we left thee;*) when (*therefore*) cameſt thou hither?

26. (*But*) Jeſus, (*without ſatisfying their curioſity in this matter,*) anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me not becauſe ye ſaw the miracles, (*as being ſo convinced by them as to hear and to obey my doctrine, from a deſire to obtain by it eternal life, as ye ſhould do;*) but becauſe ye did eat of the loaves, and were filled, (*and expect the like benefit again: and therefore I ſay to you,*)

27. [k] Labour not for the meat that periſheth, but for that meat which endureth to eternal life, which (*if you believe in him,*) the Son of man ſhall give to you: for him hath God the Father ſealed; (i. e. *he hath ſhewed, that he hath authorized him to do this; and, by giving him this miraculous power to feed your bodies, hath fully teſtified he is the perſon by him appointed to convey theſe bleſſings to the ſouls of men.*)

28. Then ſaid they unto him, What ſhall we do that we might work the works of God? (*We have already the law of Moſes, and know what God requires by that law; what further duties, or what more pleaſing to him, canſt thou inſtruct us to perform?*)

29. Jeſus anſwered, and ſaid unto them, This is the work (*moſt acceptable in the ſight*) of God, that ye believe on him whom he hath ſent.

30. They ſaid therefore unto him, What ſign ſheweſt thou then (*greater than Moſes hath done,*) that we may ſee (*it*) and believe thee? what doſt thou work (*above what Moſes did?*)

31. (*Thou haſt indeed fed us one day in a deſart; but*) our fathers did eat manna in the deſart (*through which Moſes led them*) forty years, (*and that was heavenly food;*) as it is written, (*Pſal. 78. 25.*) He gave them [l] bread from heaven to eat, (*and ſo they had by Moſes a ſign from heaven of his commiſſion; ſuch an one would we ſee from thee,* Mark 8. 11.)

32. Then

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, (*which I exhort you to labour for, and of which manna only was a type;*) but my Father (*now*) giveth you the true Bread from heaven.

33. For [m] the Bread of God (*of which you spiritually are to eat*) is he that cometh down from heaven, and giveth (*not a fading life, as manna did to the Jews, but everlasting*) life to the (*whole*) world.

34. Then said they to him, Lord, evermore give us this Bread, (*which will preserve our lives; still thinking that he only spake of this present life.*)

35. And (*then*) Jesus said unto them, I am the Bread of Life; he that [n] cometh to me shall never hunger, and he that believeth in me shall never thirst, (*he being by that faith united to me, who am the life,* chap. 14. 6. *and partaking of that Spirit which will be in him as a well of water springing up to eternal life,* chap. 4. 14.—7. 38. *and so shall need no more to hunger or thirst after it.*)

36. But I said unto you, that ye also have seen me (*doing works sufficient to convince you of the truth of what I say,*) and (*yet*) believe (*me*) not; (*and I shall find still cause to say so to men so worldly-minded, and prejudised against the truth.*)

37. (*But though it be thus with you,*) [o] All that the Father giveth me, (i. e. *all that he prevails on by the miracles he works by me, and the doctrine he teacheth me to deliver to the world, to judge of me as one sent from him to propound the terms of life eternal,*) shall come to me, (i. e. *embrace my doctrine, and believe in me*;) and him that cometh (*thus*) to me, I will in no wise cast out, (i. e. *reject from that life.*)

38. For I came down from heaven not to do my own will, but the will of him that sent me.

39. And this is the Father's will that hath sent me, that of all that he hath given me I should lose nothing, (i. e. *should suffer none to perish,* chap. 17. 12.) but should [p] raise it up again at the last day.

40. And this (*also*) is the will of him that sent me, that every one that seeth the Son, (i. e. *discerneth him to be the prophet sent from God,*) and (*therefore*) believeth on him, may have everlasting life; and I (*for that end*) will raise him up at the last day.

41. The Jews then murmured at him, because he said, I am the Bread which came down from heaven.

42. And they said (*one to another,*) Is not this Jesus the Son of Joseph, whose father and mother we know? How is it then that he (*being born of earthly parents,*) saith, I came down from heaven?

43. Jesus therefore answered, and said unto them, Murmur not among yourselves, (*on the account of these words; for it is not want of truth in my words, but want of affection to my doctrine, and due consideration of the testimonies God hath given to it, that makes you thus murmur at and reject them.*)

44. (*And indeed*) no man can came to me, except the Father which hath sent me, (*by thus confirming my testimony, and disposing you to prize and value that eternal life I promise,*) [q] draw him (*to believe and embrace my doctrine, and live according to it*;) and I will raise him up at the last day, (*who is thus drawn to believe and embrace it.*)

45. It is written in the prophets, (*That the kingdom of the Messiah shall be set up,*) and (*then*) they shall be all [r] taught of God; every one therefore that hath heard (*the Father speaking in and by me,*) and hath learned of the Father (*the truth of my doctrine*) cometh unto me.

46. (*This I say,*) not that any man hath seen the Father, (*and so immediately is taught by him: this privilege none can claim,*) save (*but*) he who is (*the only begotten Son*) of God; he (*only*) hath (*thus*) seen the Father.

47. (*Being therefore thus alone acquainted with his will,*) Verily, verily, I say unto you, He that believeth in me, hath (*an assurance of*) everlasting life.

48. (*For*) I am that Bread of Life (*of which if a man spiritually eat, he shall not die,* ver. 50.)

49. Your fathers did eat manna in the wilderness; and (*notwithstanding this they*) are dead, (*most of them in their sins, and for their unbelief: and all of them, because it could neither preserve life nor restore it.*)

50. This (*bread of which I speak*) is the Bread which cometh down from heaven, that a man may eat thereof, and not die (*for the punishment, but for the abolition of sin, and then be raised to a state in which he can die no more.*)

51. I am the living (*or life-giving*) Bread which came down from heaven; if any man eat of this Bread, (*though he die,*) he shall live (*again*) for ever, (*by virtue of his eating of it*;) and the [s] bread that I will give is my flesh, which I will give (*up to the death*) for the life of the world, (*that whosoever believeth in me thus dying for him, may not perish, but have everlasting life,* chap. 3. 16.)

52. The Jews therefore strove among themselves, saying, How can this Man give us his flesh to eat?

53. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except ye, (*by faith in my death,*) [t] eat the fleſh of the Son of man, and drink his blood, ye have no life in you, (*no ſpiritual life at preſent, nor any right to life eternal.*)

54. (*But*) whoſo eateth (*thus*) my fleſh, and drinketh my blood, hath (*by that faith an intereſt in*) eternal life, and I will raiſe him up at the laſt day (*to enjoy it.*)

55. For [u] my fleſh is meat indeed, and my blood is drink indeed; (i. e. *faith in me, giving up my body to the death, and ſhedding my blood for the remiſſion of your ſins, is the true meat and drink which nouriſheth to eternal life.*)

56. (*For*) He that (*thus*) eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him, (*by that Spirit which will quicken your mortal bodies, and raiſe them from the dead,* Rom. 8. 11.)

57. As the living Father hath ſent me, and I, (*though I die, ſhall*) [w] live (*again*) by the Father; ſo he that (*thus*) eateth me, even he ſhall live by me.

58. This is that Bread which came down from heaven (*to be eaten of you,*) not as your fathers did eat manna, and are dead; (*ſee* ver. 49. *for*) he that eateth of this Bread ſhall live for ever, (*and have that life which manna never could, nor was deſigned to afford.*)

59. Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60. Many therefore of his diſciples, when they had heard this, ſaid, This is an hard ſaying, who can hear (i. e. *receive*) it?

61. When Jeſus knew in himſelf that his diſciples murmured at it, he ſaid unto them, Doth this (*diſcourſe of eating my fleſh*) offend you (*now?*)

62. What and if (ἐὰν οὖν, *if, or when therefore*) ye ſhall ſee the Son of man [x] aſcend up where he was before? (*How much more will you be then offended, ſeeing my body will be then leſs capable of being eaten by you, in that groſs ſenſe in which you underſtand my words?*)

63. (*But know that*) it is [y] the Spirit (*imparted to believers*) that quickeneth (*their mortal bodies,* Rom. 8. 11.) the fleſh (*even of my body, could you eat it,*) profiteth nothing (*to that end; now*) the words that I ſpeak unto you, they are ſpirit, and they are life, (i. e. *they are the means of obtaining this ſpirit and life by him.*)

64. But there are ſome of you (*my diſciples*) who believe not, (*and ſo cannot obtain this ſpirit and this life; this he ſaid,*) for Jeſus knew from the beginning (*of his miniſtry,* John 2. 24, 25.) who they were that believed not (*ſincerely,*) and who ſhould betray him.

65. And he ſaid, Therefore ſaid I unto you, that no man can [z] come to me. (i. e. *believe in me,*) except it were given to him of my Father; (i. e. *unleſs he were throughly convinced, by the miracles wrought by me, that I was ſent from God, and had by God wrought in him a prevailing affection to eternal life; both which were wanting in theſe diſciples.*)

66. From that time many of his diſciples went back, and walked no more with him.

67. Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68. Then Simon Peter anſwered him, Lord, to whom ſhall we go, (*ſince*) thou (*only*) haſt the words of eternal life, (*and for that above all things we are and ought to be concerned.*)

69. And we believe, and are ſure, that thou art that (*the*) Chriſt the Son of the living God, (*ſent by him to reveal this life, and to impart it to thoſe who do ſincerely believe in thee.*)

70. Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil? (i. e. *an adverſary to me and my doctrine.*)

71. (*This*) he ſpake of Judas Iſcariot, the ſon of Simon, for he it was that ſhould betray him, being one of the twelve.

ANNOTATIONS on Chap. VI.

Ver. 1. [a] *AFTER theſe things,*] (related in the former chapter, *i. e.* the year following; for he healed the man at the pool of *Bethesda* at the paſſover, ſaith Dr *Lightfoot*, and fed the *Jews* with the five loaves the following *paſſover*, ver. 4.) *he went over the ſea of Galilee.* See the note on *Matth.* 14. 13.

Ver. 3. [b] *He went up into a mountain.*] When *Jeſus* went out of the ſhip, he ſaw the multitude come to the place, *Matth.* 14. 14. but it was only when he ſat down upon the mountain that he ſaw them come to him.

Ver. 12. [c] *Gather the fragments, that nothing be loſt;*] that by the nature of the bread remaining, it might appear that there was no illuſion in the miracle. And by the command to ſave this bread,

bread, it appears it is not simply unlawful to save any thing till the morrow, but only to be anxious for the morrow. *Matth.* 6. 14. See *Examen Millii.*

Ver. 15. [d] *Christ therefore knowing that they would come and make him a king.*] He knew this, saith *Stegmannus*, by that Spirit and divine virtue by which he was able to discern the secrets of mens hearts; and knowing this, he would not be made a king, because his kingdom was not of this world, *chap.* 18. 38.

Ver. 17. [e] *They went over the sea to Capernaum,*] into the land of *Gennesaret*, Matth. 14. 34. they went over πρὸς Βηθσαϊδάν, *towards Bethsaida*, Mark 6. 45. The desert of *Bethsaida* lying on the side of the sea of *Galilee*, opposite to the city, they first crossed over that sea towards the city, and then sailed on along that sea to *Capernaum*, which was in the region of *Gennesaret*. See Dr *Lightfoot*'s map, *p.* 308.

Ver. 19. [f] *About five and twenty, or thirty furlongs.*] In matters of so small importance, the Spirit of God did not think it necessary to suggest the exact measure to them.

Ver. 21. [g] Ἤθελον, *They were willing to take him into the ship.*] Though *Peter* first walked to him on the sea, and then they came both into the ship, *Matth.* 14. 30.

Ver. 22. [h] *The multitude which stood on the other side of the sea.*] For though *Christ* then sent them away, *Matth.* 14. 23. they might return again the next morning.

Ver. 25. [i] *Rabbi, when camest thou hither?*] It was usual with *Christ* to answer nothing to curious questions not tending to edification, but to divert from them to more profitable subjects. So *Luke* 13. 23, 24. *John* 12. 34, 35.

Ver. 27. [k] *Labour not for the meat which perisheth.*] The *Massalian heretics*, say *Chrysostom* and *Theophylact*, abused these words to prove it was not lawful for them to work to sustain this present life; by which doctrine, saith *Chrysostom*, they do ὅλον διαβάλλειν τὸν χριστιανισμὸν, *wholly subvert Christianity*, commanding Christians to *work with their hands that which is good, Eph.* 4. 28. *to do their own business, and to work with their hands*, 1 Thess. 4. 11. and he confutes them with the example of St *Paul*, *labouring with his own hands night and day*, Acts 18. 3.—20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8. and of the other *apostles*, 1 Cor. 4. 12. These words are therefore to be taken not absolutely, but comparatively, *i. e.* Do not chiefly and primarily labour for the meat that perisheth, but let your regard for that meat which nourisheth to eternal life be so great, as that your concern for perishing enjoyments shall be comparatively as nothing; in which sense only we are bid *not to take thought for food and raiment*, Matth. 6. 28, 31. not to *fear them who can kill the body*, Matth. 10. 28. not *to seek earthly things*, Colos. 3. 2.

But chiefly here observe, that whereas *Christ* in this whole chapter speaks of believing in him, and in his salutary passion, and of receiving his doctrine, under the metaphor of meat and drink, he doth this by a metaphor very familiar to the *eastern nations*, and frequent in the *Jewish* writings. Thus Wisdom *crieth in the streets, Come, eat of my bread, and drink of the wine that I have mingled*, Prov. 9. 5. that is, *go in the way of understanding*, ver. 6. *eat you that which is good, and let your soul delight itself in fatness*, Isaiah 55. 2. that is, *hear and your soul shall live*, ver. 3. Thus doth the son of *Syrac* introduce Wisdom, saying, *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty*, Eccluс. 24. 21. *i. e.* they that obey me, *ver.* 22. Hence (a) *Philo* often speaks of prudence, wisdom, virtue, as the food of the soul, or that spiritual meat and drink which nourisheth to life eternal. So to eat of *every tree in paradise*, is, saith he, *an exhortation,* τὴν ψυχὴν ἀπὸ πασῶν τ' ἀρετῶν ὠφελεῖσθαι, *that the soul should receive advantage by all virtues The soul*, saith he, *is nourished with knowledge, no with meat and drink; for the scripture testifies,* (b) ὅτι ἡ γένεσι ἀλλ' ἐφάνοι αἱ ψυχῆς τροφαὶ, *that the food of the soul is not earthly, but heavenly, by saying, I rain down bread from heaven*; and *this principle, that God is the beginning and the end of all things, brings forth piety,* (c) κάλλιστον καὶ τελειωτάτων καρπῶν, *which is the best and most nourishing food.* And the (d) *Talmudists* say, that *all eating and drinking, mentioned in the book of Ecclesiastes, relates to the law and good works*; and that their wise men are *that staff of bread* of which *Solomon* saith, *Come, eat of my bread*; see *ver.* 32. So that the sense of these words is this, Labour by faith in me, and embracing my doctrine, to obtain that eternal life which the Son of God will give to you; for he is to be lifted up upon the cross, *that every one that believeth in him might not perish, but have everlasting life*, chap. 3. 16, 17. and *him hath God the Father sealed, i. e.* he hath by his authority commissionated, and by his testimony owned him to be that *prophet* and *Messiah* from whom all blessings are to be expected, and, by anointing him with his Spirit above measure,

(a) L. 1. de leg. alleg. p. 44. E. F. G. (b) L. 2. de leg. alleg. p. 64. B. 69. B. C. (c) De plant. Noæ. p. 175. E. Vide de cherub. p. 94. E. & resipuit. Noæ. p. 216. (d) Midrash. Coheleth. F. 88. 4. Hagigah. F. 14. 1. Maim. More Nev. l. 1. c. 30.

ſure, hath as it were ſet his ſeal in confirmation of his meſſage; ſo that you may be ſure the life he promiſes in his *Father*'s name ſhall be given you. So *Chriſt* expounds himſelf, *ver.* 29. ſaying, *This is the work of God, that ye believe in him whom he hath ſent, i. e.* this is that which he commands, and which is highly acceptable to him; ſo *the ſacrifices of God are a broken and a contrite heart*, Pſal. 51. 17. *i. e.* theſe are the moſt acceptable ſacrifices to him; and the *righteouſneſs of God*, Rom. 1. 17. 2 Cor. 5. 21, is that righteouſneſs which he alone accepts.

Ver. 31, 32. [1] *He gave them bread from heaven; Moſes gave them not that bread from heaven*, &c.] That we may the better underſtand what *Chriſt* here ſaith of himſelf, as *the true bread coming down from heaven, that they might eat of it and live*, note,

1*ſt*, From what hath been obſerved on *ver.* 27. that among the *Orientals* and (e) *Jewiſh* writers, to eat ἐστι τὸ φαγειν, Σύμβολον τροφῆς ψυχικῆς, *is uſed as a ſymbol of the food of the ſoul*, becauſe the ſoul, ſaith (f) *Philo*, *is nouriſhed by receiving and practiſing good things*: and *wiſdom, temperance and piety*, are ψυχῆς τροφαὶ ἢ θηλάζειν ἱκανῆς, *the food of a ſoul that can ſuck them in.*

2*dly*, They ſay that divine wiſdom was this meat and drink of the ſoul, according to that exhortation of wiſdom, *Prov.* 9. 5. *Come, eat of my bread, and drink of the wine that I have mingled.* Thus (g) *Philo* ſaith, of the aſcetic employed in divine contemplations, ὑπὸ Θεοῦ ποτίζεσθαι κάλλιστον πόσιν Σοφίαν, *God gives him to drink of the beſt drink, wiſdom, even from the fountain of his own wiſdom.* Accordingly *Chriſt*, the Wiſdom of the Father, ſaith, *He that drinketh of the water which I ſhall give him ſhall never thirſt*, John 4. 14. —7. 38, 39. See *ver.* 35.

3*dly*, They add, that this meat and drink comes down from heaven, and prove this from the words here cited by our Lord. So (h) *Philo* proves that God only gives heavenly bleſſings, from thoſe words of *Moſes*, *I rain down bread from heaven*; *for what food*, ſaith he, *can be rained down from thence*, ὅτι μὴ τὴν ἐξ οὐρανοῦ Σοφίαν, *but heavenly wiſdom, which he ſends down upon the ſoul deſirous of it, who hath the fulneſs and abundance of it in himſelf?*

4*thly*, They declare that this meat and drink is therefore to be preferred to corporal food, becauſe it nouriſheth to eternal life, or renders them immortal who partake of it. So *Philo* ſaith, that *the wiſdom of God is the nurſe and nouriſher*, (i) τῶν ἀφθάρτῳ διαίτῃ ἐφιεμένων, *of thoſe that deſire incorruptible diet.* He adds, that *ſeeking what was the food of the ſoul, they found it was the word of God*, (k) καὶ θεῖος λόγος, *and the divine word, ἀφ' οὗ πᾶσαι παιδεῖαι καὶ Σοφίαι ῥέουσιν αἴτιαι, from whom all eternal wiſdom and inſtruction flows, and that this was the heavenly food of which Moſes ſaid, I rain down bread from heaven*; and that *this wiſdom of God gives to the ſoul that drinketh of it* (l) ἀμετάβλητον ὑγίειαν, *an unchangeable health.* And even *Pythagoras* inſtructed parents to provide for their children, not what would preſerve the body to old age, but τὰ τὴν ψυχὴν θρέψαντα εἰς ἀεὶ τροφῇ, *what would nouriſh their ſouls with eternal food*, Stob. ſerm. 1. p. 3.

Laſtly, They ſay this meat and drink is the Wiſdom of God, and the Word of God, ſignified to them by that *manna* which fed the *Jews*, and by that *rock* which gave them drink. Thus (m) *Philo* having ſaid the wiſdom of God was a ſolid rock which could not broken, he adds, τὸν πάλαι ταύτην ἐτέρωθι Συνωνυμίᾳ χρώμενος καλῶ μάννα τὸν πρεσβύτατον τῶν ὄντων λόγον θεῖον, *that Moſes called this rock, which was the moſt ancient of Beings, the Divine Word by the ſynonymous name of manna; the good man*, ſaith he, *lifts up his eyes to heaven, ἀφορῶν τὸ μαννα τὸν θεῖον λόγον, τὸν ἀρχαῖον ἢ φιλοθεαμόνως ψυχῆς ἄφθαρτον τροφὴν, looking to the manna, the divine and heavenly word, the incorruptible food of the ſoul which loves God.* (n) *Ainſworth* alſo notes from *R. Iſaac*, and *R. Menahem*, that *manna* ſignified *the food of the juſt in the world to come*, and others, that it was a *type of life eternal.* See *Buxtorf*'s hiſtory of *manna*, *p.* 336, 339, 352. From which obſervations it is eaſy to diſcern why *Chriſt* here ſtiles himſelf *the Bread which came down from heaven, and gave life to the world, viz.* becauſe he was that ſpiritual Bread prefigured by the *manna* coming down from heaven; and why he ſaith, that *not Moſes*, but his *Father gave them the true Bread from heaven, viz.* becauſe he only, by ſending his Son from heaven, gave them that bread which nouriſheth to life eternal, *ver.* 49, 50, 51. and, *laſtly*, why he inſiſts ſo much upon this *metaphor, viz.* becauſe it was familiar to the *Jews*, and uſed by their moſt celebrated writers.

Hence alſo we may ſee a probable reaſon why they deſire a ſign, *i. e. a ſign from heaven*, Matth. 12. 38. Mark 8. 11. and do it for this reaſon, that their *fathers did eat bread from heaven*, ver. 30, 31. *viz.*

(e) De leg. alleg. p. 44. E. (f) L. quod deter. p. 137. A. (g) L. 3. de leg. alleg. p. 853. (h) De nom. mut. p. 839. F. (i) L. quod. deter. p. 137. A. (k) De profug. p. 367. A. B. (l) L. 3. alleg. p. 853. A. (m) L. quod deter. p. 137. C. (n) *On* Exod. 16. 14.

31. *viz.* they do it, seeking an experiment whether he was the *Messiah* or not, (o) they being used to say, that as *their first redeemer made manna descend from heaven for them, so should their second Redeemer do*: and how appositely our Lord answers, that what they desired was already done by his *Father* sending his Son, the true heavenly *manna*, to them.

Ver. 33. [m] *For the Bread of God is he that cometh down from heaven*, &c.] The oblations made to God are stiled, in the *Old Testament*, *the bread of God*, though they were sacrifices of living creatures, and by the *Septuagint* δῶρα Θεοῦ, *the gifts of God*, Lev. 21. 6, 8. accordingly *Christ* stiles his *piacular victim* by the same name. And whereas the *Socinians* say, *Christ* is here only said *to come down from heaven*, not as being in heaven first, and then condescending to dwell on earth, but only as *every good and perfect gift is said to descend from above*, James 1. 17. I know not why the gifts of the Spirit, imparted then to believers by the *Holy Ghost* sent down from heaven, and being gifts of illumination, may not be properly said to descend from above, even from the *Father of lights*. That the *Jews* understood him in a sense intimating his coming down from heaven in a real sense, as from a place of his abode, appears from their murmuring at his words on account of his earthly parentage, *ver.* 41, 42. which yet they could have had no cause to have done, had he meant this in such a sense only, in which all their own *prophets* must be allowed to come from heaven. Moreover, thus even the *Baptist* came down from heaven, his authority, commission, and doctrine being from heaven, *Matth.* 21. 5. and yet he maketh this distinction betwixt himself and *Christ*, that *he was from earth*, but *Christ* was emphatically ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, *one coming from heaven*. 2*dly*, The antithesis put here betwixt *Christ* and *manna*, and the declaration that *Christ* was that Bread which the *Psalmist* says was given them *from heaven*, shews the *phrase* must be used of a true descent from heaven, that *manna* and Bread of which the Psalmist and *Moses* speak coming down truly from the clouds of heaven. And, 3*dly*, This is farther evident from Christ's question, *ver.* 62. *What if you shall see the Son of man ascending where he was before? i. e.* to his *Father*, chap. 14. 2. unless they will say, that as his descent signified his having his commission, wisdom and power, from heaven, so his ascent signifies his deprivation of that commission, wisdom and power.

Ver. 35. [n] *He that cometh to me shall not hunger.*] See note on *chap.* 4. 14.

Ver. 37. [o] *All that my Father giveth me shall come to me.*] For explication of these words, let it be noted,

1. That *to believe in Christ, and to come to him*, is the same thing. So *John* v. 38. *In him whom the Father hath sent ye believe not*, is, ver. 40. *ye will not come to me, that ye may have life.* So *John* 7. 37. *If any man thirst, let him come to me and drink*: and, to encourage them to embrace this invitation, he adds, *he that cometh to me, out of his belly shall flow rivers of living water*, ver. 38. So *ver.* 35. of this chapter, *He that cometh to me shall not hunger*, is the same with the following words, *He that believeth in me shall not thirst.* So when *Christ* had said, *Ye have seen me and have not believed*, he adds this reason of their incredulity, *Ye come not to me, because ye are not given of the Father*; and *ver.* 40. saith, *He that cometh to me I will not cast forth*; *for this is the will of my Father, that he who hath seen the Son, and believed in him, should have eternal life.* Note,

2. That to be given of the Father cannot here signify to be absolutely chosen by him to eternal life; for then the *Jews* could not be reasonably accused for not coming to Christ, or not believing in him, much less that they would not believe, or come to him, seeing, upon this supposition, that only they whom God had absolutely chosen to eternal life could come to him, it was impossible they should believe who were not thus elected, and so it could not be imputed as their crime, that they did not that thing which it was impossible for them to do: whereas it is certain that our *Saviour* represents it as their great sin, that *in him whom the Father had sent they believed not*, John 5. 38. and that *they would not come unto him that they might have life*, ver 40. telling them that the Spirit would *convince them of sin, because they believed not in him*, John 16. 9. and that they had *no excuse for that sin*, John 15. 22, 24. whereas, what better excuse could be made for them than this, that they could not come to him, as being not elected by God to that life he offered, to induce them so to do? (2.) Hence it must follow, that *Christ* could not rationally have invited them to come to him, or called them to believe in him, who were not given him by the *Father*; for this was to invite them to come to him that they might live, whom he well knew could never come, as being never chosen to obtain that life: much less could he have told them that this was the work which

(o) Midr. Coheleth. F. 86. 4.

which God required them to do, or that the *Father* had *given them this Bread from heaven*, this being to require them, according to this ſuppoſition, to believe a lie, *viz.* that *Chriſt* was ſent to be *the Bread of life*, and a *Saviour* to them, for whom the *Father* never did intend ſalvation by him; and yet *Chriſt* manifeſtly ſays to them who ſeeing him did not believe, and therefore were not given to him by the *Father*, *Labour for that meat which nouriſheth to life eternal, which the Son of man ſhall give to you*, ver. 27. and that *this is the work of God, that ye believe in him that he hath ſent*, ver. 29. and my *Father* giveth you the true Bread from heaven, *even him that cometh down from heaven, and giveth life* (not to the elect only, but) *to the world*, ver. 32, 33. I therefore here enquire thus, Was our Lord truly willing that thoſe he ſpeaks to ſhould have life? If not, why doth he ſay, *theſe things I ſpeak unto you, that ye might be ſaved*, John 5. 34. *but ye will not come unto me that ye may have life?* If ſo, why did he ſay that *he did always thoſe things which pleaſed him?* John 8. 29. and *could do nothing but what he ſaw his Father doing*, ſeeing it was not the *Father*'s will that they ſhould be ſaved, or come unto him that they might have life, whom he had not given to him, that is, had not elected to ſalvation? Note,

3. That Chriſt here gives a reaſon why they believed not, *viz. Ye have ſeen, and yet believe not, becauſe ye are not given to me of my Father*. Now it is reaſonable to conceive this reaſon ſhould agree with all his other reaſons aſſigned of their infidelity, which yet are manifeſtly founded, not on any thing wanting on the part of God, but on ſomething wanting in themſelves that they might do ſo, *viz.*

(1.) That they came not to the light *becauſe their works were evil*, and being ſo they *hated the light, and would not come to it*, John 3. 19, 20. that they believed not in him, *becauſe he ſpoke the truth*, which was diſtaſteful to them, *chap.* 8. 45.

(2.) Becauſe *they had not the word of God abiding in them*, nor believed God bearing witneſs to him, nor *Moſes* ſpeaking of him, *John* 5. 38, 46. and ſo being taught of God they would not learn.

(3.) Becauſe *they were not of God; ye therefore do not hear his word, becauſe ye are not of God*, John 8. 47. and becauſe they *had not the love of God in them*, John 5. 40, 42.

(4.) Becauſe *they preferred the praiſe of men before the praiſe of God*, not ſeeking that glory which cometh of God only, *John* 5. 44.

(5.) Becauſe *they were not of his ſheep*, *i. e.* not docile, nor diſpoſed to hear his voice; *ye therefore believe not, becauſe ye are not of my ſheep*, John 10. 26.

(6.) Becauſe through the perverſeneſs of their hearts they could not hear his words; *Why do ye not know my ſpeech? Even becauſe ye cannot hear my words*, John 8. 43. and this they could not do, becauſe *they were of their father the devil*, and his works they would do. And therefore,

4. To be given of the Father is, (1.) To be convinced by the miracles which God had wrought by him to teſtify the truth of his miſſion, and thereby to ſet his ſeal unto him, that he was the *Meſſiah*, and the Son of God, and to be willing upon theſe teſtimonies to own him as ſuch, laying aſide all thoſe unreaſonable prejudices and carnal affections which obſtructed their coming to him. This appears, *1ſt*, From the deſcription which *Chriſt* gives of thoſe whom God had given him, *viz. they were thine, and thou gaveſt them to me, and they know that I am come from thee, and they have believed that thou haſt ſent me*, John 17. 6, 8. for this is ſpoken of *Chriſt*'s diſciples, of whom it is ſo often ſaid, *they ſaw his miracles, and believed on him*, John 2. 11. by them they therefore knew that he came forth from God, and ſo are ſaid to be given him of God, who by theſe miracles convinced them of this truth, and ſo they believed that he had ſent him. *2dly*, This appears farther from theſe words, *There are ſome of you that believe not; for Jeſus knew from the beginning who they were that believed not* (ſincerely,) and ſaith, *Therefore I ſaid to you, No man can come unto me, except it were given him of my Father*, ver. 64, 65. For theſe men had not laid aſide their prejudices againſt his words: they could not believe that he came down from heaven, who was the ſon of *Joſeph*, ver. 42. they murmured at his words, and were ſcandalized, ver. 61. *they went away from him, and walked no more after him*; and therefore, through their prejudices againſt his perſon and his doctrine, they could not prevail with themſelves to think that he came forth from God, and upon that account *Chriſt* here informs us, that he ſaid, *No man can come unto him, unleſs it were given him of the Father*. And, *3dly*, This we may learn from a like expreſſion in the book of *Deuteronomy*, chap. 29. 2, 3, 4. *Ye have ſeen all the Lord did before your eyes in the land of Egypt, the great temptations, ſigns and miracles, which there he wrought; yet the Lord hath not given you a heart to perceive, and eyes to ſee, and ears to hear unto this day,* ולא *and the Lord hath not given*, or rather, *hath not the Lord given you?* ולא being put for והלא. So ולא ילך *ſhall not Ammon go with us?* 2 Sam. 13.

13. 26. לא לבי הלך *went not my heart with thee?* 2 Kings 5. 26. So also *Job* 2. 10. *Mal.* 2. 15. For here it is manifest, that the way of God's giving them an heart to perceive, was by working those signs and miracles before their eyes which might induce them so to do; and yet, for want of this improvement of them to this end, it is admired that *the Lord hath not given them this heart*, or is imputed as their great fault that he had not given it, *i. e.* that after all he had done to produce it in them, they had it not.

(2.) Christ being sent by God the *Father*, that the world through him might be saved, and he having sent his Son to propound to them that eternal life which *was with the Father, and was manifested to us by his Son*, and to propose to us the terms on which this life might be obtained, (as Christ doth throughout this chapter;) he is said *to have given us eternal life, and that this life is in his Son*, 1 John 5. 11. and that this is his record concerning him, and here, that *the Father had given them the true Bread from heaven that giveth life unto the world*, ver. 32, 33. And they who were so convinced of the truth of this promise by our *Saviour*'s miracles, as to expect to receive it by faith in him, and obedience to his doctrine, and so affected with this promise of eternal life, as to esteem it above all other things, and so were willing to apply themselves to the performance of those duties which he required to obtain it, and to reject and quit these things which might obstruct them in the prosecution of it, are said to be *given to him of the Father*, because he wrought those *miracles* which gave them this conviction; on which account, when *Peter* had confessed that he was the *Christ*, *Christ* answered, *Flesh and blood hath not revealed this to thee, but my Father which is in heaven*, Matth. 16. 17. see the note there; and because he gave this promise of eternal life, and sent his Son to reveal it to the world; and therefore when he saith to his *apostles*, whom the *Father* had given him, *Will ye also go away? Simon Peter* answers, ver. 68, 69. *Lord, to whom should we go, seeing thou hast the words of eternal life? and we have believed, and know that thou art the Christ the Son of the living God.* Now it is evident, that all who have this strong conviction that our *Saviour* came from God, and this concernment for that eternal life he promised as the encouragement to come to him, will believe on him, because such persons can neither want assurance that they ought to do so, nor the most prevalent engagements so to do, as having that eternal life before their eyes, which they more value than all worldly things, and for which they are willing and prepared to quit all their lower interests.

Ver. 39. [p] *But I will raise it up at the last day.*] This being said of all who are given to Christ by the *Father*, it follows, that none of them shall rise till that day; and it being here said they are to be raised to receive eternal life, which life is only to be enjoyed in the heavens, it follows, that none of them are to be raised to *reign with Christ a thousand years*.

Ver. 40. See additions, No. 12.

Ver. 44. [q] *No man can come unto me, except the Father which hath sent me draw him.*] For explication of these words, consider,

1. That to be drawn of God cannot import our being moved by any inward and irresistible impressions from God to believe in him; for then no man could come to *Christ* without these irresistible impressions: and therefore none could be blame worthy for not believing in him, because they could not do it without that powerful impression which God was not pleased to afford them; nor could it be praise-worthy to believe in him, because they only did so when they could not chuse but do it, as being acted in so doing by a force which they could not resist. And therefore,

2. To be *drawn of God* can only signify to be persuaded and prevailed on so to do by the consideration of those mighty works which God had done to testify that *Christ* was the true *Messiah*, and that *prophet* which he had sent into the world; to these Christ appeals as divine testimonies concerning him, by saying, *The works which my Father hath given me to do, bear witness of me*, chap. 10. 25. by the consideration of them he persuades others to believe in him, saying, *Believe me for the works sake*, John 14. 11. and upon this account he represents the unbelieving *Jews* as inexcusable, that *he had done those works among them which never man did*, chap. 15. 22, 24. and all those works are said to be recorded, that *men might believe that Jesus is the Son of God, and believing might have life through his name*, chap. 20. 31. all which things must convince us that these things were sufficient to draw men to *Christ*; whence he himself speaks thus, *When I am lifted up, I will draw all men after me*, chap. 12. 32. *viz.* by the power of my resurrection, by which I shall so fully be demonstrated to be the Son of God, by the mission of the Holy Ghost to confirm my resurrection, and the truth of my doctrine by signs and wonders, and powerful distributions of the *Holy Ghost*, sufficient to prevail with all men to believe in me; though the event shewed that all

were not actually drawn to him by theſe means. Or,

3. To be moved by the great promiſe of eternal life to do it; for whereſoever there is any lively ſenſe of that ineſtimable bleſſing, it ſtrongly muſt engage us to uſe the means by which we may obtain it, and ſo to come to *Chriſt*, if from him only this bleſſing is to be expected. And this is a familiar ſenſe of the word *draw*, both in the *ſcripture* and in other writings. Thus God is ſaid *to draw them to him by the cords of love*, Hoſ. 11. 4. who yet were *bent to backſliding from him*, ver. 7. and men are ſaid to be *drawn away by their own luſts*, James 1. 14. For, ſaith the poet, Trahit ſua quemque voluptas, *every man's pleaſure draws him* to a compliance with it. Thus, ſay the (p) *Jews*, *The maſter draws the ſcholar by his parables, i. e.* incites them to learn; and a man is *drawn by wine, and by his pleaſures*; and it is a celebrated ſaying among them, that *a precept draws a precept, and a tranſgreſſion draws on a tranſgreſſion, i. e.* one ſin diſpoſeth us to commit another, and obedience to one precept to obey another. And that we are only ſaid to be drawn by the *Father* to *Chriſt*, *viz.* by his miracles and divine inſtructions, is evident from the words following, as the proof of this, *It is written, They ſhall be all taught of God; he therefore who hath heard of the Father, i. e.* perceived him ſpeaking and doing his mighty works by me, *cometh to me*. Without this drawing none can come to *Chriſt*, for none but God can give this promiſe of eternal life to encourage us to do ſo, and no power but that of God can work thoſe miracles which proved his commiſſion from God; and hence *Chriſt* owns, that *if he had not done theſe miracles among them*, they had had no ſin of infidelity, *John* 15. 22, 24.

Ver. 45. See additions, No. 13.

Ibid. 45. [r] *They ſhall be all taught of God*,] Iſa. 54. 13. Thus we are taught by his example; thus we are θεοδίδακτοι, taught of God to love one another. (2.) By his Spirit, that unction which taught the *primitive Chriſtians* all things needful to be known, 1 *John* 2. 27. (3.) *By his word*, ſo ſaith (q) *Clemens* of *Alexandria*, *are we taught of God*. And, *laſtly*, By his *Son* delivering the mind of God to us as his *Prophet*, and ſo giving us the knowledge of what he requires us to believe and do in order to ſalvation: and, *2dly*, Confirming the truth of what he thus delivered in his name by miracles done by the finger of God, and ſo ſetting his ſeal to the doctrine taught. And of this teaching by God are theſe words to be underſtood, 1. Becauſe the *prophet Iſaiah* is there ſpeaking of the ſetting up the kingdom of *Chriſt*, and of the teaching then promiſed. 2. Thus is it that the *Father* draws men to *Chriſt*, of which theſe words are made the proof. See note on *ver.* 37. 3. From the argument following, *ver.* 46. *That they were not to expect to be taught immediately by the Father*, as a ſcholar is by his maſter, ſeeing him preſent, and hearing him ſpeak, but only *by him that had ſeen the Father*, and ſo ſpake and did thoſe things which he had ſeen of the *Father*, John 3. 12.—8. 28.—12. 50. So that *he who had ſeen him, had ſeen the Father*, chap. 14. 9, 10.

Ver. 51. [s] *And the Bread which I will give is my fleſh, that I will give*, &c.] up to the death, to obtain that eternal life which was loſt by the ſin of *Adam*. Hence it is evident, that *Chriſt* here ſpeaks of faith in him, as ſuffering and ſhedding his blood for mankind, he being our *propitiation only through faith in his blood*, Rom. 3. 25. and we being *reconciled to God by his death*, Rom. 5. 9, 10. See here *Examen Millii*.

Ver. 53, 54. [t] *Except ye eat the fleſh, and drink the blood of the Son of man, ye have no life in you.*] To prove that Chriſt, in this chapter, ſpeaks not of oral and ſacramental eating, but only of doing this ſpiritually, by faith in his blood, I premiſe,

1ſt, That nothing was more common among the *Eaſtern nations*, than to uſe the *metaphor* of eating and drinking, when they ſpake not of corporeal meat or drink, which was to go into the mouth, but only of ſpiritual, to be fed on by the ſoul, as hath been fully proved already, note on *ver.* 27, 31, 32. Thus *Clemens* of *Alexandria* diſcourſing upon that paſſage of St *Paul* to the *Corinthians*, *I have fed you with milk, and not with ſtrong meat*, ſaith, *That milk is the rudiments of faith, or the doctrines of the catechiſm, the firſt nouriſhment of the ſoul; ſtrong meat, a contemplation which makes us to diſcern the divine power and eſſence*; Σάρκας αὖ καὶ αἷμα τὸν λόγον, *theſe contemplations are the fleſh and blood of the Word*; βρῶσις δὲ καὶ πόσις ἡ θεία λόγου κοινωνία καὶ ἡ θείας γνώσεως μετάληψις, *the meat and drink of the divine Word is the knowledge of the divine eſſence*. And *Irenæus* ſaith, that *Chriſt taught the weak* τρέφειν καὶ πίνειν τὸν λόγον τοῦ Θεοῦ, *to eat and drink the divine Logos*, l. 4. c. 74.

2dly, That it is the ſame thing in this chapter, *to eat of the Bread which came down from heaven, and to believe in Chriſt* breaking the bread of life to us by his doctrine, and offering himſelf a ſacrifice and oblation for us to obtain that life; for when he had exhorted them *to labour for the meat that did not periſh*, he tells them, *ver.* 29. *that this*

(p) Buxtorf. voce כלכל p. 484.

(q) Θεοδίδακτοι δὲ ἡμεῖς ἐσμεν ἕνεκα γράμματα ἐκ τοῦ κυρίου τοῦ Θεοῦ παραδεδόμενα. Strom. 1. p. 318. 2, 356, 387.

was to believe on him whom God had sent. When he had told them, *ver.* 35. that *he was the Bread from heaven,* he immediately adds, *He that cometh to me shall never hunger, and he that believeth in me shall never thirst.* Having said that he was *the Bread which cometh down from heaven, and giveth life unto the world,* ver. 33. he confirms this expression, *ver.* 40. by these words, *This is the will of my Father, that every one that seeth the Son, and believeth on him, should have eternal life*; and again, *ver.* 47. *Verily, verily, I say unto you, He that believeth on me, hath everlasting life*; *I am that Bread of life.*

3*dly*, Observe, that from these metaphors our Lord proceeds to that contained in these words, objected by the *Roman doctors*, ver. 51. *The bread which I will give is my flesh, which I will give for the life of the world*; that is, it is my body which I will give up unto death, that by it the world may have life. The *Jews* taking these words in a gross sense, as if our Lord had promised to give his real flesh to be swallowed down their throats, and eaten by them as they had eaten bread the day before, and as their *fore-fathers* had eaten *manna* in the wilderness, exclaiming against him, as promising a thing absurd, inhuman, and impossible, saying, *How can this man give us his flesh to eat?* to this our *Saviour* answers, *ver.* 53. in words still more expressive of his violent and bloody death for the salvation of mankind, *viz. Except ye eat my flesh, and drink my blood,* &c. Now these words are by some conceived to import thus much; Unless you, with the mouth of your bodies, do eat my real and corporeal flesh, and drink my proper blood, you cannot have eternal life. Against this sense I argue,

1. From *ver.* 51. thus; *The flesh which Christ* here promised *to give for the life of the world,* is the same with the *Bread that cometh down from heaven. If any man eat of this Bread, he shall live for ever,* saith Christ; *and the Bread which I will give is my flesh, that I will give for the life of the world.* And again, having said, *He that eateth my flesh, and drinketh my blood, hath eternal life,* ver. 54. and he that *eateth me shall live by me,* ver. 57. he adds immediately, *This is the Bread which came down from heaven,*—and *he that eateth of this Bread shall live for ever.* Now our Lord hath expressly taught us, that the eating of this Bread of life imported only our believing on him, *ver.* 35. as hath already been made evident from our second observation; therefore the eating of his flesh doth certainly import the same spiritual action. Moreover, we are only to eat of Christ as flesh in that importance of the phrase in which we are to eat of Christ as bread; for as *Christ* saith, *He will give flesh to eat,* so doth he say, *He will give bread to eat*; as he saith, *He that eateth my flesh shall live for ever,* so he saith, *He that eateth of this Bread shall live for ever*; but none could say, that *Christ* was, or could properly be bread, or eaten by the mouth as such; wherefore, he being only figuratively and spiritually Bread, could only figuratively and spiritually be to be eaten as such. If, therefore, in the same importance only we are to eat his flesh, that also is to be eaten in a spiritual sense.

2. From these words, *ver.* 52. *How can this man give us his flesh to eat?* it is evident, the *Jews* conceived that our Lord promised to give them his proper flesh to eat, and swallow down their throats, as they had done the bread with which he fed them; and it on all hands is agreed, that they mistook the sense of *Christ*'s words, and fansied such a meaning of them as he did not intend; but had our Lord intended the corporal eating of his flesh, and drinking of his blood, it is certain that it must be swallowed down their throats, as properly as the bread which they had eaten; and therefore no man who maintaineth this corporal eating of *Christ*'s flesh to be intended here, can, suitably to his opinion, say, that they imposed a false sense upon our *Saviour*'s words, since from this sense it doth inevitably follow, that *Christ* intended that his human flesh should properly be eaten; and their words signify no more. Add to this one consideration, which shews what appprehensions the *fathers* of the first three *centuries* had of this eating of the flesh of *Christ*, *viz.* When it was objected to them by the *Heathens*, that they did eat man's flesh, they constantly in their *apologies* reject the accusation as the vilest calumny, and as a most abominable thing, sufficient to discover the author of such an accusation must be some wicked *dæmon.* See this fully proved, note on *Matth.* 26. 26.

3. The 53d *verse* affords two farther arguments in refutation of the corporal sense of these expressions: (1.) That it follows plainly from it, that the thief upon the cross, and all the pious and believing *Jews* who heard these words, and died before our *Saviour*'s passion, must of necessity be damned; for our Lord saith, with an asseveration, to them, *Except ye eat the flesh,* &c. Now this was said at the *passover* then instant, *ver.* 4. and so at least above a year before our *Saviour*'s passion, and so before the institution of that sacrament in which alone his flesh could be corporally eaten; and therefore had it been intended of corporeal and sacramental eating, it was impossible that any person of those hearers could

be ſaved who died in the enſuing year. (2.) Theſe words, interpreted in the corporeal ſenſe, do plainly and inevitably infer, that they who do deprive the *laity* all their whole lives of drinking of this blood, expoſe them to inevitable damnation; Chriſt having ſaid, *Except ye drink the blood of the Son of man, ye have no life in you*: for though eating and drinking, being taken figuratively, do ſignify the ſame thing, *viz.* believing in a crucified *Saviour*; yet being taken properly, they cannot be reputed the ſame thing: for albeit they who receive the body only may be well ſaid to eat the fleſh of Chriſt, becauſe they take ſomething by way of meat into their mouths, yet cannot they be ſaid *to drink his blood*, if they take nothing into their mouths by way of drink: ſince therefore eating and drinking are two diſtinct actions, ſo that he cannot properly be ſaid to drink who only eats; ſince the privation of life is here connected with not drinking of Chriſt's blood, as much as with not eating of his fleſh, according to the corporeal interpretation of theſe words; he muſt certainly be deprived of the life here promiſed who doth not receive the cup, becauſe he is deprived of drinking of the blood of Chriſt.

4. From *ver.* 54, 56. the argument runs thus; Whoſoever eateth the fleſh and drinketh the blood of Chriſt, in the ſenſe here ſpoken of, *abideth in Chriſt, and Chriſt in him*, and therefore is a true and living member of Chriſt's body; and he ſhall have eternal life, and be partaker of an happy reſurrection; and ſo no perſon can either be wicked here, or deprived of everlaſting life hereafter, who in this ſenſe here mentioned eats of the fleſh and drinketh of the blood of Chriſt. Now this is very true, of eating ſpiritually, and by faith, as it imports believing on Chriſt: for, *this*, ſaith Chriſt, *is the will of him that ſent me, that every one who believeth on the Son may have everlaſting life, and I will raiſe him up at the laſt day*: but then of ſacramental eating of *Chriſt*'s fleſh, it is as falſe; for this was eaten by a *Judas*, and continually is eaten by millions, who are both wicked here, and will be damned hereafter: this therefore cannot be the import of our *Saviour*'s words. And here obſerve, (1.) That our Lord ſpeaks in the general, *whoſoever eats*. (2.) That he ſpeaks thus, not by way of promiſe, which might be conditional, but by way of plain aſſertion and declaration of a thing moſt certain. And, (3.) That the text ſhews the eating mentioned here can never be performed unprofitably, no not without the greateſt benefit; for it is oppoſed to eating *manna* in the wilderneſs, on this account, that whereas that gave only temporal life, this would aſſuredly confer eternal; whereas that was not able to preſerve from temporal, this would preſerve from death eternal.

5. Moreover, *ver.* 61. and 62. our Lord ſpeaks thus, *Doth this offend you? what if you ſhould ſee the Son of man aſcend up where he was before?* i. e. Are you offended that I thus ſpeak of giving you my fleſh to eat? do you look on this expreſſion now as ſo abſurd and unintelligible? what then will you think of it, when this body ſhall be removed hence to heaven? *i. e.* how will you then be ſcandalized, and think it ſtill more difficult and more impoſſible to apprehend how you ſhall eat my fleſh and drink my blood, provided you go on to underſtand my words in the groſs carnal ſenſe? For (r) *Athanaſius* ſaith well, That Chriſt here mentioneth his aſcent into heaven, ἵνα τὴν σωματικὴς ἐννοίας αὐτοὺς ἀφελκύσῃ, *that he might divert them from the corporal ſenſe*; and therefore argued thus, "Seeing it will be then "impoſſible that you ſhould corporally eat my "fleſh, when it is ſo far removed from you, by "this you may diſcern I ſpeak of a ſpiritual "eating of it." Whence by the way we learn, that *Chriſt* thought his aſcenſion into heaven ſufficient demonſtration to the *Jews* his fleſh could not be eaten upon earth; and why it ſhould not be ſo to the *Chriſtian*, I am yet to learn.

6. The 63d *verſe* affords us a more plain and certain expoſition of our *Saviour*'s meaning in the precedent words; for thus it runs, *It is the Spirit that quickneth; the fleſh profiteth nothing: the words that I ſpeak unto you, they are ſpirit and they are life*. For the import of theſe words is to this effect; To that eating and drinking, of which in this diſcourſe I have ſtill ſpoken, I have annexed the promiſe of life, ſaying expreſly, *He that eateth me, ſhall live by me*; he ſhall by me be quickned, *i. e.* be raiſed up to life eternal; and that *he abideth in me by that Spirit* which quickneth our mortal bodies, *Rom.* 8. 11. ſo that my words *are ſpirit and life*, as being the means of obtaining the Spirit, and by him this life; to which effects my fleſh, if you could eat it, would profit you nothing. Had our Lord ſaid, It is the Spirit that quickneth, the fleſh profiteth nothing, therefore the fleſh which I will give ſhall be joined to my divinity, and by the virtue of it give you life, he had ſaid ſomewhat like the ſenſe which others put upon this text; but ſaying only, *The words which I ſpeak unto you, they are ſpirit*, we cannot doubt but he ſpeaks of eating and

(r) In illud Evan. Quicunque dixerit. p. 972.

and of drinking of his flesh and blood spiritually.

7. Our Saviour having said to the twelve, *Will ye also go away?* St *Peter* answers, *To whom should we go? thou hast the words of eternal life, and we believe thou art that Christ the Son of the living God.* Where, (1.) observe, That *Peter* here doth as it were repeat the words of *Christ*; *my words are life*, saith Christ; *thou hast the words of life eternal*, saith St *Peter*: whereas, if he had understood our *Saviour* to have spoken here of oral manducation, his answer would in all probability have been to this effect, *Whatsoever appearance there may be of inhumanity, absurdness, and impossibility of eating thy natural flesh, and drinking of thy blood, yet we believe it, because thou hast said it, who art truth itself, and who art able to make good thy words*: we therefore hearing nothing of this tendence from him, may conclude, that he knew nothing of this import of them. And, (2.) observe, That he thought it sufficient to say, *We believe thou art the Christ*; which, if our Lord spake here of oral manducation, was nothing to the purpose, but, if he only spake of spiritually eating of him, was the very thing which was designed by our Lord in this discourse, and which he spake of in those words which so much offended others. We therefore conclude with (s) *Clemens* of *Alexandria*, that when our Lord said, *Eat my flesh and drink my blood, he allegorically meant the drinking of faith and of the promises; and that our Lord is, by way of allegory, to those that believe in him, meat, and flesh, and nourishment, and bread, and blood*: with (t) *Tertullian*, that *our Lord all along urged his intent by allegory, calling his Word flesh, as being to be hungred after, that we might have life*; auditu devorandus, ruminandus intellectu, & fide digerendus, *to be devoured by the ear, ruminated upon by the mind, and by faith digested*: with (u) *Origen*, that *we are said to drink his blood, when we receive his words, in which life consists; that his flesh is meat indeed, and his blood drink indeed, because he feedeth all mankind with the flesh and blood of his Word as with pure meat and drink*: with (w) *Eusebius*, that *his words and doctrines are flesh and blood*: with (x) *Athanasius*, that *the words which Christ spake were not carnal, but spiritual; for how could his body have sufficed for meat, that it should be made the food of the whole world?* with (y) St *Austin*, Utquid paras dentes & ventrem? crede & manducasti; credere enim in eum, hoc est manducare panem vivum; *Why provideſt thou teeth and a belly? believe, and thou hast eaten; for to believe in him, is to eat the living bread*: and, *lastly*, with (z) *Jerom*, *In the truest sense the body and blood of Christ is the word and doctrine of the scripture*; Caro Christi & sanguis ejus in auribus nostris infunditur, *The flesh and blood of Christ is poured into our ears.* We say in the language of (a) *Origen*, Si filii estis ecclesiæ,—agnoscite quia figuræ sunt;—si enim secundum literam sequaris; *If ye are the sons of the church, own these things to be figures; for if you follow the letter, this very saying, Except you eat the flesh, is a killing letter*: in the words of (b) *Eusebius*, pronounced in the name of Christ, *Do not think that I speak of that flesh with which I am compassed, as if you must eat of that; neither imagine, that I command you to drink of my sensible and bodily blood; but understand well, that the words that I have spoken to you, they are spirit and life*: for as (c) St *Austin* saith, touching the exposition of scripture phrases, *If the saying be preceptive, either forbidding a wicked action, or commanding that which is good, it is no figurative speech; but if it seems to command any wickedness, or to forbid what is profitable and good, it is figurative. This saying, Except you eat, &c. seems to command a wicked thing; it is therefore a figure, enjoining to communicate in the passion of our Lord, and sweetly and profitably remember, that his flesh was wounded and crucified for us.*

Ver. 55. [u] *For my flesh ἀληθῶς ἐστι βρῶσις, is meat indeed, and my blood is drink indeed.*] From what hath been said, note on *ver.* 53. it appears, this cannot be meant of eating and drinking *corporally*

(s) Φάσκει δέ μου τὰς σάρκας εἶπων, καὶ πάλιν μου τὸ αἷμα, ἀναγκὴς τὴ πίστεως καὶ τὴ εὐαγγελίας τὸ πάσιμον ἀλληγορῶν, &c. Pædag. l. 1, c. 6. p. 100. Τὸ δὲ αἷμα, οἶνον ἀλληγορεῖ &c. Ibid. p. 104, 105.

(t) De resur. carn cap. 36, 37.

(u) *Bibere autem dicimur sanguinem Christi—cum sermones ejus recipimus*, Hom. 16 in Num. fol. 123. *Caro ejus verus est cibus, et sanguis ejus verus est potus; carnibus enim et sanguine Verbi sui, tanquam mundo cibo ac potu, potat et reficit omne hominum genus*, Hom. 7. in Levit. fol. 73.

(w) De eccles. theolog. l. 3. c. 12.

(x) Ἵνα μάθωσιν ὅτι καὶ ἃ λέγει οὐκ ἔστι σαρκικὰ ἀλλὰ πνευματικὰ πάσης δὲ ἦρκει τὸ σῶμα πρὸς βρῶσιν; ἵνα καὶ τὸν πάντων κόσμον τρέφοι χύσις; Tom. 1 p. 979.

(y) Tract. 25. in Johan. tom. 9. p. 218. & tract. 26. p. 223.

(z) *Licet in mysterio possit intelligi, tamen verus corpus Christi, et sanguis ejus, sermo scripturarum est.* In Psal. 147. fol. 94.

(a) Hom. 7. in Levit. ibid. (b) Ubi supra. (c) De doctrin. Christiana, lib. 3. c. 16.

porally the flesh and blood of our *Lord Jesus* in the holy sacrament; it remains therefore, that they must here be stiled *truly meat and drink* in the spiritual sense: because the eating of this flesh by faith in his salutary passion doth nourish the soul to life eternal; and the drinking of this blood by faith in the blood of Christ, shed for the remission of our sins, doth so refresh the person thirsting after righteousness, that being justified by faith in his blood, and having the Spirit promised to all believers conveyed to him as a fountain of living waters, he shall thirst no more, *John* 4. 14.—7. 38, 39. Thus, in the scripture language, a thing is said to be that ἀληθὲς, *truly*, which it is only *spiritually*, or by way of allegory, or in reference to some effects which it performeth answerable to some natural effects performed by that which it is said truly and indeed to be. So our heavenly treasure is called τὸ ἀληθινὸν, *the true riches*, as making us rich towards God, and being a treasure of spiritual wealth never to be taken from us, *Luke* 16. 11. Thus *Christ* is stiled τὸ φῶς τὸ ἀληθινὸν, *the true life*, John 1. 9. because his doctrine was that to the understanding which light is to the eye, directing us into the way of light; he also is stiled ἄμπελος ἀληθινὴ, *the true vine*, John 15. 1. as being one who did more certainly refresh the thirsty soul, and fill it with spiritual joy, than will the fruit of the vine refresh the thirsty body, and rejoice the heart. Thus heaven is called ἡ σκηνὴ ἡ ἀληθινὴ, *the true tabernacle*, Heb. 8. 2. and *Christ* here saith of himself, *ver.* 32. *I am* ὁ ἄρτος ὁ ἀληθινὸς, *the true bread which came down from heaven, i. e.* more nourishing and strengthening to the soul of the believer than bread can be to the body. See *Examen Millii.*

Ver. 47. [w] *And I live by the Father.*] How, saith *Stegmannus*, can he be God who lives by the benefit of another? I answer, Even as he can have life in himself, *chap.* 5. 26. by the life of the Father communicated to him with his essence.

Ver. 58. See additions, N° 14.

Ver. 62. [x] *What if you see the Son of man ascending where he was before?*] It is certain, saith *Stegmannus*, this is spoken of the Son of man, and so not of a person who is God. But I deny the consequence; it being indeed spoken of him who was the Son of man, but not as he was so only, but as being also the Son of God, *his only begotten Son, who is in the bosom of the Father*, John 1. 18.

Object. But then, why is it said, *Where he was before, as of a thing past, not where he always was?*

Answ. 1. As God the *Father* is often said in *scripture* to descend upon the earth, see note on *ver.* 33. and afterwards *to go up* and ascend again to his place, *Gen.* 18. 33. *Hosea* 5. 15. that is, *to the place where he was before*; so, what reason can be given why the same may not be said of the Divine Word?

Answ. 2. I add, that according to our *hypothesis*, he may be properly said to ascend where he was before, who in his divine glory used to appear from heaven to the *patriarchs*, and, when he became man, divested himself of that glory, and took upon him the form of a servant, because he after reassumed and appeared *in that glory which he had with the Father before the world was*, John 17. 5.

Ver. 63. [y] *It is the Spirit that quickneth*, ver. 64. *Thou hast the words of eternal life.*] See note on *ver.* 53.

Ver. 65. [z] *Therefore said I unto you, No man can come unto me, except it be given him of my Father.*] See the note on *ver.* 37.

Ver. 70. See additions, N° 15.

CHAP. VII.

1. AFTER these things Jesus walked in Galilee, for he [a] would not walk in Jewry, because (*the rage of the chief priests and principal men of*) the Jews (*was such, that they*) sought to kill him.

2. Now the Jews feast of tabernacles (*kept in remembrance of their living in tents forty years in the wilderness*) was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judea, that [b] thy disciples (*there*) also may see the works that thou dost.

4. For there is no man who doth any thing in secret, and he himself seeketh to be known openly: if thou (*canst*) do these things (*in truth at any time, and in any place,*) shew thyself to the (*great men of the*) world, (*the Sanhedrim, and the Pharisees and rulers there, that they may be convinced of the truth. And this they said, being desirous that his miracles might be tried by them, hoping they would find out the cheat of them.*)

5. For neither did [c] his brethren believe in him, (*that he did these things in truth, and for a good end, but for vain-glory*, ver. 4.)

6. Then Jesus said unto them, My time is not yet come (*to go up thither*, ver. 8.) but your time is always ready (*to go thither without molestation from any body there.*)

7. (*For*) the world cannot hate you, (*who live in*

in conformity to the manners of it;) but me it hateth, because I testify of it, that the works thereof are evil.

8. [d] Go ye up to this feast; I go not up yet to this feast, for my (*fit*) time (*of going up*) is not yet full come.

9. (*And*) when he had said these words unto them, he abode still in Galilee.

10. But when his brethren were gone up, then went he also up to the feast, (*in obedience to the divine command; but this he did*) not openly, (*and with company,*) but as it were in secret, (*as privately as he could, to avoid the designs of them that sought to kill him,* ver. 19.)

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring (i. e. *private discourse*) among the people concerning him: for some said, He is a good man; others said, Nay, but he deceiveth the people, (*applying himself still to them, and not to the wise and great ones.*)

13. Howbeit no man (i. e. *none of his favourers*) spake openly of him (*as of the Christ,*) for fear of the Jews, (*who had decreed that if any man should confess that he was the Christ, he should be put out of the synagogue,* chap. 9. 22.)

14. Now about the [e] midst of the feast, (*when the number of the sacrifices lessening, the people were more at leisure to hear,*) Jesus went up to the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters? (*how comes he to be so skilful in the knowledge of the scriptures,*) having never learned (*in the academies, or from the scribes?*)

16. Jesus answered them, and said, (*Ye need not admire at this, if ye consider that*) [f] my doctrine is not mine, but his that sent me, (i. e. *I did not frame it of myself, but received it immediately from God.*)

17. (*And*) if any man will (*honestly resolve to*) do [g] his will (*made known to him,*) he shall know of the doctrine (*which I teach*) whether it be of God, or whether I speak (*only*) of myself.

18. (*And by this test you may discern it: for*) he that speaketh of himself, seeketh his own glory, (*and therefore speaketh not those things which he knows will disgust, and procure hatred to him from men;*) but he that seeketh (*only*) his glory that sent him, the same is (*a*) true (*prophet,*) and no [h] unrighteousness (i. e. *falsehood*) is in him.

19. (*But it is otherways with you, as being full of hypocrisy and guile; for*) did not Moses give you the law, (*for which you seem so zealous as to be angry with me for a supposed violation of it,*) and yet, (*after all this pretended zeal*) [i] none of you keepeth the law? why (*else*) go ye about to kill me, (*against the sixth commandment?*)

20. (*Some of*) the people answered, and said, Thou hast a devil, (i. e. *thou art possessed with a lying spirit*;) who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one work, and ye all [k] marvel, (*that I, who professe myself a prophet, should violate the rest of the sabbath, by doing such a work on that day.*)

22. (*Now*) Moses therefore [l] gave to you (*the precept of*) circumcision, not because it is (*originally*) of Moses, but of the fathers, (*from the days of Abraham,*) and ye, (*in obedience to the command to circumcise on the eighth day,*) on the sabbath day circumcise a man (*child, when the eighth day is also the sabbath day.*)

23. If (*then*) a man on the sabbath day receive circumcision, that the (*ritual*) law of Moses, (*requiring it to be still done on the eighth day,*) should not be broken, are ye (*justly*) angry at me, because (*that the law of charity and mercy, which is superior to, and more antient than that of circumcision, might not be broken by me,*) I have made a man every whit whole on the sabbath day?

24. [m] Judge not according to the appearance (*of violating the sabbath by that action, because it was a work done then*;) but (*consider the goodness of the action, that ye may*) judge righteous judgment.

25. Then said some of them of Jerusalem, (*who knew the designs of the Pharisees against him,*) Is not this he whom they seek to kill?

26. But lo he speaketh boldly, and they say nothing to him; do the rulers know indeed that this is the very Christ? (*and for this reason have they laid aside that design?*)

27. (*Howbeit there lyes this plain objection against his being the Messiah, that*) we know this man whence he is; but (*our tradition saith, that*) when [n] Christ cometh no man knoweth whence he is.

28. Then (*in answer to this cavil*) cried Jesus in the temple, as he taught, saying, Ye both [o] know me, and ye know whence I am, (i. e. *my person, parentage, and country; but yet this should not prejudice you against my being a prophet sent from God,*) (*and*) for I am not come of myself, but he that sent me, (*and hath given sufficient testimony that he did send me,*) is true, whom ye know (i. e. *you own*) not, (*denying to receive his testimony concerning me.*)

29. But I know him, for I am from him, and he hath sent me, (*and thus I have an original ye know not of.*)

30. Then they sought to take him, (*for assuming to be a teacher sent from God;*) but no man laid hands on him, (*God so ordering it*) because his hour was not yet come.

31. And many of the people (*who had seen his miracles*) believed on him, and said, (*in justificati-*

on:

on of their faith,) When Chriſt cometh, will he do more miracles (*to convince us that he is the Chriſt,*) than theſe that this man hath done (*to prove himſelf ſo to be?*)

32. The Phariſees heard that the people murmured (i. e. *ſaid privately*) ſuch things concerning him, and (*therefore*) the Phariſees and the chief prieſts ſent officers to take him.

33. Then ſaid Jeſus (*to them that were ſent, Ye need not trouble yourſelves to take me; for*) yet (*but*) a little while am I with you, and then I go (*again*) to him that ſent me.

34. And (*then*) [p] ye ſhall ſeek me (*in your diſtreſs*, Luke 17. 22. *ſee* chap. 8. 21.) and ſhall not find me, and where I (*then*) am, thither ye cannot come.

35. Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not (*be able to*) find him? will he go to [q] the diſperſed among the Gentiles, and teach the Gentiles?

36. What manner of ſaying is this? (*what other meaning can he have in it,*) that he ſaid, Ye ſhall ſeek me, and ſhall not find me, and where I am, thither ye cannot come?

37. [r] In the laſt day, that great day of the feaſt, (*on which they went with great ſolemnity and joy to draw water from the fountain of Siloam, to bring it to the temple, ſinging theſe words of Iſaiah, With joy ſhall they draw water from the wells of ſalvation, and expecting an afflatus of the Holy Ghoſt,*) Jeſus ſtood and cried, ſaying, If any man thirſt (*for ſpiritual water,*) let him (*not go to Siloah, but*) come to me, and drink.

38. He that believeth on me, as the ſcripture hath ſaid, (*Iſa.* 32. 1, 2.—44. 3. *Ezek.* 36. 27. *ſo ſhall it be with him; for*) out of his belly ſhall flow rivers of living waters, (*ſpringing up to eternal life*, John 4. 14.)

39. But this (ἀπὸ δὲ, *and this*) he ſpake of the Spirit, which they that believe in him ſhould (*after his aſcenſion*) receive; for the (*effuſion of the*) [t] Holy Ghoſt was not yet (*given,*) becauſe that Jeſus, (*who was to ſend him from the Father,*) was not yet glorified.

40. Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is [s] the Prophet (*of whom Moſes foretold*, Deut. 18. 18.)

41. Others ſaid, This is the Chriſt, (*the King Meſſiah, of whom Iſaias ſaid*, chap. 42. 1. *I will put my Spirit upon him:*) but ſome ſaid, Shall Chriſt come out of Galilee?

42. Hath not the ſcripture ſaid, that Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?

43. So there was a diviſion among the people becauſe of him.

44. And ſome of them (*that were ſent for that purpoſe*) would have taken him; but (*others of them, who were much affected with his doctrine, not conſenting,*) no man laid hands on him.

45. Then came the officers to the chief prieſts and Phariſees, and they ſaid unto them, Why have ye not brought him?

46. The officers anſwered, [u] Never man ſpake like this man; (*for he told us what we came about as ſoon as we came to him, and diſcourſed ſo heavenly, and with ſuch authority, that we durſt not lay violent hands upon him.*)

47. Then anſwered them the Phariſees, Are ye alſo deceived (*by him?*)

48. [w] Have any of the rulers, or of the Phariſees, (*who underſtand the law, and are to judge for you in matters of religion,*) believed on him?

49. But this people that knoweth not the law are accurſed.

50. Nicodemus ſaith unto them, [he that came to Jeſus by night, being one of them] (i. e. *of the great council*, chap. 3. 1.)

51. Doth our law (*permit us to*) judge (*and condemn*) any man before it hear him (*making his defence,*) and know what he doth (*worthy of condemnation?*)

52. They anſwered, and ſaid unto him, Art thou alſo (*an abettor*) of (*thoſe of*) Galilee, (*as by thy actions thou ſeemeſt to be?*) Search, and look; for (*by ſo doing thou wilt find, that*) [x] out of Galilee ariſeth no prophet.

53. And (*when they had ſaid this, they diſſolved the aſſembly, and*) every man went to his own houſe.

ANNOTATIONS on Chap. VII.

Ver. 1. [a] HE *would not walk in Judea, becauſe the Jews ſought to kill him.*] His time being not yet come he departed thence, inſtructing us by his example not to irritate men, or run into danger without neceſſity, upon preſumption of divine protection; but that we are to uſe all lawful means which God hath put into our hands to avoid them. Only note, that by departing from *Judea* into *Galilee* he declined not the end of his coming into the world, becauſe in *Galilee* his doctrine and miracles found more faith than in *Judea*, ſo that he choſe to be moſt there where

where his doctrine was like to do moſt good. Note alſo, That to walk, when it relates to places or perſons, ſignifies to tarry there or with them for a time; as his diſciples walked no more with him, *John* 6. 66. ſee *chap.* 11. 54. when it relates to things or actions, it ſignifies to be often doing them, or converſant about them, as to walk *after their covetouſneſs, to walk in malice*, &c.

Ver. 3. [b] *That thy diſciples alſo may ſee the works that thou doſt.*] Either that thy diſciples in *Judea* may ſee the works thou doſt in *Galilee*, or that thy diſciples in *Galilee* going up to the feaſt, and ſeeing thee doing the like works before the *Sanhedrim*, who can beſt judge of them, may be the more confirmed in the faith. For the *Galileans* received him, *having ſeen the works that he did at Jeruſalem at the feaſt*, chap. 4. 45.

Ver. 5. [c] *For neither did his brethren believe in him:*] *i. e.* They believed not that he was the *Meſſiah*, becauſe they ſaw not that pomp and outward ſplendor which they expected from the *Meſſiah*; or imagining that he ſought to be ἐν παῤῥησίᾳ, *a public perſon*, they conceived that he pretended to do more than indeed he could; as appears from thoſe words, *ver.* 4. *if thou doſt theſe things*, ſhew that thou doſt them where the beſt judges of thy actions are. See additions, N° 16.

Ver. 8. [d] *Go ye up to the feaſt.*] You may do this ſecurely at any time, for the *Phariſees* bear no hatred to you, whereas my doctrine being oppoſite to their manners and affections, may expoſe me to their rage, I therefore ſhall not yet go up. He would go up in obedience to the divine command, but he would go as privately as he could, to avoid danger by human prudence, when there was no neceſſity of doing it by a miraculous power. Ἐγὼ οὔπω ἀναβαίνω, *I go not up yet to the feaſt.* Here *Grotius* notes that this particle οὔπω *yet* was not originally in the text, becauſe *Prophyry* accuſes Chriſt of inconſtancy and mutability, ſaith St (a) *Jerom*, as ſaying, I go not up to this feaſt, when afterwards he went; and therefore concludes this particle was after added by the *Chriſtians* to avoid the force of his objection: but this is to accuſe the *Chriſtians* of adding to, and altering the ſcripture, to ſave the credit of an *Heathen* and profeſſed enemy to *Chriſtianity*, as if he could not read negligently, or meet with a deficient or corrupt Latin copy. It is certain that *Chryſoſtom* reads, νῦν or ἔτι; ſo did alſo the *Syriac* and *Arabic* verſions, the *Alexandrian*, and moſt other *manuſcripts*: and both the words preceding and the words following require this reading; Chriſt ſaying, *ver.* 6. My time (of going up) οὔπω πάρεστι, *is not yet come*; and here, I go not up (yet) unto the feaſt, for my time οὔπω πεπλήρωται, *is not yet come*; where he reſpects not the time of his death, as ſome imagine, for then he ſhould not have gone up to *Jeruſalem* till the time came that he was to ſuffer there; whereas we find him at this feaſt of *tabernacles*, ver. 10. and at the feaſt of dedication of the *altar*, chap. 10. 12. He therefore muſt there ſpeak of his going up to this feaſt. See here *Examen Millii.*

Ver. 14. [e] Τῆς ἑορτῆς μεσούσης, *About the midſt of the feaſt Jeſus went up.*] Dr *Pocock* informs us, that the days betwixt thoſe which were ordinary and feſtival were ſtiled *dies medii*, intermediate days, becauſe ſome works might be done in them, which were not lawful on their feaſt-days.

Ver. 16. [f] *My doctrine is not mine, but his that ſent me.*] *If Chriſt*, ſaith *Stegman*, *had any other nature beſides the human, according to which he was the prime author of his doctrine, could he have truly ſaid, My doctrine is not mine? could one who was the true God deny that he ſought his own glory, ſince the true God cannot do otherways? Sure he that thus denies theſe things which are ſo proper to God, cannot be God moſt high.*

Anſw. To this ſome anſwer, That this indeed cannot properly be ſaid of him *ſuper quem alius non eſt*, which is the diſtinction put by *Juſtin M.* and *Irenæus* betwixt God the *Father* and the Son, whom they believed to be truly God; *viz.* that this cannot be ſaid of him who is the *original* and the fountain of the Deity, and deriving his eſſence from none, but it may be ſaid of him who is *God of God*, as deriving his Divine eſſence from the Father, eſpecially when being *in the form of God he did not covet to appear as God, but took upon him the form of a ſervant.* See the note on *Philip.* 2. 6. and upon 1 *Cor.* 8. 5. he acting, even when Lord of all things, *to the glory of God the Father*, Philip. 2. 11. For thus he ſpeaks of himſelf as having an original, according to which the *Jews* knew *who he was* and *whence he was*, ver. 28. of this chapter, *i. e.* ſaith *Stegmannus*, of what parents he was according to the fleſh; and yet, *chap.* 8. 14. he ſaith, *Ye know not whence I am*, and *ver.* 19. *ye neither know me nor my Father*; that is, ſaith the ſame *Stegman*, ye know not my divine excellency; and ſo both, ſaith he, are true, but in a diverſe manner, they knowing him as to his earthly parents, but not as to his divine excellency and deſcent from heaven. Why therefore may we not uſe the like diſtinction here, *viz.* that his doctrine was not his (only,) and yet was his; that he came not to do his own will, and

(a) *Porphyrius inconſtantiæ & mutationis accuſat*, L. 2. contr. Pelag. F. 103. G.

yet he did it, *i. e.* he did not do it as he was man, but yet did do it as he was God as well as man? ſince from this inſtance it appears that truly may be aſcribed to him in an higher ſenſe which he removes from himſelf when he ſpeaks of himſelf as acting here on earth. Thus he tells his *apoſtles* he was *to be no more in the world, but to leave the world, and go to the Father*, and even *to go away from them*, chap. 16. 7, 28.—17. 11. and yet he promiſeth to be *always with them*, Matth. 28. 28. and to *abide with them for ever*, John 14. 16, 23. See the note on *ver.* 28. But,

2*dly*, I anſwer, That Chriſt, by ſaying theſe and the like words, reſpects himſelf as a *prophet* ſent by his *Father* into the world. Now the very office of a *prophet* requires that he ſhould ſpeak nothing of himſelf, nor deliver his own mind and doctrine, nor ſeek his own glory, but ſhould ſpeak all things in the name, and do all things for the glory of him that ſent him; and to this may be referred moſt of thoſe paſſages of this goſpel which the *Socinians* urge againſt the Deity of Chriſt, they being ſpoken by him, not to declare by what power and wiſdom he acted as he was the only begotten Son of God, but to demonſtrate he was no *falſe prophet*, that he delivered not a doctrine invented by himſelf to get a name and reputation to himſelf, but only taught that doctrine he had received from his Father, and which tended to advance his glory. For,

Firſt, To ſpeak of himſelf in the ſcripture phraſe is to ſpeak from his own heart, and private motion and invention, what he had not received from God, as the falſe prophets did. So *Moſes* ſaith, *Numb.* 16. 28. Hereby ſhall ye know that the Lord hath ſent me to do all theſe things, and that I do them not מלבי *of my own heart*, or at my own will, ſay all the *Targums*. And *Balaam* ſpeaks thus, *Numb.* 24. 13. *If Balak would give me his houſe full of ſilver and gold, I cannot tranſgreſs the word of the Lord, to do good or evil,* מלבי *of myſelf*, or as it is *chap.* 22. 18. ἐν τῇ διανοίᾳ μου, *of my own mind, of my own will*, ſaith the *Targum*; *but what the Lord ſaith, that will I ſpeak.* Hence God complains of the falſe *prophets*, that they ſpake ἀπὸ καρδίας αὐτῶν, *from their own hearts*, and not from the mouth of the Lord, *Jer.* 23. 16. and τὰ ἐνύπνια τῆς καρδίας αὐτῶν, *the deceits of their own hearts*, ver. 26. Thus to ſpeak from himſelf here, *ver.* 17, 18. is oppoſed to ſpeaking from God; and *chap.* 8. 28. it ſtands oppoſed to ſpeaking what he was taught by God, in theſe words, *I ſpeak not of myſelf, but as the Father hath taught me, ſo I ſpeak*; and *chap* 12. 49. *I ſpeak not of myſelf, but as the Father hath given me commandment.* See alſo *chap.* 14. 10. When therefore *Chriſt* ſaith, *My doctrine it not mine*, he ſpeaks not this in reſpect of his own knowledge, he having in him all the *treaſures of wiſdom*, Coloſ. 2. 3. nor in reſpect of authority, for he oft ſtiles it *his word, his commandment*; nor in reſpect of his will, which was always one with that of his *Father*'s; but he only denies that he ſpake as a *falſe prophet*, ſaying things of himſelf without commiſſion from his *Father*, or running when he had not ſent him, as they did, but, as the *Baptiſt* ſaith of him, *ſpake the words of God.* Now what reaſon can be given why *Chriſt*, though having in him all *the fulneſs of the Godhead*, might not ſay, when upon earth, he ſpake and acted as a *prophet* ſent from God; that he was no falſe *prophet*, that he uttered no doctrine of his own invention, nor any thing which he had no commiſſion to ſpeak to them; and that in the delivery of it he ſought not his own glory, as the *falſe prophets did?*

Ver. 17. [g] *If any man will do his will*, &c.] That is, if he hath an honeſt heart, prepared to obey the truth when he is convinced of it, *he ſhall know of the doctrine*, i. e. ſhall have means ſufficient to convince him that it is of God.

Ver. 18. [h] *He is true,* καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστι, *and there is no unrighteouſneſs*, i. e. no falſhood *in him.*] So ἀδικία ſignifies: ſo οἰκονόμῳ ἀδικίας *is the falſe ſteward*, Luke 16. 8. ἀπάτῃ ἀδικίας, *deceit by falſhood*, is oppoſed to the *love of the truth*, 2 Theſſ. 2. 10. ſee note on 1 *Cor.* 13. 6. So that this ſeems to be the import of theſe words, *He is a true prophet, and no falſe impoſtor.*

Ver. 19. [i] *None of you keep the law,*] *i. e.* none of you who go about to kill me as a violator of the ſabbath, that requiring you not to condemn the innocent, *Exod.* 23. 7.

Ver. 21. [k] Καὶ πάντες θαυμάζετε, *And ye all wonder*;] *i. e.* ye do it with anger and offence, *ver.* 23. παραλογίζεσθε, θορυβεῖσθε, *Theophylact.* So θαυμάζειν ſignifies, *Eccleſ.* 5. 8. *When thou ſeeſt the oppreſſion of the poor,* μὴ θαυμάσῃς, *be not troubled or offended at the matter.* And *Ecclus.* 11. 21. μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ, *be not offended at the works of ſinners.* Note alſo, that the words διὰ τοῦτο, *for this cauſe*, are added to this verſe thus, that you may, or *ſo that you will marvel at this*, by *Chryſoſtom* and *Theophylact.* See *Examen Millii in locum.*

Ver. 22, 23. [l] *Moſes gave you circumciſion*;] *i. e.* he continued to you that rite which began from *Abraham*, to whom it was commanded that it ſhould be performed τῇ ἡμέρᾳ τῇ ὀγδόῃ, *on the eighth day*, Gen. 17. 14. though it fell upon the *ſabbath*; and you accordingly perform it on that day, and teach

teach that (b) *circumcision drives out the sabbath*, or makes it lawful to perform work on that day, even all things which are necessary to be done for the circumcision of the child: and if this be lawful by the command of *Moses* to be done on that day for the benefit of a child, why may it not be lawful, according to *Moses*, to do a like work for the benefit of one of riper years?

Ver. 24. [m] *Judge not κατ' ὄψιν, according to appearance;*] *i. e.* absolving them who do these works of circumcision, &c. on the sabbath-day in observation of a ritual precept, and condemning me who, by healing with a word on that day, do what is less laborious, in observance of the higher precepts of charity and mercy, and then, considering that *God will have mercy, and not sacrifice*, you will judge righteous judgment. See additions, N° 17.

Ver. 27. [n] *But when Christ cometh, no man knoweth whence he is.*] This is doubtless spoken from the vain traditions of their *Rabbins*, who owned indeed that their *Messiah* was to be born at *Bethlehem*, but imagined that he was presently to be conveyed thence, and concealed till *Elias* came to anoint him. That this was an ancient conceit among them, appears not only from the *Targum* of *Jonathan*, who on *Micah* 4. 8. saith thus, *Thou, O Christ, who lyest hid for the sins of the children of Sion, to thee shall the kingdom come:* but also from these words of (c) *Trypho*, *If Christ be born, and is any where, ἄγνωστος ἐστι, he is unknown, nor hath he any power till Elias comes to manifest him to the world:* and hence *Justin M.* saith, *I know your masters say that Christ is not yet come; and if he be come, ἀγνώσκω ὅς ἐστι, it is not known who he is*, p. 336. C.

Ver. 28. [o] *Ye both know me, and ye know whence I am.*] Here *Stegman* the *Socinian* notes, that what Christ grants here, he denies, *chap.* 8. 14, 19. saying, *Ye neither know me, nor whence I am*, because in different respects mentioned note on *ver.* 16. both are true: when then he argues from these words, *I came not from myself*, Christ is not God, because God cannot but come from himself, why did he not from these words infer in like manner that Christ had no divine excellence unknown to the *Jews?* but he considered not that to come of himself, did only signify to come as a *false prophet* without commission from God, and delivering in his name a doctrine he received not from him; in which sense, though Christ could not come of himself, yet might he say these things of himself as a *prophet* here on earth, though he had also in him the fulness of the Godhead.

Ver. 34. [p] *Ye shall seek me* (in your distress,) *and shall not find me.*] So have I interpreted this passage in the *paraphrase*, as most commentators do; yet the precedent words and the words following seem to require this sense, *I go to my Father, and though ye should seek me, ye cannot then find me, for ye are not fitted to go to heaven where my Father is.*

Ver. 35. [q] *Will he go εἰς τὴν διασπορὰν Ἑλλήνων, to the dispersed among the Gentiles?* &c.] It is matter of dispute what is here meant by the *dispersion of the Greeks*, some understanding by this phrase the dispersion of the *Jews* among the *Greeks* in *Asia* and *Europe*, as the διασπορὰ Πόντου, *the dispersion of Pontus and Galatia*, 1 Pet. 1. 1. is the dispersion of the *Jews* in those places, because the word *dispersion* is not thought to agree well with the *Gentiles* being in their native soil; but yet there seems a necessity of understanding by this phrase, the *Gentiles* dispersed, from the time of building the tower of *Babel*, into divers nations, *Gen.* 10. For, 1. It is not said, Will he go to the dispersion and teach the *Jews?* but, Will he go and teach τοὺς Ἕλληνας, the *Gentiles?* which fixes the sense to them. Moreover, this seems here to be said by way of imputation and reproach to Christ; whereas it could be no imputation on him to preach to the *Jews*, to whom he was sent, nor could this seem strange to them; but they thought it unlawful for a *Jew* to converse with the uncircumcised, *Acts* 10. 28. nor could they patiently hear of one sent to preach to the *Gentiles*, Acts 22. 22. nor is the phrase in St *Peter* parallel, it being not simply διασπορὰ, *the dispersion*, but παρεπιδήμοις διασπορᾶς, *the strangers of the dispersion of Pontus*, &c. See *Examen Millii in locum.*

Ver. 37, 38, 39. [r] Ἐν τῇ δὲ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς· *In the last*, i. e. *the great day of the feast, Jesus cried, If any man thirst, let him come to me and drink.—This said he of the Spirit.*] For explication of these verses, observe,

1*st*, That Christ here speaks of the internal gifts of the Spirit, *viz.* those of *prophecy, tongues, of wisdom*, and *the knowledge of all mysteries*; for he speaks of those gifts of the Holy Spirit which *were not yet given, because Jesus was not glorified*; he therefore speaks of the gifts to be received after his ascension, now they were these internal gifts. See note on *Heb.* 2. 4. 1 *John* 5. 6.

2*dly*, Observe, that these gifts of the Spirit are promised under the metaphor of *waters flowing out of the belly of believers*, agreeable to the nature of internal gifts. So *Christ* saith to the *Samaritan* woman,

(b) Maim. Hilcoth. Nicklah. C. 1. Pirk. Eliezer. c. 29 p. 65. (c) Apud Just. dial. 9. 226.

woman, *The water which I will give will be a fountain of water ſpringing up to life eternal*, chap. 4. 14. So *Iſa.* 32. 1, 2. *Behold a King ſhall reign in righteouſneſs, and princes ſhall rule in judgment; and a Man ſhall be as rivers of water in a dry place.* And chap. 44. 3. *I will pour water upon him that is thirſty, and floods upon the dry grounds: I will pour my Spirit upon thy ſeed, and my Spirit upon thy offspring*; that is, ſaith the *Targum*, *As waters are given to the thirſty earth, ſo will I give my Spirit upon thy ſons.* And *Ezek* 36. 25, 26, 27. *I will pour clean water upon you, and ye ſhall be clean*; *I will put my Spirit* בְּקִרְבְּכֶם *in the midſt of you, in your bowels*, ſaith the *Targum*: whence it is manifeſt, that they muſt be miſtaken who ſay, the words of Chriſt are not to be found in the *Old Teſtament*, and ſo interpret his words thus, *He that believeth in me* (*as the ſcriptures require him to believe*) *out of his belly ſhall flow rivers of living water*; whereas that phraſe, καθὼς εἶπεν ἡ γραφὴ, as the ſcripture hath ſaid, is never uſed to expreſs the manner after which a thing is to be done, but always to confirm the truth and the authority of the thing mentioned: ſee *v.* 42. *Rom.* 4. 3.—9. 17.—10. 11.—11. 2. *Gal.* 4. 30. *James* 2. 8.

3*dly*, Obſerve, that Chriſt ſpake thus on *the laſt day of the feaſt of tabernacles.* Now on that day, ſay the *Jews*, they uſed to compaſs the altar ſeven times with branches in their hand, ſaying ſome prayers, in which they often repeated the words *Hoſanna* and *Hatzlicha*, *Save now and proſper us*; whence that day was ſtiled *Hoſanna Rabba*, or, *the great day of the feaſt*, as here; and as they add, by the inſtitution of their prophets *Haggai* and *Zechariah*, they then fetched water with great joy and pomp from the fountain of *Siloah*, and brought it to their *prieſts*, who poured it upon the altar with the wine of their ſacrifice, ſinging theſe words of *Iſaiah*, chap. 12. 3. *With joy ſhall ye draw water from the fountain of ſalvation*; that is, ſaith the *Targum*, *With joy ſhall ye receive a new doctrine from the elect of the juſt*: and whilſt they were thus ſinging, they expected the Holy Spirit ſhould fall upon them, as they ſaid he did on the prophet *Jonas*, whilſt he was employed in this very action. They farther ſay, that there was a place in the court of the women, whither they carried theſe waters, called *Beth-Haſſcoavah*, the place of drawing, becauſe thence they drew the Holy Spirit. And, *laſtly*, *Zachary* foretells, that *all the nations ſhould come to Jeruſalem at the feaſt of tabernacles*, chap. 14. 16. and *in that day*, ſaith he, *living waters ſhall go forth from Jeruſalem*, ver. 8. And hence we learn why that day was called the great day of the feaſt, and how appoſitely our Lord ſpake to them o receiving the Holy Ghoſt, under the metaphor of *living*, i. e. fountain water. See *Tremellius* here, and *Buxtorf. lex* p. 2298.

Ver. 39. [r] Οὔπω γὰρ ἦν πνεῦμα.] Many copies read ἅγιον, and ſome δεδόμενον; but I ſuſpect that neither δεδόμενον nor ἅγιον was in the original; (1.) Becauſe *Origen* reads οὔπω γὰρ ἦν πνεῦμα, and no more, continually. See *apud Huet. tom.* 1. *p.* 299. *B. tom* 2. *p.* 359. *D.* 398. *C.* 422. *H.* nor is τὸ ἅγιον interpreted by the *Syriac* or Vulgar. And, (2.) The words foregoing are only theſe, he ſpake περὶ τοῦ πνεύματος, *of the Spirit*, and ſo thoſe anſwer theſe, *the Spirit was not yet.*

Ver. 40. [s] *Of a truth this is the Prophet*,] in whoſe time the great effuſion of the Spirit mentioned by *Iſaias* and *Joel* is to be expected.

Ver. 46. [u] *Never man ſpake like this Man.*] Here two things are obſervable; 1*ſt*, The power of Chriſt's words to change the frame and temper of mens ſpirits; for theſe men came with hearts alienated from *Chriſt*, and with intention to carry him to the *chief prieſts*, but return with a great admiration of his excellency and worth. 2*dly*, Here is obſervable the honeſty of theſe men; for they do not return with a pretence that they feared the multitude, and therefore thought it dangerous to apprehend him, but they ingenuouſly confeſs they could not prevail with themſelves to apprehend a perſon whoſe diſcourſes were ſo holy and divine.

Ver. 48. [w] *Have any of the rulers, or of the Phariſees believed on him?*] This is plainly the *Popiſh* argument, by which they attempt to prove, that private men, laics, and inferior *prieſts*, are not to be governed by their own ſentiments of *Chriſt*'s doctrine, but muſt ſubmit to their *general councils*, and *the major part of their church-guides*; and that it is as ſtrong in the mouth of the *Phariſees* againſt Chriſt being the true *Meſſiah*, as it is in the mouth of *Papiſts* againſt *Proteſtants*, ſee the ſermon following upon this text.

Ver. 52. [x] *Search and look, for out of Galilee ariſeth no prophet.*] It is wonderful, that not the multitude only, who had heard the ſhepherds declaring from an angel, that Chriſt was *born at Bethlehem*, Luke 2. 15, 16. and had wondered at the words which had been told them by the ſhepherds, *v.* 18. ſhould make this objection, *v.* 41. but that the *chief prieſts* and *Phariſees*, who knew that the wiſe men went to *Bethlehem* to worſhip him who was born *King of the Jews*, ſhould inſiſt upon it. This is an inſtance of the power of prejudice, to ſhut the eyes againſt the cleareſt truth.

JESUS

CHAP. VIII.

1. JESUS went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came to him, and he ſat down and taught them.

3. And (*as he was teaching*) the ſcribes and Phariſees brought to him a woman taken in adultery; and when they had ſet her in the midſt (*of the company,*)

4. They ſay to him, Maſter, this woman (*being eſpouſed to an husband*) was taken in adultery in the very act.

5. [a] Now Moſes in the law commanded us, (*Deut.* 22. 23.) that ſuch ſhould be ſtoned; but what ſayſt thou?

6. This they ſaid, tempting him (*to ſay ſomething in derogation from that law of Moſes,*) that they might have to accuſe him (*of contempt of, or oppoſition to the law of Moſes;*) but Jeſus (*knowing that he was no judge to paſs ſentence on her, and looking upon them as unworthy of an anſwer, as coming not to learn of, but to enſnare him,*) ſtooped down, and with his finger wrote on the ground, (*making*) as though he heard them not.

7. So when (ὡς δὲ, *but as*) they continued asking him, he lift up himſelf, and ſaid unto them, [b] He that is without ſin (*in this kind*) among you (*her accuſers,*) let him firſt caſt a ſtone at her.

8. And again he ſtooped down, and wrote on the ground, (*that they might ſlip away without thinking he took notice of them.*)

9. And they which heard (*this*) being convicted by their own conſcience, (*and not knowing but that Jeſus might diſcover their guilt if they ſhould execute this ſentence on her,*) went out one by one, beginning at the eldeſt, even to the laſt; and Jeſus was left [c] alone, and the woman ſtanding in the midſt (*of the people.*)

10. When Jeſus had lift up himſelf, and ſaw none (*of the Phariſees,*) but the woman (*only,*) he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11. She ſaid, No man, Lord: Jeſus ſaid unto her, Neither do I, (*who have no commiſſion to paſs ſentence on thee, take upon me to*) condemn thee (*to die;*) go, (*and in the fear of divine judgment repent,*) and ſin no more.

12. Then ſpake Jeſus again, (*this interruption of his teaching being ended,*) unto them, ſaying, [d] I am (*ſent to be*) the light of the world; he that followeth me, ſhall not walk in (*the ways of*) darkneſs, but (*obeying my doctrine*) ſhall have the light of life.

13. The Phariſees therefore (*then preſent*) ſaid unto him, Thou bear'ſt record of thy ſelf; thy record (*therefore*) is not true; (*for had God ſent thee, he would have given teſtimony to thee.*)

14. Jeſus anſwered and ſaid unto them, [e] Though I bear record of my ſelf, yet my record is true (*and certain in itſelf, though it appear not ſo to you;*) for I know whence I came, (*viz. from the Father,*) and whither I go, (*viz. to him again;*) but ye cannot tell whence I come, and whither I go, (*and for want of this knowledge cannot believe my record.*)

15. [f] Ye judge (*of me*) after the fleſh, (i. e. *according to the meanneſs of my extraction and appearance, which is all that you know of me;*) I judge no man (*at preſent; my buſineſs being now that of a prophet, not of a judge.*)

16. And yet if I (*at any time do*) judge (*of you,*) my judgment is true; for I am not alone (*in that judgment,*) but I and my Father that ſent me (*ſo judge,* i. e. *I do it by that Spirit of the Father in me, which enables me to diſcern the inward temper of your ſpirits.*)

17. And (*whereas you object, that I bear record of myſelf, note that*) it is alſo written in your law, (*Deut.* 17. 6.) that the teſtimony of two men is true, (i. e. *is valid in cauſes of the greateſt conſequence: and this evidence of the truth of my miſſion ye have; for*)

18. [g] I (*whom the Father hath ſent*) am one that bear witneſs of myſelf, (*that he hath ſent me;*) and that Father that ſent me, (*he alſo*) beareth witneſs of me, (*by the miracles by which he enables me to confirm my miſſion.*)

19. Then ſaid they unto him, Where is (*he whom thou ſtileſt*) thy Father? Jeſus anſwered, Ye neither know me nor my Father; if ye had known me, (*or had a due ſenſe of my ſpiritual and heavenly doctrine, and of the miracles by which it is confirmed,*) ye ſhould (*would*) have known my Father alſo; (i. e. *would have diſcerned the divine power and wiſdom ſhining in them, and would have had the moſt perfect knowledge of his will.*)

20. Theſe words ſpake Jeſus in the treaſury as he taught in the temple; and (*though they incenſed the Phariſees, yet*) no man laid hands on him, (*the providence of God reſtraining them,*) for (*becauſe*) his hour was not yet come.

21. Then

21. Then ſaid Jeſus again [h] unto them, I (*ſhortly*) go my way, and ye ſhall ſeek me (*in your diſtreſs, deſiring the Meſſiah would come to deliver you*, Luke 17. 22.) and (*ye*) ſhall die in your ſins; (*for*) whither I go, ye cannot come, (*being not fitted for the celeſtial manſions, or you cannot come to fetch me thence.*)

22. Then ſaid the Jews, Will he kill himſelf, becauſe he ſaith, Whither I go, ye cannot come? (*Sure, if he be alive, and in Judea, we can reach him.*)

23. And he ſaid unto them, Ye are from beneath, (*and ſo can think and ſpeak only of earthly things*;) I am from above, (*and ſo ſpeak of the things above, whither I am going:*) ye are of this world, (*and ſo your thoughts, affections, words and actions, wholly reſpect this world:*) I am not of this world, (*and ſo my life and doctrine ſuits not with your temper, nor have you any right apprehenſions of my ſayings.*)

24. I ſaid therefore unto you, (*ſo indiſpoſed to believe and receive my doctrine,*) that ye ſhall die in your ſins; for [i] if ye believe not, that I am he (*whom God hath ſent into the world as your Meſſiah, or that prophet which was to come,*) ye ſhall die in your ſins.

25. Then ſaid they unto him, Who (*then*) art thou? and Jeſus ſaid unto them, Even the ſame that I ſaid unto you [k] from the beginning, (*viz. one ſent of God to reveal his will to you.*)

26 [l] I have many things to ſay and to judge of you, (*which ye will not believe*;) but he that ſent me (*to ſpeak them*) is true; and I ſpeak to the world (*only*) thoſe things which I have heard of him, (*and which therefore muſt be true.*)

27. (*But*) they underſtood not that he [m] ſpake to them of (*his being ſent from*) the Father.

28. Then ſaid Jeſus unto them, When ye have lift up the Son of man (*upon the croſs,*) [n] then ſhall ye know, (*ſome to conviction, and ſome to condemnation,*) that I am he, and that I do nothing of myſelf, but as my Father hath taught me I ſpeak theſe things.

29. And (*even now*) [o] he that ſent me is with me; (*and*) the Father hath not left me alone, (*or deſerted me:*) for I do always thoſe things that pleaſe him.

30. As he ſpake theſe words, many (*who had ſeen the miracles by which he confirmed his ſayings*, chap. 7. 31.) believed on him.

31. Then ſaid Jeſus unto thoſe Jews that believed on him, [p] If ye continue in (*obedience to*) my word, then ye are my diſciples indeed.

32. And [q] ye ſhall (*farther*) know the truth, and the truth ſhall make you free (*from the yoke of bondage to ſin*, ver. 34. *and corruption.*)

33. They anſwered him, We be Abrahams ſeed, and [r] were never in bondage to any man; how (*then*) ſayſt thou, Ye ſhall be made free?

34. Jeſus anſwered them, Verily, verily, I ſay unto you, whoſoever [s] committeth ſin is the ſervant of ſin, (*and ſhall receive the wages of it, which is death; and from this ſervitude, faith in me, and obedience to my word, will ſet you free.*)

35. And (*as*) the ſervant abideth not in the houſe for ever, (*ſo ſhall it be with the ſervants of ſin, who are to be caſt out into utter darkneſs;*) but the Son (i. e. *he that is the Son of God*) abideth ever.

36. If the Son therefore ſhall make you free, (*by giving you power to become the ſons of God, through faith in him, and ſo co-heirs with Chriſt*, Rom. 8. 17.) ye ſhall be free indeed, (*ſo as never to loſe your freedom.*)

37. I know that ye are Abrahams ſeed (*according to the fleſh*;) but (*now*) ye ſeek to kill me, becauſe [t] my word hath no place in you, (*finds no reception with you; which ſhews, you are not the children of Abraham by faith, but of another father.*)

38. I ſpeak that which I have [u] ſeen with (i. e. *been taught by*) my Father, and ye do that which ye have ſeen with (i. e. *been taught by*) your father.

39. They anſwered and ſaid unto him, Abraham is our father: Jeſus ſaith unto them, If [w] ye were Abrahams children (*in the diſpoſition of your ſpirits,*) ye would do the works of Abraham:

40 But now ye ſeek to kill me, (*becauſe I am*) a man that have told you the truth, which I have heard from God; this did not Abraham, (*who was ſo celebrated for his faith in God's revelations, and humanity to his ſervants.*)

41. Ye do the deeds of (*him who is indeed*) your father: then ſaid they unto him, We be not born of [x] fornication, (i. e. *we are no worſhippers of idols*;) we have one Father, even (*the true*) God.

42. Jeſus ſaith unto them, If God were your Father, ye would love me; [y] for I proceeded forth and came from God (*into the world*;) neither came I of myſelf, but he ſent me.

43. Why do ye not underſtand (*this from*) my ſpeech? even becauſe [z] ye cannot (*endure to*) hear my word, (*as being that which is contrary to your luſts.*)

44. Ye are of your [a a] father the devil, (*as being like him in temper of mind*;) and (*therefore*) the luſts of (*this*) your father ye will do: he was a murderer from the beginning (*of the creation*), and abode not in the truth, becauſe there is no (*affection to*) truth in him: when he ſpeaketh a lie, he ſpeaketh of his own, (i. e. *that which is agreeable to him,*) for he is a [b b] liar, and the father (*the*

author

author and firſt exemplar) of it; (*and ſemblably the like murderous diſpoſitions in you, make you ſeek to kill me, and the like hatred to truth renders you ſo averſe from receiving my word.*)

45. And becauſe I tell you the truth, ye believe me not.

46. Which of you [cc] convinceth me of ſin, (*in ſaying, I ſpeak that doctrine which I have received from him who is true?* ver. 14.) and if I ſay the truth, why do ye not believe me?

47. [dd] He that is of God, heareth Gods words; ye therefore hear, (i. e. *receive*) them not, becauſe ye are not of God.

48. Then anſwered the Jews, and ſaid unto him, Say we not well, (*and with good reaſon,*) that thou art a Samaritan, (*an enemy to our religion,*) and haſt a devil, (i. e. *a lying Spirit in thee, when thou ſayſt, The children of Abraham are not the children of God, but of the devil?*)

49. Jeſus anſwered, I have not a devil; but I honour my Father, (*by aſcribing all I ſay and do, not to myſelf, but to him,*) and ye diſhonour me, (*in ſpeaking thus reproachfully of me.*)

50. And I ſeek not mine own glory (*in what I ſay or do*;) there is one that ſeeketh (*my honour,*) and judgeth (*of theſe reproaches which you caſt upon me.*)

51. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall [ee] never ſee death (*eternal.*)

52. Then ſaid the Jews unto him, Now we know that thou haſt a devil, (i. e. *a lying ſpirit in thee: for*) Abraham is dead, and the prophets (*are dead*;) and thou ſayſt, If a man keep my ſaying, he ſhall never taſte of death.

53. [ff] Art thou greater than our father Abraham who is dead, and the prophets (*who*) are (*alſo*) dead? whom makeſt thou thyſelf?

54. Jeſus anſwered, If I honour my ſelf (*by pretending to be greater than indeed I am, or a prophet ſent from God when I am not ſo,*) my honour is nothing (*worth*; *but*) it is my Father that honoureth me, (*by giving teſtimony to the truth of what I ſay, even he*) of whom ye ſay, that he is your God.

55. Yet (*though you call him ſo,*) ye have not (*truly*) known him, but I know him; and if I ſhould ſay, I know him not, I ſhould be a liar, like to you; but I know him, and keep his ſayings.

56. Your father [gg] Abraham rejoiced, (*vehemently wiſhed*) to ſee my day, (*the coming of the Meſſiah;*) and [hh] he ſaw it (*afar off by the eye of faith,*) and was glad.

57. Then ſaid the Jews unto him, Thou art not yet [ii] fifty years old, and haſt thou ſeen Abraham?

58. Jeſus ſaid unto them, Verily, verily, I ſay unto you, [kk] Before Abraham was I am, (*as being the Word which was in the beginning,* chap. 1. 1.)

59. Then took they up ſtones to caſt at him; but Jeſus hid himſelf (*in the croud,*) and (*ſo*) went out of the temple, going through the midſt of them (*unſeen,*) and ſo paſſed by (*untouched by his enemies.*)

ANNOTATIONS on Chap. VIII.

Ver 5. [a] NOW *Moſes in the law commanded, that ſuch ſhould be ſtoned.*] If ſhe who was taken in adultery was a married woman, the law required ſhe ſhould be put to death, *Lev.* 20. 10. *Deut.* 22. 22. that is, ſay all the *Jews*, that ſhe ſhould be ſtrangled; but if ſhe were only a damſel eſpouſed, the law ſaith, ſhe ſhall be ſtoned, *Deut.* 22. 23. whence *interpreters* conclude, this adultereſs was only eſpouſed. *Seld. de ux. Heb. l.* 3. *c.* 11.

Ver. 7 [b] *He that is without ſin among you, let him caſt the firſt ſtone at her.*] Chriſt ſpeaks here, not to the magiſtrate, who muſt do his office, though he himſelf ſhould not be innocent, but to the accuſers of this woman before him, to whom it belonged not to paſs ſentence on her. Moreover, the *Jews* ſay, the woman was not to be accuſed of her husband, nor to be tried by the waters of jealouſy, if the husband was guilty of the ſame crime. *Chriſt* therefore might ſpeak thus to him in the firſt place, Let him who is to accuſe her, and to begin the execution, if he be free from the like ſin, *caſt the firſt ſtone at her.* Nor is it to be wondered, that all her accuſers, having heard this, ſhould depart from her, being *convinced by their own conſciences* of like guilt, ſeeing that was an *adulterous generation*, Matth. 12. 39. and the *Jews* own, that the *adulterous did multiply under the ſecond temple.* And St *Paul* ſpeaks thus, even to the *doctors* of the *Jews*, *Thou that ſayſt, A man ſhould not commit adultery, doſt thou commit adultery?* Rom. 2. 22. See the note there. And *laſtly*, *Juſtin M.* ſaith, that *Trypho*, and other *Jews*, complied with the ſentiments of their *Rabbins*, who permitted them τεσσαρες ἡ πεντε γυναικας ἑκαστον, *to have every one four or five wives, and ſaid,*

ſaid, they ſinned not, if, after the example of the patriarchs, ſeeing a beautiful woman, they deſired her, and ſo taught them to commit adultery. *Dial.* p. 363, 364.

Ver. 9. [c] *The woman was left alone,*] *i. e.* without any of her accuſers; for ſhe ſtood ſtill in the midſt of the people, ſaith the text, and the apoſtles were then with their Lord.

I come now to vindicate the truth and ſincerity of this hiſtory from the cenſures of the *critics* who ſuſpect it. And,

1. It appears from the teſtimony of St (a) *Jerom*, that this hiſtory was found in multis & Græcis & Latinis codicibus, *in many Greek and Latin copies* of the goſpel of St *John*, and therefore was wanting but in few of them. The (b) *apoſtolical conſtitutions* acknowledge it, ſaying, That *Chriſt ſaid to the woman brought before him by the elders, Go thy way,* οὐδὲ ἐγώ σε κατακρίνω, *neither do I condemn thee.* The *Greek code*, cited by *Cotelerius*, ſaith, *Theſe words are not to be found in ſome manuſcripts, nor in* Apollinares, ἐν δὲ τοῖς ἀρχαίοις ὅλα κεῖται, *but they are intire in the antient manuſcripts*, and that all the *apoſtles made mention of them in the conſtitutions they ſet forth for the edification of the church. Athanaſius* ſpeaks plainly of it, ſaying, ἐνταῦθα τὰ περὶ τῆς καταδικασθείσης ἐπὶ μοιχείᾳ, *hither muſt we refer what is ſpoken of the woman accuſed of adultery.* St (c) *Ambroſe* ſaith, *The queſtion and abſolution of the woman, which in the goſpel of St* John *was brought to Chriſt, was always famous in the church.* And St *Auſtin* ſpeaks often of it, and ſaith, *They are enemies to the faith who take theſe words out of the books, perhaps fearing leſt it give impunity to the women.* And *Proſper* owns it. Moreover, all the verſions in the *Polyglot* own this *hiſtory*. It was found in the *ſixteen MSS. of Stephanus*, in the *ſeventeen MSS. of Beza*, ſave one. Nor is it to be doubted, ſaith *Selden*, that it was received from *primitive antiquity in the copies of the Eaſt*, as appears from the Harmonies of *Tatian* and *Ammonius* of *Alexandria*, and the *canons* thence made. Now this *Tatian* flouriſhed *A. D.* 160, that is, ſixty years after the death of St *John*, and made his Harmonies of the goſpels out of the copies then in uſe: *Ammonius* flouriſhed about the year 230, and did the ſame; and *Euſebius* of *Cæſarea*, who flouriſhed about the year 320, made his *ten canons* out of thoſe Harmonies. Whence it may eaſily be diſcerned what is contained in all the goſpels, what in three, what in two, and what in one only: now the number *eighty ſix* in the *canon* belonging to St *John* contains this hiſtory; whence we may certainly conclude, that it was in his *codex*.

That it was wanting in ſome few *Greek copies* is not to be wondered, if we conſider that the ſentence of many of the *antients* was ſo ſevere, that they would not admit *adulterers* or *adultereſſes* into the church after the longeſt penance, and thought τὸν ἐπὶ μοιχείᾳ λέγοντα ὡς ἀποκτεῖναι δεῖν, κακὸν οὐκ ἐφάδειν, *that it was no hurt to kill them*; for men of theſe ſevere opinions might be unwilling to admit this hiſtory, as St *Auſtin* ſaith, quaſi permiſſionem peccandi tribuerit, *as thinking it gave a permiſſion to this ſin*, by ſaying, *Neither do I condemn thee.* The hiſtory which (d) *Papias* mentions of a woman ἐπὶ πολλαῖς ἁμαρτίαις διαβληθεῖσαν ἐπὶ τῷ Κυρίῳ, *accuſed of many ſins before our Lord*, or rather by him, ſeems not to be this, but rather that of the *woman of Samaria*, this being accuſed but of one, ſhe of many ſuch ſins; and ſo no inference can be thence made for or againſt the truth of this hiſtory. See F. *Simon* crit. hiſt. l. 1. c. 13. and Dr *Mills* in locum.

Ver. 12. [d] *I am the Light of the world.*] The *Jews* ſaid this of the firſt *Adam*. See *Bux. lex Talm.* p. 1321. This *Chriſt* applies to himſelf the ſecond *Adam*.

Ver. 14. [e] *Though I bear record of myſelf, yet my record is true, becauſe I know whence I came, and whither I go;*] *i. e.* This makes it to me certain, that my teſtimony of my miſſion from him is true, though it carry no ſuch force with you, who have no knowledge of this matter, till it ſhall appear, by my miſſion of the Holy Ghoſt, that I am indeed gone to the *Father*, chap 16. 10.

Ver 15. [f] Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, &c. *You judge according to the fleſh, I judge no man.*] Κρίνω is here put for κατακρίνω, as *John* 3. 17.—12. 47. *Rom* 2. 1.—3. 4.—14. 3, 4, 10, 13. 1 *Cor.* 11. 29, 34. So that the ſenſe runs thus; *You paſs ſentence on and condemn me according to your carnal tempers; I, whilſt I am on earth, paſs not the ſentence of condemnation on men, for I came not to condemn the world.*

Ver. 18. [g] *I am one that bear witneſs of my ſelf;*] *i. e.* I in whoſe life you can find no fault, for *which of you convinceth me of ſin?* ver. 46. I whoſe doctrine tends to promote piety and holineſs, and to advance the honour of God, for *I do always* the things

(a) Lib. 2. adv. Pelag. F. 103. H. (b) L. 2. c. 24. p. 173, 174.

(c) *Semper decantatam queſtionem et celebrem abſolutionem fuiſſe mulieris ejus, quæ in libro Evangelii Johannis adulterii rea oblata eſt Chriſto*, Ep. l. 9. ep. 76. vide l. 7 c. 58. *Et ne nonnulli modica, vel potius inimici, veræ fidei, credo metuentes, peccandi impunitatem dari mulieribus ſuis, illud quod de adulteræ indulgentia Dominus fecit auferrent de codicibus ſuis*, L. 2. de adult. conjug. c. 7. Vide tract. 33. in evang. De conſ. evang. c. 10. Ep. 54. p. 242. *De promiſſis et prædict. Dei*, Part 2. c. 22. p. 90

(d) Apud Euſeb. l. 3. c. 39 p. 113.

things that pleaſe him, *ver.* 29. I who cannot but know the truth, *for I know whence I came*, ver. 14. I teſtify that I came from God, and am ſent by him.

Ver. 21. [h] *Then ſaid Jeſus to them again* ;] *i. e.* to the ſame perſons, though not in the ſame place, he being *gone out of the treaſury*, ver. 20.

Ver. 24. [i] *If ye believe not,—ye ſhall die in your ſins,*] as wanting that faith in me which can alone procure the pardon of them.

Ver. 25. [k] *As I ſaid τὴν ἀρχὴν, from the beginning, or before.*] So *Gen.* 13. 4. *Abraham* came to the place of the altar *which he had made τὴν ἀρχὴν, before*; chap. 41. 20. *the lean kine were καὶ ἀ τὴν ἀρχὴν, as before*; and chap. 43. 18, 20 *we came to buy corn τὴν ἀρχὴν, before.* See additions, No. 18.

Ver. 26. [l] *I have many things to ſay, and to judge of you* ;] *i. e.* You ſay and judge many things of me, which from my words and deeds will appear to be falſe; but I have many things to ſay of you, what you are as to your manners, and what you will be through the juſt judgment of God, which, though you will not believe, will be found true, *for he that ſent me* to ſay them *is true.*

Ver. 27. [m] *They underſtood not ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν, that he ſpake to them of the Father*] So chap. 6. 71. ἔλεγε τὸν Ἰσκαριώτην, *he ſpake of Judas*; ſo here, *ver.* 54. ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστιν, *of whom ye ſay, that he is your God* ; and chap. 9. 19. ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη, *who ye ſay was born blind.* So (e) *Plato*, ἰατρὸς ὃν ἄρτι ἔλεγες, *the phyſician of whom you ſpake*; and again, Οὐ δῆτα μὰ τοὺς τὰ βαλλάντια ἀποτέμνοντας λέγεις, *you think I ſpeak of thoſe that cut purſes.*

Ver. 28. [n] *Then ſhall ye know that I am he* ;] *i. e.* Then ſhall you have ſuch teſtimonies, by the effuſion of the Holy Ghoſt upon my diſciples, as ſhall be ſufficient to convince you, and ſhall prevail upon many to believe, that I am the Chriſt.

Ver. 29. [o] *And he that ſent me is with me.*] Yea, ſaith *Stegman, that one God, who is the Father, is in me*: and why then doth he deny Chriſt to be God? It follows, *for I do all thoſe things which pleaſe him.* See here the true way to have God always graciouſly preſent with us.

Ver. 31. [p] *If ye continue in my word, then are ye my diſciples indeed* ;] *i. e.* ſuch diſciples to whom I ſhall ſtill more make known my doctrine, and on whom I ſhall confer the life eternal promiſed to them, *Matth.* 24. 13. *Heb.* 10. 35, 36. 2 *John* 8. *Rev.* 2. 10.

Ver. 32. [q] *And ye ſhall know the truth.*] Chriſt thought no *general council*, no *infallible judge* neceſſary to the knowledge of the truth, but promiſeth this to him, who was ſtedfaſt in the faith, and honeſtly diſpoſed to do what he knew to be his duty.

Ver. 33. [r] *We never were in bondage, οὐδενὶ δεδουλεύκαμεν, we never were ſervants to any man*] What! were they not *brought out of the land of bondage?* does not *Nehemiah* confeſs, Behold, Σήμερον ἡμεῖς δοῦλοι, *we are ſervants this day?* and muſt they not have been then in bondage to the *Egyptians* and *Babylonians?* or if they ſpeak of their own age, were they not tributaries to the *Romans?* and did they not ſtill clamour againſt this tribute, as a *ſign of ſervitude?* See note on 1 *Tim.* 6. 2. and *James* 4. 3. Though therefore they were under the *Romans*, not as ſervants, but as *tributaries*, yet ſince they thought, ſaith (f) *Joſephus*, the payment of this tribute did δουλείαν ἐπάγειν, *bring them into ſervitude*, they ſeem not well conſiſtent with themſelves, in ſaying, they never were ſervants to any.

Ver. 34. [s] Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *Every one that committeth ſin is the ſervant of ſin.*] That ποιεῖν ἁμαρτίαν is to live and go on in any courſe of ſin, though our reaſon may condemn, and conſcience boggle at it, ſee note on 1 *John* 3. 9. He that doth this, ſaith Chriſt, *is a ſervant of ſin*, and in bondage to it; for when we thus obey ſin in the luſtings of it, then doth it κυριεύειν, *lord it over us*, and we become δοῦλοι εἰς ὑπακοήν, *ſervants to obey it*, Rom. 6. 14, 16. and *of what a man is overcome, of that is he brought in bondage*; and this the very (g) *Heathens* ſaw, that the man that was forced to cry out through the law of his members warring againſt the law of his mind, that *he did not the good that he would, but the evil that he would not*, had loſt his freedom, and was under ſervitude, *becauſe he could not do as he would, but ſinned, though he was not willing ſo to do.* See *Examen Millii* here.

Ver. 35. See additions, N° 19.

Ver. 37. [t] Ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, *My word hath no place in you*;] *i. e.* Your corrupt affections will not permit you to embrace it: ſo *Matth.* 19. 11. all men οὐ χωροῦσι, *cannot receive this ſaying.* See note on *chap.* 21. 25.

(e) L. 1. de rep. p. 581. and 586. (f) Antiq. l. 18. c. 1.

(g) *Si ſervitus ſit obedientia fracti animi, & arbitrio carentis ſuo, quis neget omnes improbos eſſe ſervos?* Cicero parad. 5. *Quid eſt enim libertas niſi poteſtas vivendi ut velis? dicite ergo, O homines,* Βούλεσθε ζῆν ἁμαρτάνοντες; οὐ βουλόμεθα, οὐδεὶς τοίνυν ἁμαρτάνων ἐλεύθερος· Arrian. l. 2. c. 1.

Ver. 38. [u] *I ſpeak what I have ſeen*, ver. 40. *what I have heard of my Father;*] *i. e.* what I have learned of my Father abiding in me; for we learn by hearing and ſeeing.

Ver. 39. [w] *If ye were Abraham's ſeed, ye would do the works of Abraham.*] Chriſt owns they were *Abraham*'s ſeed according to the fleſh, *ver.* 37. and therefore only denies them to be ſo as to their manners, or that reſemblance with the works of *Abraham* which would make God own them as his children, *viz.* his ſteady faith, *Rom.* 4. 16. and ready obedience, *Heb.* 11. 8, 17. by which alone they could obtain the bleſſing of *Abraham*, Gal. 3. 9, 14.

Ver. 41. [x] *We are not born* ἐκ πορνείας, *of fornication; we have one Father, even God.*] The *prophets* repreſenting the *idolaters* among the *Jews* as fornicators, and their worſhiping other gods as their *going a whoring* from their own God, *Lev.* 17. 7. *Ezek.* 23. 30. *Hoſea* 4. 12.—9. 1. when they had brought themſelves off from that ſin, they repreſented the idolatry of others under that name. So that their very treatiſes of idolatry bore the name of זנות (h) *treatiſes of whores or whoredom*; and the book of Wiſdom ſaith, *The invention of images was* ἀρχὴ πορνείας, *the beginning of whoredom*, or idolatry, *chap.* 14. 12. Hence (i) *Philo* ſaith, *They who introduce many gods differ nothing* τῶν ἐκ τῆς πόρνης ἀποκυηθέντων, *from thoſe that are born of whoredom*, and ſo are to be driven from the congregation, the law ſaying, ὁ ἐκ πόρνης, *a baſtard ſhall not enter into the congregation of the Lord, but they who have the knowledge of God* ὑπὸ τοῦ Θεοῦ πεφυτευμένοι δικαίως, *are fitly ſtiled the ſons of God.* And again, *The law*, ſaith he (k), *expels both Atheiſt and Polytheiſt from the congregation, the firſt as barren, the ſecond as born of whoredom;* ἀθέῳ μὲν γὰρ ὁ ἄγονος, πολυθέῳ δὲ ὁ ἐκ πόρνης. And hence the *Jews* here, being free from idolatry, ſay, *they were not born of whoredom, but were the children of God*, as worſhipping one God only, and thinking that on this account God would not impute to them their other ſins; ſee note on *James* 2. 19. but againſt this Chriſt here declares, they only are to be owned as the children of God who do the works of God.

Ver. 42. [y] *I proceeded forth* ἐξῆλθον *and came from God,*] into the world, being ſent by him, and not coming of myſelf. Others are ſaid to be ἐκ τοῦ Θεοῦ, *of God*, even all that hear his word, *ver.* 47. and the prophets are ſtiled *men of God* in the Old Teſtament, and his *miniſters* in the New, 1 *Tim.* 6. 11. 2 *Tim.* 3. 17. but though *Moſes*, the *prophets* and *apoſtles*, were ſent of God into the world, it is ſaid of none of them that they did ἐκ τοῦ Θεοῦ ἐξελθεῖν, *come forth from God*; this therefore muſt import ſomething peculiar to *Chriſt*: it therefore either muſt reſpect the *Socinian* gloſs of *Chriſt*'s aſcent into heaven, to be inſtructed in his *prophetic* office, and his deſcent again from thence; which gloſs I have confuted, note on *chap.* 3. 13. or the *Jews* opinion, that the ſoul of the *Meſſiah* was created at the beginning of the world, and ſo came down from heaven to animate his body, which the *Socinians*, who deny that Chriſt had any exiſtence before he was born of the virgin, cannot approve of; or it muſt import his divine ἐξέλευσις, or original from the Father by the communication of his eſſence, or the union of the divine λόγος to the human nature, which we aſſert. See the note on *chap.* 13. 3.

Ver. 43. [a] *Becauſe* οὐ δύνασθε ἀκούειν, *ye cannot hear my word;*] that is, Men of your tempers cannot yield obedience to it. See the fifth import of the phraſe μὴ δύνασθαι, note on *Mark* 2. 19. This doubtleſs was the great ſin of the *Jews*, and ſo they wanted not either natural power, or aſſiſtance neceſſary on God's part, to do this, but only a moral power, or a mind well diſpoſed to obey his words.

Ver. 44. [aa] *Ye are of your father the devil;*] *i. e.* by reſembling him in your actions; for as he is a ſon of *Abraham* who does the works of *Abraham*, ver. 39. ſo is he a child of the *devil* who doth his works, 1 *John* 3. 8, 10. not only out of ignorance and human frailty, but from choice and affection to, or good liking of them. *He was a murderer from the beginning*, i. e. as ſoon as man was created; for *through the envy of the devil death entered into the world*, Wiſd. 2. 24. and ſo *came upon all men*, Rom. 5. 12. you by ſeeking my death, in this reſemble him: he *abode not in the truth*, but ſeduced *Eve* by a lie; you in like manner therefore believe me not, *becauſe I tell you the truth*, ver. 45. which ſhews you have hearts alien from the truth, but well affected to falſhood, as it is with him. Oh how tremendous a thing is it to have the *devil for our father!* How careful therefore ſhould we be to avoid thoſe things which will ſubject us to this vile relation? *viz.* murder, lying, hatred of the truth here, envy, and enmity to others, *Matth.* 13. 29. bitter zeal and ſtrife in the heart, *James* 3. 14, 15. pride, 1 *Tim.* 3. 16. every cuſtomary ſin, 1 *John* 3. 8.

Ibid. [bb] *For he is a liar,* καὶ ὁ πατὴρ αὐτοῦ, *and the father of it.*] Some of the fathers conſtruing theſe

(h) Buxt. abrev. p. 191. Sel. de victim. offer. p. 664. B.

(i) De confuſ. ling. p. 266, 267.

(k) L. de migrat. Abra. p. 312. C.

these words, *and the father of him*, hence gathered that the devil had a father, and was the son of some superior evil spirit; this being the sentiment, not only of the *Cassani* and *Archontici*, who held that the God of the *Jews* was the father of the devil, as St (l) *Austin* saith, but also of the orthodox, as St (m) *Jerom* testifies; and (n) *Origen* leaves it as a thing doubtful; whereas αὐτῷ here plainly refers to ὁ ψεύδης, latent in the words ψεύστης ἐστὶ, of which see examples in *Casaub. exercit.* 15. *ad Annal. Bar. c.* 12. *p.* 394.

Ver. 46. [cc] *Which of you convinceth me of sin?*] In a false *prophet*, some marks to discern him may easily be found, *viz.* his thirst after honour and applause, covetousness or falshood; what of this nature do you see in me, that you do not believe me?

Ver. 47. [dd] *He that is of God*;] *i. e.* who resembles him in holiness and goodness, and is disposed to do his will, is ready to receive the doctrine that comes from him; and it is an evidence that you do not thus resemble him, nor bear a filial affection to him, that you receive not his words.

Ver. 51. [ee] *Shall not see death* εἰς αἰῶνα, *for ever*;] but shall after death obtain that life by which *death shall be swallowed up in victory*, 1 Cor. 15. 54. 2 Cor. 5. 4. so Christ expounds himself, *chap.* 6. 58.

Ver. 53. [ff] *Art thou greater than our father Abraham who is dead,*] as by this promise thou pretendest to be? for who can promise others shall never die, but he who is himself to live for ever? See here *Examen Millii.*

Ver. 56. [gg] *Your father Abraham rejoiced* (or vehemently wished) *to see my day*;] *i. e.* to know the time when by my coming into the world the promise made to him, that *in his seed should all the nations of the earth be blessed*, was to be fulfilled. Thus the days of *Noah* and *Lot* are the times in which they lived, *Luke* 17. 26. and the days of the *Baptist* is the time when he appeared, *Matth.* 11. 12. *Christ* therefore here affirms of *Abraham*, what he had said of others, *Luke* 10. 24 *that many prophets and kings desired to see the things which ye see*, viz. *Christ* come into the world.

Ibid. [hh] *And he saw it*,] *viz.* by the eye of faith, as a thing then afar off, to be accomplished in future ages; for *of this salvation the prophets enquired diligently, searching of what time the Spirit which was in them spake, when it testified of the sufferings of Christ, and the glories that should follow them, to whom it was revealed, that not to themselves, but to us, they did minister these things*, &c. 1 *Pet.* 1. 10, 11, 12.

Ver. 57. [ii] *Thou art not yet fifty years old.*] There is no cause to wonder why the *Jews*, who were not sollicitous about the age of *Christ*, should speak thus of one whose gravity, wisdom and countenance might perhaps cause them to think him older than truly he was. It was more to be admired that *Irenæus* should plead *apostolical tradition* for this *Jewish* error, especially when we consider that many of the *fathers*, viz *Clemens* of *Alexandria*, Strom. l. 1 p. 340. A. *Tertullian*, adv. Judæos, c. 8. *Julius Africanus*, apud Hieron. comment. in Daniel. 9. *Lactantius*, l. 4. c. 10. *Orosius*, l. 7. c. 10. and divers others, held that our Lord preached but one year, and suffered in the 15th of *Tiberius*, and the 30th year of his age. Moreover, all *Christians* agree that our Lord suffered under *Pontius Pilate*; now he was deposed by *Tiberius* in the last year of his reign, saith *Josephus*, which demonstrates, that our Lord's sufferings must be past in the 37th year of his age. See the note on *Luke* 3. 23.

Ver. 58. [kk] *Before Abraham was, I am.*] This the *Socinians* interpret thus, *Before Abraham is made the father of many nations, I am the Messiah*: for, say they, πρὶν γένεσθαι doth not signify, *before he was*, but, *before he was made*, as it doth, *chap.* 13. 19. *chap.* 14. 29. And, 2. Those words ἐγὼ εἰμὶ is, *Matth.* 24. 5. *I am the Christ*, or the *Messiah*, as *Mark* 14. 62. *Luke* 21. 8. ἐγὼ εἰμὶ is, *Matth.* 24. 5. *I am the Christ*. So the phrase signifies, say they, here, *ver.* 24, 28. and *chap.* 13. 19 But against this strained exposition let it be considered,

1*st*, That the whole series of the discourse shews that the opposition is here put, not betwixt *Abraham*'s being the father of all nations and Christ's being the *Messiah*, but between τὸ γενέσθαι, *the birth of Abraham*, and τὸ εἶναι, *the being of Christ*. Moreover, the word *Abraham*, so frequent in the *holy scripture*, doth always signify his person, and is never elsewhere used in this mystical sense, in which it imports not his person, but his privilege, or rather the completion of a promise made to him; it being therefore evident that the discourse from *ver.* 56. is of *Abraham*'s person, it is incongruous here to introduce a mystical sense of the word, which the *Jews* never thought of, and

(l) Hær. 38. sect. 4. Hær. 40. sect. 5.

(m) *Hoc multi non intelligentes patrem diaboli volunt esse draconem qui regnat in mari, quem Hebræi appellant Leviathan*, In Isa. 14. F. 36. E.

(n) In Joan. tr. 23. ed. Huet. p. 308. Huet. not. in Matth. p. 34, 35.

which had *Chriſt* intended, he, in all likelihood, would have ſaid πρὶν Ἀϐρὰμ γένεσθαι Ἀϐρααμ, i. e. *before the reaſon of his new name be accompliſhed.* In confirmation of this argument, let it be noted, that the word γίνεσθαι ſignifies as well *to be*, as to be made. It ſignifies to be, *Matth.* 5. 45. *John* 1. 6. ἐγένετο, *there was a man named John*, and *ver.* 30. ἔμπροσθέν μου γέγονε, *he was before me*, chap. 20. 27. *Acts* 7. 38.—13. 5. and when it is uſed of perſons in the ſenſe of fieri, *to be made*, it ſignifies to be born, produced, or generated; and ſo here, before *Abraham was made*, muſt be the ſame as *before he was born.* The places cited by the *Socinians* are doubly impertinent, *viz. John* 3. 19.—14. 29. 1. Becauſe πρὶν γένεσθαι is, *before they are*; and, 2. Becauſe they ſpeak not of perſons, but only of things which were to happen afterwards.

2*dly*, Chriſt, in theſe words, anſwers the objection of the *Jews*, that he being *not yet fifty years old, could not have ſeen Abraham.* Now, according to our interpretation, he anſwers it fully, by ſaying he was the eternal *Logos*, chap. 1. 1. or the perſon that ſaid to *Moſes*, *I am*, Exod. 3. 14. whereas, according to the *Socinian* comment, his anſwer is nothing to the purpoſe, and was no more true of him than it was of all that heard him, that they were before *Abraham*, they being all before he was made *the Father of all nations*: who therefore can believe our Saviour would, upon this occaſion, put them off with ſuch a piece of ſophiſtry? For as *Novatian* argues, either Chriſt lied, and put a cheat upon them, *if being from Abraham, he was not before him, or, he was before him, being the God of Abraham*, De Trin. c. 23. To this *Stegmannus* anſwers, That this is no abſurdity, it being uſual with *Chriſt* to anſwer nothing directly to the objection of the *Jews*, to which effect he cites *John* 7. 20, 21.—12. 23, 25. —14. 23. *Luke* 13. 23, 24. but very fallaciouſly: for, *John* 12. 23, 25. there is neither queſtion nor objection; *Luke* 13. 23, 24. there is a curious queſtion, but no objection; *John* 14. 23. *Chriſt* ſpeaks not to the *Jews*, but to his own *diſciples*; and *John* 7. 20. *Chriſt* anſwers to the queſtion ſufficiently, by ſaying, *ver.* 23. ἐμοὶ χολᾶτε, *are ye full of choler or rage againſt me?* and the people more directly, *ver.* 25. which made it the leſs neceſſary for him ſo to do. Let *Stegman* ſhew, if he can, when *Chriſt* anſwers, in this impertinent and illuſive manner, to the *Jews* carping at his words as being falſe, and impoſſible to be true, with ſuch an aſſeveration, *Verily, verily, I ſay unto you.*

3*dly*, Had this only been Chriſt's meaning, why do the *Jews* take up ſtones to puniſh him as a blaſphemer, there being not the leaſt ſemblance of blaſphemy in the words taken in this ſenſe? They may do it, ſaith *Stegman*, becauſe he profeſſed himſelf the *Meſſiah*; for as blaſphemers, ſo alſo *falſe prophets* were to be ſlain. But as they never did attempt to ſlay, or to accuſe him upon this account, though he ſtill owned himſelf a *prophet* ſent from God to them, ſo they themſelves teſtify they ſtoned or attempted to ſtone him for *this blaſphemy, that being a man, he made himſelf God*, chap. 10. 33.

4*thly*, I ask, whether our Saviour was willing to be underſtood by the *Jews*, or not? If not, why did he uſe this ſolemn preface, *Verily, verily, I ſay unto you?* If he would be underſtood, why did he ſpeak unto them in that language in which they neither did nor could underſtand him? For how could they imagine the word *Abraham* was to be underſtood in ſuch a ſenſe in which they never knew it uſed? In a word, this interpretation is contrary to all antiquity, as their expoſitions in theſe caſes uſe to be; for even the *Antenicene fathers* proved that *Chriſt* was God perfect from the beginning, and no new God, from theſe words. So *Iren.* l. 4. c. 27. *Orig. contr. Celſum*, l. 8. p. 386. *Tertul. adv. Prax. cap.* 22. p. 513. *Novatian, cap.* 23.

As for the phraſe ἐγὼ εἰμι, *I am*, let it be noted, that in the other *evangeliſts* it is only uſed to ſignify what the *falſe Chriſts* would ſay, and ſo can have no other import than *I am the Chriſt*; but in this goſpel it ſeems to ſignify, *I am the Son of God*; for he that ſaith, *I am*, ver. 24, 28. is he who had *God for his Father*, ver. 19. and was ἐκ τῶν ἄνω, *from above*, ver. 23. and *chap.* 13. 19. he that calls them to believe, *I am*, is he who came *from the Father*, ver. 1. and was their *Lord*, v. 13. and was *going to the Father*, ver. 3. Now the rulers of the *Jews* ſtill accuſed *Chriſt* of blaſphemy, and condemned him upon this account, *Matth.* 26. 65. *Luke* 22. 70, 71. Thus therefore *Chriſt* might ſay, *I am*, and yet be God of God.

2*dly*, Others anſwer, with *Grotius*, That Chriſt here only ſignifies, that he was before *Abraham in the decree of God*; but, 1. *Chriſt* anſwers to the objection of the *Jews*, which had no reſpect to the priority of theſe two perſons in the decree of God, but as to actual exiſtence. 2. In this ſenſe even *Judas*, and all the murderers of our Lord, might be before *Abraham* had a being. And, *laſtly*, The arguments produced againſt the former anſwer conclude as ſtrongly againſt this. See *Placaus, argument.* 11. *a ſect. viceſim. prim. ad finem.*

AND

CHAP. IX.

1. AND as Jesus passed by (*them*, chap. 8. 59.) he saw a man which was blind from his birth.

2. And his disciples asked him, saying, Master, (*diseases and imperfections in the body being the fruit of sin,*) [a] who did sin, this man (*in the womb, or in some other body,*) or his parents (*at the time of his conception, so as to be the occasion*) that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents, (*so as to cause this blindness in the child*;) but (*the Divine Wisdom hath permitted this to be so,*) that the (*miraculous*) [b] works of God should be made manifest in (*the cure of*) him.

4. (*And having received power from him to do these mighty works,*) [c] I must work the works of him that sent me while it is day, (i. e. *while my time lasts*; *for*) the night (*my passion*) cometh (*shortly,*) when no man can work.

5. [d] As long as I am in the world, I am (*to be*) the light of the world, (*by giving light to the blind, and the light of the gospel to them that sit in darkness.*)

6. (*And*) when he had thus spoken, he [e] spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay;

7. And said to him, [f] Go wash in the pool of Siloam, which is by interpretation, Sent, (*and so may put you in mind of him who is sent to give light unto the blind*, see note on *chap.* 5. 3.) He went his way therefore (*thither,*) and washed, and came (*back*) seeing.

8. The neighbours therefore, and they that before had seen him, that he was blind, said, Is not this he that (*before*) sat [g] and begged?

9. Some said, This is he; others said, He is like him: but he (*himself*) said, I am he.

10. Therefore said they unto him, How were thine eyes (*then*) opened?

11. He answered and said, A [h] man that is called Jesus made clay, and anointed mine eyes, and said to me, Go to the pool of Siloam, and wash; and (*accordingly*) I went and washed, and I received (*my*) sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the [i] Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay (*mixed with spittle,*) and (*by it*) opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon my eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, [k] This man is not of God, because he keepeth not the sabbath day; others said, How can a man that is a sinner, (*not only by violating the rest of the sabbath, but also pretending to be of God when he is not,*) do such miracles? And there was a division among them (*about him.*)

17. They say unto the blind man again, What sayst thou of him, that he hath opened thine eyes? He said, He is a prophet.

18. But the (*Pharisees among the*) Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight;

19. And they asked them, saying, Is this your son, who ye say was born blind? (*if so*) how then doth he see?

20. His parents answered them, and said, We know that this is our son, and that he was born blind;

21. But by [l] what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age, ask him, he shall (*will*) speak for (Gr. *concerning*) himself.

22. These words spake his parents, because they feared the (*rulers of the*) Jews; for the Jews had agreed already, that if any man did confess that he was (*the*) Christ, he should be [m] put out of the synagogue.

23. Therefore said his parents, He is of age, ask him; (*this cure being such, that to affirm that Jesus had done it, was in effect to own him as that prophet of whom Isaias had foretold, that he should open the eyes of the blind.* See the note on *Matth.* 11. 5.)

24. Then again called they the man that was blind, and said unto him, Give God the praise (*of this cure*; *for*) we know that this man is a sinner, (i. e. *a false prophet*, ver. 16.)

25. He answered and said, [n] Whether he be a sinner or no, I know not, (Gr. *that he is a sinner I know not*;) one thing I know, that whereas I was blind, now I see.

26. Then

26. Then ſaid they unto him again, What did he to thee? how opened he thine eyes?

27. He anſwered them, I have told you already, and ye did not hear, (i. e. *believe me*,) wherefore would you hear (*it*) again? will ye alſo be his diſciples?

28. Then reviled they him, ſaying, Thou art his diſciple; but we are Moſes his diſciples.

29. We know that God ſpake to Moſes: (*but*) as for this fellow, we know not whence he is.

30. The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not whence he is, and yet he hath opened my eyes, (*which is demonſtration that he acted by a power derived from God.*)

31. Now we know [o] that God heareth not ſinners (*uſurping his authority, or pretending falſly to come from him*;) but if any man be a worſhipper of God, and doth his will, him he heareth.

32. Since the world began was it not heard that [p] any man opened the eyes of one that was born blind.

33. If this man [q] were not of God, he could do nothing (*of this nature.*)

34. They anſwered and ſaid unto him, Thou waſt altogether born in ſins, (*being conceived by thy parents in their uncleanneſs,*) and doſt thou teach us? And they caſt him out (*of the court.*)

35. Jeſus heard that they had caſt him out, and when he had found him, he ſaid to him, Doſt thou believe on the Son of God, (*the Meſſiah ſent by him into the world to be the Saviour of it?*)

36. He anſwered and ſaid, Who is he, Lord, that (*knowing him*) I might believe on him?

37 And Jeſus ſaid unto him, [r] Thou haſt both ſeen him, (*or thou both ſeeſt him,*) and it is he that talketh with thee, (i e. *and heareſt him talking with thee.*)

38. And he ſaid, Lord, I believe; and he worſhipped him.

39. And Jeſus ſaid, For (*manifeſting the juſt*) judgment (*of God on men*) I am come into this world, (*viz.*) that they [s] which ſee not, (i. e. *that are rude and ſimple, and ſit in darkneſs, but are ready to own their own blindneſs, and come to the light,*) might ſee; and that they who (*think they*) ſee (*already, and therefore ſhut their eyes againſt any further light ſhining to them,*) might be made blind, (*might have this light taken from them, and ſo be left in darkneſs.*)

40. And ſome of the Phariſees which were with him, heard theſe words, and ſaid unto him, Are we blind alſo (*in thy opinion?*)

41. Jeſus ſaith unto them, [t] If ye were blind, (i. e. *unable to diſcern who I am; if ye had neither the law and prophets to direct you, nor the light ſhining in your eyes, which is the caſe of the Gentiles,*) ye ſhould have no ſin (*of infidelity:*) but now ye ſay we ſee, (*and arrogate to yourſelves the knowledge of the law and prophets, and are confident you are guides to the blind,* Rom. 2. 19. *and yet will not receive the light which ſhineth in your eyes;*) therefore your ſin remaineth (*inexcuſable.*)

ANNOTATIONS on Chap. IX.

Ver. 2. [o] Τις ἥμαρτεν; *Who hath ſinned, he or his parents?* &c.] Here,

1*ſt*, It is certain that *Chriſt*'s diſciples do not enquire whether this perſon was born blind for his *original* ſin, ſince in that all others, who were born ſeeing, equalled him in guilt; and yet they here ſuppoſe he might, and the Phariſees ſay poſitively, *ver.* 34. ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, *thou waſt wholly born in ſins*, when as yet they themſelves were equally guilty of *original* guilt. Both therefore muſt underſtand this of ſome perſonal and ſpecial ſin.

2*dly*, It is not hard to conceive what they might intend by the ſin of the *parents*, *viz.* the begetting him in their uncleanneſs, againſt the law, *Levit.* 20. 18. and (a) this was thought to have ſo ill an influence upon the child, as to render it obnoxious to *leproſy*, or mutilation, and ſo might be the cauſe of this perſon's blindneſs. Whence (b) *Philo* ſaith, that it was forbidden, that they might not produce ἀτελεῖς γονας, *imperfect children.* Note,

3*dly*, That the opinion of the *Platoniſts* and *Pythagoreans* concerning the tranſmigration of ſouls from one body to another, and being put according to their merit into better and worſe bodies, had obtained among the *Jews*, being perhaps derived from thoſe of *Alexandria* to their brethren in *Judea*. To this effect is that ſaying of the author of the Wiſdom of *Solomon*, that *being good he came into a body undefiled*, or free from any notable infirmity, *chap* 8. 20. (c) *Joſephus* ſaith, that this opinion firmly obtained among the *Eſſenes*, *that ſouls were immortal, and that they deſcended from the pure air*, Συμπλακεῖσαι

(a) Φάσι γὰρ τίνες ἐκ τῆς τοιαύτης συνουσίας καὶ λύσιν καὶ λύπαν ἀπογεννᾶσθαι τῷ πεπονθότι ἐκεῖνα τὰ διαπλαττόμενα πηρωτικὰ σώματα. Theodoret in Levit. qu. 21.

(b) Lib. de Spec. leg. p. 603. (c) De bello. Jud. l. 2. c. 12. p. 787. F. G.

ἐστὶν εἱρκταῖς τοῖς σώμασι, *to be chained to bodies.* And (d) *Philo* saith, *the air was full of them, and that those which were nearest to the earth* κάλλιστον ἐκδιδόασιν σώμασι θνητοῖς, *descending to be tied to mortal bodies,* (e) πάλιν δ' ἐρῶσαι αὐθις, *return back to bodies, being desirous to live in them.* And so the *apostles* may be supposed to enquire here whether our Lord allowed of any of those sentiments, that the soul of this man might be put into this imperfect body for the punishment of what it had done before, whether in or out of the body.

Ver. 3. [b] *But that the works of God might be manifested in him*;] *i. e.* Though God did not actively concur to render this man blind, yet in his wisdom he thought fit to leave this imperfection in the *plastic* matter unrectified, that he might shew his miraculous power in giving sight to such a one, his wisdom using this as a confirmation of *Christ*'s doctrine, and his goodness in illuminating the soul and body of this man at once, and ministring this motive to others to believe.

Ver. 4. [c] *I must work the works of him that sent me.*] Here, saith *Stegman*, Christ speaking of those works, not as his works, nor simply as the works of God, but of *him that sent him*, shews that he did them by the command of another; whereas the true God can be subject to the command of none; and hence he concludes *Christ is is not truly God.* To this I answer, that *Christ* doth plainly call these works the works of God, *ver.* 3. and so declares that they were done by a divine power, which is inseparable from a divine essence. 2*dly*, Christ here speaks in the person of a *prophet* sent from God, which *Christ* was only by virtue of his human nature, and therefore could not here speak of himself as God. See the note on *chap.* 7. 16.

Ver. 5. [d] *Whilst I am in the world, I am the light of the world.*] It is usual with *Christ*, when he hath done his cures upon the body, to convert his speech to those spiritual things which were adumbrated by them, and for which cause they were done; so having given sight to this blind man, he stiles himself *the light of the world*, which he was by that evangelical doctrine which did illuminate the minds of men; and though at his departure from the world, he was no longer so by his bodily presence, and oral instructions, he still continued so to be by the irradiations of his holy Spirit, and by the doctrine of his *apostles* spread throughout the world. See *chap.* 1. 9.—8. 2.—12. 35, 36.

Ver. 6. [e] *He spat upon the ground and made clay.*] The *fathers* here say, that Christ, to illustrate his miraculous power, used that to anoint the blind man's eyes which was the greatest impediment to seeing, and most pernicious to the eyes, though the *Jews* thought spittle good for the eyes; as we now do. *Christ* bids him, thus anointed, *go to the pool of Siloam, and wash*, by this making trial of his faith, which, had it not produced in him obedience to this command, he had not been healed. *Lastly*, Christ does this on the *sabbath*-day, ver. 14. when by the canons of the *Jews*, saith Dr *Lightfoot, it was not lawful to anoint the eyes with spittle*, to arm his disciples against that pernicious doctrine of the *Pharisees*, that it was not lawful to do good, or perform works of mercy, on that day; and this he might the rather do, because he foresaw what danger this superstition might bring upon the believing *Jews*, when the days of vengeance came upon that nation; whence he exhorts them *to pray that their flight might not be on the sabbath-day*, Matth 24. 20.

Ver. 7. [f] *Wash in the pool of Siloam*, &c.] The spring of *Siloam* discharged itself into a double pool; the lower, which was called the pool of fleeces, *Neh.* 3. 15. and the upper, which was called שִׁלֹחַ the pool of *Siloah*, which properly signifies ἀπεσταλμένον, *sent*, the waters being, by the providence of God, sent from the bowels of the earth into it, and so might, by the very name, mind them of the *Messiah*, sent as the more special gift of God for the purification of the unclean, and to enlighten the blind, *Isa.* 35. 5. See the note on *chap.* 5. 3.

Ver. 8. *Who sat and begged.*] Here the form of begging among the *Jews* is observable, *viz.* וְכִי, *deserve, or do thyself good by me*; intimating, that by works of charity we do good as well to ourselves as to others.

Ver. 11. [h] *A man that was called Jesus.*] Had he not had some notice who he was, he would not have so readily obeyed his commands; now this knowledge of him he might have, either from his leader, or from Christ's disciples.

Ver. 13. [i] *They bring him to the Pharisees*;] *i. e.* to the council, chiefly consisting of that sect; whence, in this *evangelist*, the whole council passeth under the name of *Pharisees*, chap. 1. 24.—4. 1.—8. 3.—11. 46. This they might do, either from ill-will to *Christ*, or out of curiosity to know whether they would own the person who had done this signal miracle to be the very man of whom *Isaias* had prophesied, that he should *open the eyes of the blind.* And surely the providence of God so ordered this, that they might hear, from the mouth

(d) De gigant. p. 222. C.

(e) De somn. p. 455. D.

mouth of the blind man a teſtimony which would either convince them, or render their unbelief without excuſe.

Ver. 16. [k] *This man is not of God, becauſe he keepeth not the ſabbath*;] *i. e.* He is not ſent of God as a *prophet*; and yet they themſelves own, that a *prophet* might do and command things contrary to the reſt required by the *ſabbath*, and prove this from the example of *Joſhua*, who commanded, that *the ark ſhould be carried round Jericho, the armed men going before and after it ſeven days*, one of which muſt be a *ſabbath*, Joſh. 6. How then could that which *prophets* were by their own principles allowed to do, prove that *Chriſt* was no *prophet*; eſpecially if we conſider, that by theſe actions he did not indeed violate the reſt of the *ſabbath*, but only their corrupt traditions concerning it?

Ver. 21. [l] *But how he now ſees, we know not.*] Here his parents ſeem to be faulty, 1. In denying that which they had learned from their ſon, for fear of the *Jews*, ver. 22. 2. By their ingratitude to *Chriſt*, whoſe kindneſs to their ſon ought to have been thankfully owned and acknowledged by them.

Ver. 22. [m] Ἀποσυνάγωγος γένηται, *ſhould be excluded from the ſynagogue*;] *i. e.* ſhould ly under the ſentence of excommunication; either that called *Niddai*, which only ſeparated him four cubits from the ſociety of others, ſaith (f) *Buxtorf*, but left him free, ſaith (†) *Lightfoot*, at that diſtance, either to expound traditions, or to hear them expounded in the ſynagogue, but perhaps not free to join with them in their prayers, or giving of thanks, ſuch a one not being admitted to join with them in their thankſgivings at their table; or elſe it was that of *Cherem*, which excluded the excommunicated perſon from all entrance into the *ſynagogue*, this being, ſaith (g) *Leo de Modena*, forbidden to be excommunicated; and to this rather do thoſe words incline, *ver.* 34, 35. ἐξέβαλον αὐτὸν, *they caſt him forth, i. e.* out of the place of the *ſynagogue*, and ſo ἀποσυναγώγους γενέσθαι, *they ſhall caſt you out of the ſynagogues*, ſeems to import, *chap.* 16. 2. And hence the primitive excommunications of the *Chriſtians* excluded the criminal from the aſſembly, and from all communion in ſacred offices for a time, and only gradually admitted him to them.

Ver. 25. [n] Εἰ ἁμαρτωλὸς ἐστὶν οὐκ οἶδα.] Theſe words I have thus rendered, *That he is a ſinner, I know not*; and this the words following require, in which the blind man proves, by an unanſwerable argument, *ver.* 31. that *Chriſt* was not a ſinner. So εἰ doth often ſignify: ſo, *do I not know* εἰ Σόμεσν, *that to day I am king over Iſrael?* 2 Sam. 19. 22. 1 Kings 1. 51. *let Solomon ſwear* εἰ μὴ θανατώσει, *that he will not kill his ſervant.* See the notes on *Acts* 26. 8. 1 *Tim.* 5. 10.

Ver. 31. [o] *God heareth not ſinners*;] *i. e.* falſe *prophets*, who ſpeak from themſelves, and yet pretend to come from God; ſee *ver.* 16. and 24. for by ſo doing he would confirm their lies, and ſet his ſeal to their *falſe doctrine.*

Ver. 32. [p] *That any man opened the eyes of one that was born blind.*] They who loſe their ſight by a diſeaſe may be cured; but no man, no not *Moſes*, or any of the *prophets*, ever did or could, without the aſſiſtance of a Divine Power, give ſight to one born blind; whence even the *Jews* reckon this among the ſigns of the *Meſſiah*, that he ſhould *open the eyes of the blind.* Midraſh. in pſalm. 146. 8.

Ver. 33. [q] *If this man were not of God, he could do nothing.*] See here a blind man, and unlearned, judging more rightly of divine things than the whole learned council of the *Phariſees*; whence we learn, that we are not always to be led by the authority of *councils*, *popes*, or *biſhops*; and that it is not abſurd for lay-men ſometimes to vary from their opinions, theſe overſeers being ſometimes guilty of great overſights.

Ver. 37. [r] Καὶ ἑώρακας αὐτὸν καὶ.] *Grammarians* know, that when two καὶ's do thus come together, the firſt is to be rendered *both*. So *c.* 11. 48. καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, *and take away both our place and nation.* So *c* 12. 28. καὶ ἐδόξασα καὶ πάλιν δοξάσω. *I have both glorified it, and will glorify it again.* And that the *Aoriſt* is uſually put for the *Preſent tenſe*, ſee the note on *chap.* 20. 17. And ſo theſe words are well rendered thus, *Thou both ſeeſt him, and he talketh with thee.* So *chap.* 1. 36. ἕστηκεν, *one ſtands in the midſt of you*; chap. 5. 45. *Moſes in whom* ἠλπίκατε, *ye truſt*; chap. 11. 27. ἐγὼ πεπίστευκα, *I believe thou art the Chriſt.* See *Luke* 8. 20. *Acts* 1. 11.—12. 14. *Rom.* 5. 2. 1 *Tim.* 4. 10. *et gloſſ. de verbo, l* 3. *tr.* 3. *can.* 46.

Ver. 39. [s] Ἵνα βλέποντες τυφλοὶ γένωνται, *For judgment, that they who ſee may be made blind.*] Here the *critics* and ſome of the *fathers* note, that the conjunction ἵνα is not caſual, but only conſequential; as when Chriſt ſaith, *I came not to ſend peace upon the earth, but a ſword*, i. e. this will be the event and conſequence of my coming. So ἵνα is uſed here, *ver.* 2. *Rom.* 1. 20. 1 *Cor.* 11. 19. ſee note on *chap.* 12. 40. And when *Chriſt* here ſaith, I came that they who ſee not might ſee, he ſeems eſpecially to reſpect the *Gentiles* ſitting in darkneſs, &c. See additions, No. 20.

Ver.

(f) In voce Niddai, p. 1306.. (†) In 1 Cor. 5. 5. (g) De conſuet. Judæorum. l. 2. c. 3.

Ver. 41. [t] *If ye were blind, ye would not have sin;*] *i. e.* If out of the mere blindness and darkness of your minds ye did not own me as the *Messiah*, which is the case of the *Gentiles*, to whom no *prophets* were sent foretelling, no law promising him, no gospel preached revealing him to the world, you would have no sin of infidelity; for *if I had not come and spoken to you*, chap. 15. 22. yea, *if I had not done among you the works which no other person did*, ver. 24. ye had not had (*this*) sin, *ver.* 24. But now, you boasting in your knowledge of the *law* and the *prophets*, which have given such plain characters of me, and yet neither believing *Moses* nor the *prophets* speaking of me, *John* 5. 39, 40, 45, 46. and claiming to yourselves the judgment of discerning betwixt true and false *prophets*, and yet giving no credit to me, proving my mission from God by a croud of miracles done before your eyes, your unbelief remaineth inexcusable and unpardoned, *John* 15. 22. *For if ye believe not that I am he, ye shall die in your sins*, John 8. 21, 24.

CHAP. X.

1. VERILY, verily, I say unto you, [a] He that entereth not by the door into the sheepfold, (i. e. *he who pretends to be a guide and ruler of God's church and people, and owns not the Messiah, nor hath commission from him so to do,*) but climbeth up some other way (*to get into it,*) the same is a thief and a robber.

2. But he that entereth in by the door, is the (*a true*) shepherd of the sheep.

3. [b] To him (*God*) the porter (*or great keeper of this sheepfold*) openeth, (*giving him his testimony and commission to feed his sheep,*) and the sheep hear (*and obey*) his voice; and he calleth his own sheep by name, (*hath an exact knowledge and care of them,*) and leadeth them out (*to their pastures.*)

4. And when he putteth forth his own sheep (*to pasture,*) he goeth before them (*after the manner of the Eastern shepherds,*) and the sheep follow him; for they know his voice.

5. And a [c] stranger, (*who hath no commission from God, nor teacheth his word,*) will they not follow, but will flee from him; for they know (*and approve*) not the voice of strangers.

6. This parable spake Jesus unto them, (*and in reproof of them, as blind guides, and not true shepherds, because they rejected him;*) but they understood not what things they were which he spake unto them, (i. e. *they understood not the true import of his words.*)

7. Then said Jesus unto them again, Verily, verily, I say unto you, [d] I am the door, (*as of the shepherds*, ver. 1. *so also*) of the sheep.

8. [e] All that ever came before me (*pretending to be the Prophet, or the Messiah promised to the Jews, or to instruct his people when God never sent them so to do,*) are (*to be accounted as*) thieves and robbers; but the sheep, (*who only know and are obedient to the voice of God,*) did not hear them.

9. I am the door (*of the sheep;*) if any man enter in (*to the sheepfold*) by (*faith in*) me, he shall be saved (*from the thief and wolf,*) and shall go in and out, and find pasture.

10 The thief cometh not but for to steal and to kill, and to destroy; I am come that they (*who are my sheep*) might have [f] life, and that they might have it more abundantly, (Gr. *and that they might have abundance of pasture*, ver. 5.)

11. [g] I am the good Shepherd, (*and act as*) the good Shepherd, (*who*) giveth (*or layeth down*) his life for the sheep.

12. But he that is an [h] hireling, and not the shepherd, (*but one*) whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth (*to secure himself;*) and (*so*) the wolf catcheth (*some of*) them, and scattereth (*the rest of*) the sheep.

13. The hireling, (*who regards his own safety and advantage, and not that of the sheep,*) fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good Shepherd, and [i] know (i. e. *love*) my sheep, and am known (i. e. *beloved*) of (*those that are*) mine.

15. As the Father knoweth me, even so know I the Father; and (*out of love and obedience to him*) I lay down my life for the sheep.

16. And [k] other sheep I have which are not of this fold, (i. e. *the Gentiles;*) them also I must bring (*in to the fold,*) and they shall hear my voice; and (*so of Jew and Gentile*) there shall be one fold, and one shepherd.

17. [l] Therefore doth my Father love me, because I lay down my life (*for the sheep; and this I do, not that I might continue under the power of death, but*) that I might take it again, (*by a glorious resurrection.*)

18. No man (*by force*) taketh it (*away*) from

me (*before the time,*) but (*then*) [m] I lay it down of my self; I have power to lay it down, and I have power to take it again, (*and rise from the dead;*) this commandment, (i. e. *commission of laying down my life for the sheep,*) have I received of my Father.

19. There was a division therefore again among the Jews, because of these sayings, (*which seemed to ascribe to him such power and relation to God as his Father, and spake of his death and the conversion of the Gentiles, which things the Jews could not well bear.*)

20. And many of them said (*with the Pharisees,*) He hath a devil, and is mad, (i. e. *he is possessed with a melancholy spirit, and a phrensy;*) why hear ye him, (*or attend to any thing he says?*)

21. Others said, These are not (*like*) the words of him that hath a devil, (*nor are his works such; for*) can a devil open the eyes of the blind?

22. And it was at Jerusalem, (*and* [n] *at*) the feast of the dedication (*of the altar, profaned by Antiochus,* 1 Mac. 4. 59. 2 Mac. 10. 8.—*that Christ spake this;*) and it was winter, (*that feast beginning to be celebrated the* 25*th of Chisleu, which answers to part of our December.*)

23. And Jesus (*then*) walked in the temple, [o] in Solomons porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? (Gr. *hold us in suspense:*) if thou be (*indeed*) the Christ, tell us plainly (*that so it is.*)

25. Jesus answered them, I (*have already*) told you, and ye believed not; [p] the works that I do in my Fathers name, they bear witness of me (*that so I am.*)

26. But (*notwithstanding*) ye believe not, (*not through want of evidence of the truth, but*) [q] because ye are not of my sheep, (i. e. *of them who are disposed to attend to and obey my doctrine,*) as I said unto you.

27. (*For*) my sheep hear my voice, and I know them (*by this, that they obey,*) and they follow me.

28. And (*therefore*) I give unto them eternal life, and they [r] shall never perish, neither shall any man (*be able to*) pluck them out of my hand.

29. My father who gave them me, is greater than all (*their adversaries,*) and no man is able to pluck them out of my Fathers hand.

30. (*Now*) [s] I and the Father are one, (*the Father dwelling in me, and I in him,* ver. 38.)

31. Then the Jews took up stones again to stone him, (*as a blasphemer who made himself equal with God, as they had done before,* John 8. 59.)

32. Jesus answered them, Many good works have I shewed (i. e. *before*) you from my Father; for which of these works do ye (*go about to*) stone me?

33. The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and (*that is*) because that thou being (*only*) a man, makest thyself (*a*) God.

34. Jesus answered them, [t] Is it not written in your law, (*Psal.* 82. 6.) I said, ye are gods?

35. If ye call them gods, to whom the word of God came, (Gr. *was,* i. e. *who were God's prophets, as Moses and Samuel, and his judges, as Joshua and others, and had the assistance of his Spirit given them for the performance of those offices;*) and the scripture cannot be broken, (Gr. *dissolved, but what it saith must be true:*)

36. Say ye of him whom the Father hath sanctified, (*by the holy Ghost essentially dwelling in, or without measure imparted to him,* John 3. 34.) and sent into the world, Thou blasphemest; because I (*after this unction and commission to make known his will to you*) said, I am the Son of God?

37. If I do not the works of my Father, believe me not (*when I say, I and the Father are one,* ver. 30.)

38. But if I do, though ye believe not me (*on account of my own words,*) believe (*the testimony of*) the works, that ye may know and believe that the Father is in me, and I in him, (*and so am one with him.*)

39. Therefore, (*upon this repeated declaration that he was one with the Father,*) they sought again to take (*or lay hold on*) him; but he (*miraculously*) escaped out of their hands;

40. And went away again beyond Jordan, to the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle (*to confirm his sayings, as Jesus doth;*) but all things that John spake of this man were true, (*and so, if we believe John's testimony, we must own this person as the Son of God, and a much greater prophet than he was,* John 1. 15.—3. 35.

42. And many believed on him there, (*by reason of the testimony which John had given to him.*)

ANNOTATIONS on Chap. X.

Ver. 1. [a] HE *that entereth by the door into the sheep-fold,* &c.] For the right understanding of this parable let it be noted,

1*st*, That *Christ* directs this parable against the *Scribes* and *Pharisees* to whom he spake, *chap.* 9. 40. as appears, (1.) From the pronoun ὑμῖν, which

which begins this chapter thus, *I say unto you.* And, (2.) From these words, *ver.* 6. *This parable spake Jesus unto them.* They therefore must be the persons concerned in the contents of it. Note, therefore.

2*dly*, That these *Pharisees* took upon them to be guides and teachers of the people, whence by our Saviour they are represented as *blind guides:* they also held, that others were to receive authority to teach from their commission or ordination to that office; though we find not that they received any such authority from God, who rather had appointed the *priests lips to preserve knowledge, and the people to seek the law at their mouths,* Mal. 2. 4, 7. and those of the tribe of *Levi, to teach his judgments to Jacob, and his law to Israel,* Deut. 33. 10. even *all the commandments which God had delivered by the hand of Moses,* Lev. 10. 11. And hence *Christ* represents them as *a plantation which his Father had not planted,* Matth. 15. 13. bids his disciples *beware of their doctrine,* Matth. 16. 12. they *teaching for doctrines of God the commandments of men,* and *making void the commandments of God by their traditions,* Matth. 15. 6, 9. their voice therefore was such as the true sheep neither would nor ought to hear. Note,

3*dly*, That these *Scribes* and *Pharisees* believed not in *Christ,* John 7. 48. they *neither would enter into the kingdom of God themselves, nor suffer others to enter into it,* Luke 11. 52. and therefore are said to have *taken away the key of knowledge. Christ* therefore here pronouncing himself the *door* both of the *shepherds,* ver. 1. and of the *sheep,* ver. 6. by which they were to enter into the sheepfold, informs them, that now, that he the great Shepherd of the sheep was come, they who refused to own him, and to teach the sheep in his name, according to his doctrine, and by his authority, as his *apostles* and the Seventy did, had no true commission to instruct them; and that they who set up in opposition to him, to be the *guides* and *teachers* of the people, were not only blind, but false guides, and even thieves and robbers; the first, as taking away what belongs not to them; the second, as destroying the sheep.

Ver. 3. [b] *To him* (thus entering by the door,) *the Porter* (God the great Keeper of the sheepfold,) *openeth,*] as to one allowed by him to feed his sheep, and him the sheep hear and obey, teaching the doctrine of the gospel, and the kingdom of God to them, in the name and by the authority of the great Shepherd of the sheep. And when this Shepherd, by himself, or others acting in his name, and by his mission, leadeth forth his own sheep, he goes before them, after the manner of the *Eastern shepherds,* to preserve them from danger, and to conduct them into wholesome pastures, *ver.* 4. So did *Christ* and his *shepherds,* being τύποι, *examples* for the flock to follow, 1 *Pet.* 5. 3.

Ver. 5. [c] *A stranger they will not follow.*] And such are all they who do not teach them the doctrine of the gospel in *Christ*'s name, and by his authority.

Ver. 7. [d] *I am the door of the sheep.*] *Ver.* 1, 2. he had represented himself as the door of the true *shepherds;* here he declares himself the door of the sheep also, shewing, that since his advent there is no entrance into the church or kingdom of God, but by faith in him, and embracing his doctrine.

Ver. 8. [e] *All that ever came before me are thieves and robbers;*] *i. e.* all that came under pretence of being their *king,* or their *Messiah*; as *Theudas,* not he who, saith (a) *Josephus,* was destroyed by *Cuspius Fadus*; for he appeared before *Judas Gaulonites,* Acts 5. 36, 37. who, according to *Josephus,* was suppressed towards the latter end of the reign of *Augustus,* Antiq. lib. 18. cap. 1, 2. The same *Josephus* saith, that of those multitudes that began seditions under *Sabinus* and *Varus,* every one was made Βασιλεύς, *King,* l. 17. c. 12. p. 608. G. and speaking of the very same time, he saith, ζυνὲς βασιλείαν ὁ καιρὸς ἀνέπτθε, *the time* (when they expected *Messiah* their king) *made many to usurp the kingdom,* De bello Jud. l. 2. c. 6. p. 779. G. which they must do under pretence of being their *Messiah* also, or the king that cometh in the name of the Lord to redeem *Israel,* Luke 19. 38.—24. 21. see *Examen Millii.*

Ver. 10. [f] Ἵνα ζωὴν ἔχωσι καὶ περισσὸν ἔχωσι, *That they might have life, and have it more abundantly*;] having, saith *Grotius,* cum ea vita omne genus felicitatis, *with life, all kind of felicity.* But βίος and ζωὴ signify not only life, but that sustenance by which it is preserved; as when the widow's mite is stiled ὅλον τὸν βίον, *her whole life,* Mark 12. 44. so he that takes the nether millstone to pledge, *taketh a man's life,* Deut. 24. 6. *i. e.* saith the *Chaldee,* that which makes his meat ready to preserve life; the necessaries of life, *Targum Hidrof.* In *Homer* it is ἡ πρὸς τὴν ζωὴν παρασκευὴ, *provision for life*; see *Budæus.*

Ver. 11. [g] *I am the good shepherd,*] referred to by the *prophets,* Isaiah 40. 11. Ezek. 34. 23.—37. 24. I am so καθ' ἐξοχὴν, *so as to lay down my life for the sheep, and take it up again,* ver. 15, 17. which words can agree to no other *shepherd.* I grant to *Grotius,* that the *apostles* and their successors were true *shepherds,* and not *mercenaries*;

(a) Antiq. l. 20. c. 2. p. 689.

but none of them could be the good *ſhepherd* here, or the one *ſhepherd*, ver. 16. *viz. the chief ſhepherd of the ſheep*, 1 Peter 5. 4. though by their miniſtry he brought both *Jews* and *Gentiles* into his fold after his reſurrection; and they doing this in his name, and by his authority and aſſiſtance, he himſelf is ſaid to do it, *ver.* 16.

Ver. 12. [h] *The hireling——fleeth.*] The hireling here is not he who receives maintenance from his particular flock, for this he may do by virtue of Chriſt's ordinance, 1 *Cor.* 9. 13, 14. of this, ſaith Chriſt, *he is worthy*, Luke 10. 7. and much leſs, he who labours among them, with reſpect to that recompence, or crown of glory, he is to receive *when the chief ſhepherd ſhall appear*; but he who is an intruder, *whoſe the ſheep are not*, who intends not their good ſo much as his own profit, and who in time of danger flies for his own ſafety, not caring though the wolf tear and devour them. Hence alſo we may learn, that a true *paſtor* muſt not deſert his flock in time of peril, when by his abſence they may be brought into great peril, and by his preſence may be happily preſerved from it.

Ver. 14. [i] *I know mine, and am known of them*;] *i. e.* I have an intimate affection for them, and they ſincerely love me; for this phraſe ſignifies,

1*ſt*, To approve; thus *the Lord knoweth the righteous*, Pſal. 1. ver. laſt; and whom he approveth not, he is ſaid *not to know*, Matth. 7 23.

2*dly*, To love, and to be kindly affected to; as when God ſaith to his own people, *You have I known, of all the families of the earth*, Amos 3. 2. *If any man love God, he is known of him*, 1 Cor. 8. 3. *See* Deut. 2. 7.

3*dly*, To preſerve and protect; as *Pſal.* 31. 8. *Thou haſt known my ſoul in adverſity*; Nah. 1. 9. God is good to them that wait for him, γινώσκων, *knowing them that fear him.*

Ver 15. See additions N° 21.

Ver. 16. [k] *And other ſheep I have which are not of this fold.*] He calls the *Gentiles* ſheep by way of anticipation; becauſe as many of them as were docile, and fit to receive inſtruction, would in time be ſo; and becauſe the partition-wall betwixt *Jew* and *Gentile* was to be broken, and the *Gentiles* to be admitted to the ſame privileges with the believing *Jews*, he ſays, *They ſhall be one ſheepfold.*

Ver. 17. [l] *Therefore the Father loveth me*;] becauſe out of obedience to him, and love to the ſheep, I lay down my life for them; which I have good reaſon to do, ſeeing I am ſure ſo ſoon to take it up again: this ſeems to be the ſenſe of the words. Note alſo, That if we reſpect the council of God and the deſign of Chriſt, nothing is more certain than that Chriſt gave himſelf *a ranſom for all*, 1 Tim. 2. 6. *and taſted death for every man*, Heb. 2. 9. and was *a propitiation for the ſins of the whole world*, 1 John 2. 2. and that the *Father ſo loved the world as that he ſent his Son into it, that the world might be ſaved by him*, chap. 3. 16, 17. but becauſe the world can no otherways obtain this ſalvation than by believing in him, and obeying the voice of this *Shepherd*, therefore he is ſaid to do this more eminently for his ſheep.

Ver. 18. [m] Ἔξεσὶ τίθημι αὐτὴν, *I lay it down.*] *Grotius* having hinted, note on *ver.* 11. that τίθεσθαι ψυχὴν, *to lay down the life*, ſignifies only to expoſe it to danger, or put our lives *in our hands*, as the phraſe is, *Judges* 12. 3. 1 *Sam.* 28. 21. he ſaith alſo, That πάλιν λαβεῖν αὐτὴν, to take it again, is *to reſcue it from danger*. But this is a very forced expoſition. For,

Firſt, This phraſe τίθεσθαι τὴν ψυχὴν, *to lay down the life*, being abſolutely put, is only uſed in the *New Teſtament*, and there only by this *apoſtle*; and it always ſignifies to die, or to give the life to death; as when St *Peter* ſaith, τὴν ψυχήν μου ὑπὲρ σοῦ, *I will lay down my life for thee*, chap. 13. 37, 38. when Chriſt ſaith, *chap.* 15. 13. *Greater love than this hath no man, than ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ, that one ſhould lay down his life for his friend*; and the beloved diſciple, 1 *John* 3. 16. argues thus, *If he* τὴν ψυχὴν ἔθηκε, *laid down his life for us, we ought* τὴν ψυχὴν τιθέναι, *to lay down our lives for the brethren.* And ſurely, when Chriſt ſaith here, τὴν ψυχήν μου τίθημι, *I lay down my life for my ſheep*, he meant not only, that he would expoſe himſelf to danger, but that he would ſuffer death for them; when therefore he ſaith in the ſame place, *I have power to take it up again*, he doubtleſs meant, he had power to raiſe it from death. *Stegman* the *Socinian* ſaith here, That Chriſt here aſcribes this power to himſelf improperly, becauſe God had promiſed to uſe his power in raiſing him from the dead: but, (1.) Is it proper to introduce Chriſt poſitively ſaying, *I have* what he had not, only becauſe another had that power? ſince he ſays not, I have a promiſe, but I have ἐξουσίαν, *the power* to reſtore this life I lay down. (2.) If we conſider how plainly he had challenged this power to himſelf, the power of raiſing up and quickning whom he would, and that becauſe he had *life in himſelf*, chap. 5. 21, 26. and engaged his word of truth, both *to raiſe up his own body*, chap. 2. 19. and the *bodies of all his ſaints*, chap. 6. 39, 40, 44, 54. yea, the bodies of *all that were in their graves*, chap. 5. 28, 29. as being *the reſurrection and the life*, chap. 11. 25.

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we cannot doubt his power to raiſe his own body. And, (3.) When he ſaith in the preceding words, *No man taketh my life from me, but I lay it down of myſelf*, ἐξουσίαν ἔχω, *I have power to lay it down*; he plainly aſcribes to himſelf a right or power to give up himſelf to the death: why therefore ſhould not the ſame words immediately following, *viz. I have power to take it up again*, bear the ſame ſenſe? The little ſophiſms of *Stegmannus* here are of no force to the contrary: for why might not *Chriſt*'s body die, though it was united to an immortal nature, as well as when it was united to an immortal ſoul? nor do we ſay, that he was dead according to his human nature, but only according to his body; or that the union of his body with the divine nature was diſſolved by death, but only the union of his body with his ſoul.

Note alſo, that the words following, *This commandment have I received from the Father*, reſpect not the raiſing of his body, but only the laying down his life, or his dying for the ſheep, as *Gratius* here notes.

Ver. 22. [n] Ἐγένετο δὲ τὰ ἐγκαίνια, *It was at the feaſt of dedication; and it was winter.*] The feaſt of dedication, here mentioned, reſpects not the dedication of the temple made by *Solomon*, or repaired by *Zerubbabel*; for we read of no annual feaſt of dedication appointed at either of them; but it reſpects the dedication of the *altar* and *temple*, celebrated by *Judas Maccabæus*; of which we read thus, 1 *Macc.* 4. 56. *So they kept* τὸν ἐγκαινισμὸν, *the dedication of the altar eight days*; and ver. 59. *Moreover, Judas and his brethren, and the whole congregation of Iſrael, ordained, that the days* ἐγκαινισμοῦ, *of the dedication of the altar ſhould be kept in their ſeaſon from year to year, for the ſpace of eight days, from the* 25*th day of the month* Caſleu, *which falls in with our* December. See alſo 2 *Maccab.* 10. 5,—8. and *Joſephus*, *Antiq.* l. 12. c. 11.—This is apparent, becauſe it is ſaid *it was winter*; whereas the dedication of *Solomon*'s temple was in the ſeventh month, or in *autumn*, 1 *Kings* 8. 2. of *Zerubbabel*'s in the month *Adar*, Ezra 6. 15. at the entrance of the ſpring, this in *December*. Moreover, from our *Saviour*'s preſence at this feaſt, *Grotius* well notes, that feſtival-days in memorial of public bleſſings may piouſly be inſtituted by perſons in authority, without a divine command.

Ver. 23. [o] *And Jeſus walked in the porch of Solomon,*] in the porch new built in the ſame place where *Solomon* erected his: in ſummer they walked in the open air, in winter under covert.

Ver. 25. [p] *The works that I do in my Father's name bear witneſs of me;*] *i. e.* there is no cauſe why you ſhould thus be in ſuſpenſe concerning me, or hear me plainly ſaying, *I am the Meſſiah*, ſeeing this appears ſufficiently from my works. He aſcribes not the works to himſelf, ſaith *Stegmannus*, but to his *Father*; and yet the text ſaith, ἃ ἐγὼ ποιῶ, *the works which I do, viz.* by the power of the *Father* dwelling in me, *ver.* 38. So out of modeſty he ſpeaks, ſaith *Grotius*; ſo as a *prophet*, ſay others.

Ver. 26. [q] *Ye believe not,* ὅτι οὐκ, *becauſe ye are not of my ſheep.*] It is evident that *Chriſt* here gives the reaſon why they believed not, as elſewhere he doth. So *John* 8. 43. *ye own not my word,* ὅτι *becauſe ye cannot bear it*; ſee the note there; and *ver.* 35. *ye believe not,* ὅτι *becauſe I ſpeak the truth, i. e.* that truth which is offenſive to you; and *ver.* 47. διὰ τοῦτο, *for this cauſe ye do not hear, i. e.* obey my word, *becauſe ye are not of God.* And this obſervation excludes the evaſion of thoſe who ſay, *becauſe* here is not *rational*, or renders not the reaſon of their unbelief, but only intimates, that it was *conſequential* to their being not his ſheep; for the word here rendered *becauſe*, is not ὅτι, but ὅτι οὐκ, *for ye are not my ſheep*; now οὐκ is a *rational particle* pointing out the cauſe. 2*dly*, The reaſon which Chriſt here aſſigns of this defect of faith is doubtleſs ſuch as rendered it a great crime in them; for ſure that muſt be ſuch for which they were *to die in their ſins*, John 8. 24. it is therefore certain this unbelief cannot be reſolved into any natural defect of knowledge on their part, or any decree or act of reprobation on God's part, but into the want of a docile and well diſpoſed mind; for were it the ſame to be one of *Chriſt*'s ſheep, and to be *predeſtinated to faith and ſalvation*, the import of *Chriſt*'s words muſt be this, *Ye therefore believe not, becauſe ye are not of the number of the elect, but of thoſe whom God hath from eternity rejected.* Now, by this account of their infidelity, *Chriſt* would not have accuſed, but excuſed the infidelity of the *Jews*; for what fault could it be in them, that they did not that which, by reaſon of this act of God before they had a being, they were incapable of doing? Then might they have replied to *Chriſt*, We therefore believe not, becauſe God by this act of reprobation hath ſhut the door of faith againſt us, and ſo our infidelity is not to be imputed to us, but to God.

Ver. 28. [r] *And they ſhall never periſh;*] *i. e.* through any defect on my part, or by the force of any plucking them out of my hands. So the particle

particle καὶ, which is here illative, ſhews; *viz.* they therefore ſhall not periſh, for none ſhall pull them out of my hand. And this is ſtill more evident from the reaſon following, *My Father is greater than all* their adverſaries, and none can pull them out of his hands. Now his power and mine is one and the ſame. This appears, 3*dly*, From the frequent exhortations directed to *Chriſt*'s ſheep, not *to fall away from the grace received*, Heb. 12. 15. not *to loſe what had been wrought in them*, 2 ep. John 8. to thoſe that ſtand, *to take heed they fall not*, ſo as that God will not *ſpare them*, Rom. 11. 20, 21. becauſe not *continuing in his goodneſs*, ver. 22. Whereas, if the ſheep of *Chriſt* can no more ceaſe to be ſo, than a man, whilſt living, can ceaſe to be a man, theſe exhortations to take care they fall not off from being ſo, muſt be as vain as a caution to a man not to outlive his manhood. Well therefore ſaid *Iſiodore Peleuſiota*, No man can ſnatch them away by force and tyranny, for then they muſt periſh without and againſt their own wills; but this may be done by deceit and allurements, διὰ τὴν τῶν αὐτεξουσίων ἀνθρώπων ῥᾳθυμίαν, *through the negligence of men, who have the freedom of their wills*; for ſuch men, who by the allurements of the world, the fleſh, and the devil, thus ceaſe to obey *Chriſt*'s laws, are not ſnatched out of *Chriſt*'s hands, but chuſe to go from him. Or, 2*dly*, *Chriſt* may ſpeak here of *ſheep continuing ſo to the death*, promiſing to them, that neither death, nor *he that hath the power of death*, ſhould make them periſh for ever, for he would *raiſe them up at the laſt day*.

Ver. 30. [Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν. *I and the Father are one.*] That *Chriſt* here ſpeaks not of an unity of will, and concord only, appears,

1. From the reaſon aſſigned of the ſecurity of the ſheep, the want of power in any one to ſnatch them out of the hands of *Chriſt*, becauſe the *Father* being greater in power than all, his power could ſecure them from all, and ſo could alſo *Chriſt*, he being one in power with the *Father*; for the foundation of this argument is not that the *Father*'s will, but that his power was above all.

2. From the inference of the *Jews*, that by theſe words *he made himſelf God*, and ſo was guilty of blaſphemy. Now this invidious charge *Chriſt* doth not evade by ſaying, he only conſpired with the will of God, as all true *prophets* did, but by appealing to the works, which, ſaith he, I do by the power of the *Father* reſiding in me, which plainly carries this to an unity of power, not of will only; and then the inference of St *Chryſoſtom* is undeniable, εἰ ἡ δύναμις αὐτὴ, ἐνδέχεται καὶ οὐσία, *and if the power be the ſame, the eſſence muſt be ſo.*

Ver. 34, 35. [*Is it not written in your law, I have ſaid ye are gods? If he called them gods to whom the word of God came,—ſay ye of him whom the Father hath ſanctified,—Thou blaſphemeſt, becauſe I ſaid I am the Son of God?*] From theſe words, and from *Exod.* 21. 6.—22. 9, 28. where *judges* and ſupreme *magiſtrates* are called *Elohim*, *Stegman* gathers, that the name of God in *ſcripture* doth not always ſignify the ſupreme God, but ſometimes only them who have an high power by God committed to them; amongſt whom he places *Chriſt*, as having a divine authority committed to him by the favour of God; as if I ſhould argue thus, Parents are ſtiled *gods* by (b) *Philo* and by the *Heathens*, therefore the name of God in *Philo* and among the *Heathens* is common to the ſupreme God, and to our parents. But notwithſtanding this, no parent ever was by *Philo*, or by the *Heathens*, diſtributively, or in the ſingular number, called *God*; nor is that name thus given in *ſcripture* to any judge, or ſupreme governor, as it is often in the *New Teſtament* attributed to our *Saviour Chriſt*. And, 2*dly*, When *magiſtrates* and *judges* are in ſcripture called *gods*, the *Holy Ghoſt* ſtill addeth ſomething which excludes them from a true divinity, as that *they ſhall die like men*, Pſal. 82. 6. or that *they are rulers of the people*, Exod. 22. 28. whereas when *Chriſt* is called *God*, it is either with the addition of ſome epithet belonging to the *ſupreme God*, as when he is ſtiled ὁ ἐπὶ πάντων Θεὸς, *God over all*, Rom. 9. 5. *the great God*, Tit. 2. 13 ὁ Θεὸς ὁ ἀληθινὸς, *the true God*, 1 John 5. 20. or with addition of ſome operation proper to God, as when it is ſaid, *The Word was God, and all things were made by him*, chap. 1. 1, 2. *Stegmannus* adds, That if theſe perſons were not truly gods, the *ſcripture* falſly called them gods: to which I anſwer, That they were truly ſo in title, as being God's *vicegerents* upon earth, but not in nature, as being only the *miniſters of God*, Rom. 13. He adds, they muſt be properly and truly gods, as being inveſted with divine power. But here he trifles: for a divine power may either ſignify the power eſſential to God, by which he is enabled to do all things; and to aſcribe this power to mere men, is blaſphemy: or it may only ſignify a power of government, and judging of the offences done by men, derived from God; and in this ſenſe only is the divine power aſcribed to *magiſtrates*, and ſuch alſo is the power of *parents* over their children, and of *maſters* over their ſervants;

(b) Θεοὶ ἐμπρανεῖς. Philo in Decal. 587. Vide note in 1 Tim. 5. 8.

vants; and yet can it be reasonably said, that the formal reason of the Deity truly and properly agrees to them? He goes on, and argues against the Deity of *Christ* from this text, thus; 1. That the argument of *Christ* hence for a proper Deity, that because *magistrates* are *metaphorically*, and by virtue of their office, called gods, he must be truly so, must be infirm, seeing no argument will hold from the *metaphorical* to the *proper reason* of the thing. 2. The reason which *Christ* here assigns of this, *viz. because the Father had sanctified him*, concerneth not his eternal generation, nor can it hence be gathered that *Christ* is the supreme God, but rather the contrary, for *greater is he who sanctifies and sends, than he who is sanctified and sent.* And, 3. Hence, saith he, we may learn, there was no higher reason of *Christ*'s filiation than this sanctification and mission into the world; for then *Christ* would have produced that reason when thus assaulted by his adversaries, and not, concealing it, have rested in that reason of his sanctification, which proves not his true divinity.

Now to these arguments two answers may be given:

1*st*, If by this sanctification we understand the unction of *Christ* by the *Holy Ghost*, then note, 1. That the *Jewish doctors* understand not the *Psalmist*'s words, *I have said ye are gods*, to be meant of civil *magistrates*, but of their *doctors* sitting *in the chair of Moses*, or rather of their *prophets* sent to reveal God's will to them, to whom alone that phrase here used properly agrees, they only being the men πρὸς οὓς ὁ λόγος Θεοῦ ἐγένετο, *to whom the word of the Lord came.* See note on *Luke* 3. 2. Note,

2. That if we understand it of their judges and supreme civil magistrates, yet of them it is certain, that they in difficult cases judged by consulting God's oracle, *the Urim and Thummim*, and in making war had still resort to this oracle; whence all the *Jews* were, upon pain of death, obliged to hearken to the sentence of those *judges*, and of those *priests*, by whom they did enquire from this oracle the mind of God, *Deut.* 17. 9, ——12. and as doing presumptuously, when they refused so to do, *ver.* 12. which they are only said to do when they opposed the mind of God made known to them, or wilfully rebelled against it, by doing any thing in contempt of the divine *Majesty* and his authority, *Numb.* 15. 30. Note, 2. That it is a received opinion among the *Jews*, that even their *civil governors* had a particular assistance and afflatus of the *Holy Spirit* to fit them for that employment. So when God chose *seventy elders* to manage the government of the people under *Moses, he put his Spirit upon them, and they prophesied*, Numb. 11. 17, 25. and when *Joshua* was appointed to rule them after *Moses*, he is said to be a man *in whom the Spirit was*, Numb. 27. 18. and *to be full of the Spirit of wisdom, because Moses had laid his hand upon him*, Deut. 34. 9. when *Saul* was anointed *king* over *Israel, the Spirit came upon him, and he prophesied*, 1 Sam. 10. 6, 10. and when *David*, by his sin, had caused the *Holy Spirit* to depart from him, he prays not only for the spirit of holiness, but that πνεῦμα ἡγεμονικὸν, *the spirit of government* God had given him might be restored, *Psal.* 51. 12. and of *Solomon*, the *Targum* on 2 *Chron.* 7. 6. saith, *God made the Spirit rest upon him*; and when God had rejected *Saul, the Spirit of the Lord departed from him*, 1 Sam. 16. 14. So that, according to this exposition, the argument of Christ is to this effect; *If they are called gods, and the sons of the Most High, in the scriptures of unquestionable truth, who had the spirit of prophecy, wisdom, and government, more sparingly, and only at some certain times, imparted to them, and that rather to assist than abide in them, say you of him to whom the Father hath given the Spirit without measure*, John 3. 34. *and in whom he so abideth essentially, that by virtue of him, I am in the Father, and the Father in me,* ἑνότητι καὶ δυνάμει τοῦ πνεύματος, *by the unity and power of the Spirit, by which I am enabled to perform the works which are properly divine, and reveal to you all the hidden treasures of wisdom, Thou blasphemest, because I said I am the Son of God?* So that the argument of Christ here proceeds from the less to the greater, from the Spirit assisting them by his gifts to the Spirit essentially dwelling in him, in which respect, *greater is he who sanctifies and sends, than he who is sanctified and sent, by virtue of his original*, though not by virtue of the Divine Nature, and the fulness of the God-head communicated to *Christ*; for even (c) *Filbinger*, a very acute *Socinian*, owns, that since the Spirit of God is the power of God, *Luke* 1. 35. he must be God; quia in Deo nihil est quod non sit Deus, *there being nothing in God which is not God.*

Ans. 2. The second answer is, That he here saith the *Father* had sanctified him, not by reason of the unction of the *Holy Ghost* coming down upon him at his baptism, but because of the union of the divine *Logos* to the human nature: for explication of which answer, note, 1. That according to the tradition of the *antients*, received from the beginning of *Christianity*, it was this Λόγος who appeared to the *patriarchs*, and conversed

(c) In Matth. 3. 16, 17.

verſed with the *judges* and *magiſtrates* of the *Jews*, and ſo was literally ὁ λόγος τοῦ Θεοῦ, *the eſſential Word of God* who came to them. Note, 2. That *Chriſt* ſpeaks of a ſanctification precedent to his miſſion into the world, and ſo not of the unction of the *Holy Ghoſt*, received when he had been in it thirty years, but at the union of the divine *Logos* with the human nature; and then the argument of *Chriſt* will be to this effect, *If they were ſtiled gods, and the ſons of the Moſt High, to whom this Word only came, and with whom he converſed, can I, who am this very* λόγος, *be ſaid to blaſpheme, in ſaying, that I am the Son of God?* And according to this ſenſe it is evident that *Chriſt* does here argue from the ſublimeſt notion of his *filiation*, according to theſe words of the reverend Dr (d) *Bull*, 'It 'appears from a due inſpection of the text, that 'Chriſt did not intend to ſay or prove he was the 'Son of God, as being his ambaſſador extraordinarily inſtructed, and ſo ſent into the world, 'but on a far more excellent account, *viz.* that 'before he came into the world, he was with God 'the *Father*, and ſo was his true and eſſential 'Son, as being *God of God*, partaking of the ſame 'nature as a ſon doth with his *Father*. For it is 'apparent, that from the 25th to the 30th verſe 'incluſively *Chriſt* ſo diſcourſed to the *Jews*, that 'they ſtill thought he aſſerted that he was God, 'and therefore, ſay they, *we ſtone thee, becauſe thou being a man, makeſt thyſelf God*, ver. 33. 'viz. by calling God ſo emphatically, and with 'ſuch property, *his Father*, as that he was ſo to 'him alone, and ſo that *he and his Father were 'one*, ver. 30. Now *Chriſt*, ſaith he, does not 'anſwer, by denying either that he was God, 'or that he ever challenged to himſelf that dignity, which yet ſeems neceſſary, had he been 'only man, to have been ſaid, to take off this 'objection of his blaſphemy; but rather ſeems 'to argue, that he was ſo the Son of God, that 'he had the Divine Nature in him;'

1*ſt*, After this manner, If *judges* and *magiſtrates* are called *gods*, for an imperfect reſemblance and participation of the divine authority, how much more may I be called God, who am the natural Son of God, and am moreover in the moſt excellent manner authoriſed by him? For though *Chriſt* ſpeaks not thus in expreſs words, he not obſcurely ſignifies it by ſaying, his *Father had ſanctified him, and ſent him into the world.* For, (1.) He ſaith not, me whom God, but whom the *Father* hath ſanctified; declaring he had God for his *Father*, by virtue of that ſanctification. (2.) He adds, that he was firſt ſanctified, and then ſent into the world, ſignifying thereby, that he was the Son of God in heaven, before he was ſent into the world; and ſo he ſpeaks more plainly to his diſciples, ſaying, *John* 16. 28. *I came forth from the Father, and came into the world: again, I leave the world, and go to the Father.*

The ſecond argument by which our Lord defends himſelf, and proves his divine original, is taken from the divine operations he performed; for, ſaith he, ver. 37, 38. *If I do not the works of my Father, believe me not*, (when I thus ſay he is my Father;) *but if I do* (them,) *though ye believe not me, believe the works, that ye may know and believe that I am in the Father, and the Father in me:* as if he ſhould have ſaid, You might have ſome reaſon to ſay I blaſpheme, in ſaying I am ſo the Son of God, and he is ſo my *Father*, as that I *and the Father am one*, and ſo as no other perſon can ſtile God *Father*, or ſay, he is *his Son*, if I did not thoſe divine works which no other perſon ever did, and which demonſtrate the *Father* is ſo in me, as in no other perſon; but ſeeing I do thoſe works of Omnipotency which ſhew I am inveſted with the ſame power with the *Father*, you have no reaſon to imagine I blaſpheme, in ſaying, *I am the Son of God*, and therefore call him *Father*, becauſe the *Father is in me, and I and the Father are one.*

CHAP. XI.

1. NOW a certain man was ſick, (*to wit,*) [a] Lazarus of Bethany, (*which was*) the town of Mary and her ſiſter Martha.

2. (*And*) It was [b] that Mary which anointed the Lord with ointment, and wiped his feet with her hair, (*as we ſhall ſhew preſently,*) whoſe brother Lazarus was ſick.

3. Therefore his ſiſters ſent unto him, ſaying, Lord, behold he whom thou loveſt is ſick.

4. When Jeſus heard that, he ſaid (*to his diſciples,*) This ſickneſs is not to (*a laſting*) [c] death, but for the (*manifeſtation of the*) glory of God, that the Son of God might be glorified thereby.

5. Now

(d) De judicio eccl. Cath. 5. ſect. 6.

5. Now Jesus loved Martha, and her sister, and Lazarus, (*which made him the more willing to gratify his sisters.*)

6. When he had heard therefore that he was sick, (*that God's glory might be more conspicuous in his recovery,*) he [d] abode two days still in the same place where he was.

7. Then after that, saith he to his disciples, Let us go into Judea again.

8. His disciples say unto him, Master, the Jews of late (Gr. *but now*) sought to stone thee, and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walketh in the day, he stumbleth not, because he seeth (*the sun, which is*) the light of this world.

10. But if any man walk in the night, he stumbleth, because there is no light in him; (*now my day and hour still lasteth,* chap. 9. 4. *so that by my wonted prudence I shall still escape their malice, till the night of my passion cometh.*)

11. These things said he; and after that he saith unto them, Our friend Lazarus [e] sleepeth, (i. e. *is dead,*) but I go that I may awake him out of (*the*) sleep (*of death.*)

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death, but they thought that he had spoken of his taking rest in sleep.

14. Then said Jesus unto them plainly, Lazarus is dead.

15. And [f] I am glad for your sakes, that I was not there (*before,*) to the intent (*that through the miracle of his resurrection*) ye may believe (*more firmly:*) nevertheless (*though he be dead,*) let us go to him.

16. Then said Thomas, who is called Didymus, to his fellow disciples, Let us also go that we may die with him, (*for that we may expect by going thither again,* ver. 8.)

17. Then when Jesus came, he found that he had been in the grave four days already.

18. Now Bethany was nigh to Jerusalem, (*being only*) about fifteen furlongs off (*from it.*)

19. And many of the Jews came (*thence*) to [g] Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary sat still in the house.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But (*And*) [h] I know, that even now whatsoever thou wilt ask of God, God will give it thee, (*though it be the raising him from the dead.*)

23. Jesus saith unto her, Thy brother [i] shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; (*and therefore I, who shall hereafter raise all persons to life, can raise him now.*)

26. And whosoever liveth and believeth in me, shall never die, (Gr. *shall not die for ever:*) Believest thou this?

27. She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world, (*of whom we have received by tradition, that he shall raise the dead.*)

28. And when she had so said, (*being sent by Christ to do so,*) she went her way, and called Mary her sister secretly, saying, The master is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came to him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth to the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [k] groaned in the (*his*) Spirit, and was troubled.

34. And said (*to them,*) [l] Where have ye laid him? They say to him, Lord, come and see.

35. (*And from the abundance of his affection to him*) Jesus wept.

36. Then said the Jews, Behold how he loved him.

37. And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself, cometh to the grave: it was a cave, and a stone lay upon (*the mouth of*) it.

39. Jesus (*then*) said, Take ye away the stone. Martha, the sister of him that was dead, saith to him, Lord, by this time he stinketh, for he hath been dead [m] four days; (*and so in all likelihood his body is now corrupted.*)

40. Jeſus ſaith unto her, Said I not to thee, that if thou wouldſt believe, thou ſhouldſt ſee the glory of God (*manifeſted in raiſing him from the dead.*)

41. Then they took away the ſtone from the place where the dead was laid: and Jeſus lifted up his eyes, and ſaid, [n] Father, I thank thee that thou haſt heard me, (*requeſting as thy prophet, that this man's ſpirit might return unto him.*)

42. And I knew that thou heareſt me always, but becauſe of the people which ſtand by I ſaid it, (*this,*) that (*owning thee as the author of this miracle,*) they might believe that thou haſt ſent me.

43. And when he had thus ſpoken, [o] he cried with a loud voice, Lazarus, come forth:

44. And (*then*) he that was dead came forth, bound hand and feet with grave clothes, and his face was bound about with a napkin; Jeſus ſaith unto them, [p] Looſe him, and let him go.

45. Then many of the Jews which came to Mary (*to comfort her,*) and had ſeen the things which Jeſus did, believed on him.

46. But ſome of them (*who believed not*) went their ways to the Phariſees, and told them what things Jeſus had done.

47. Then gathered the chief prieſts and Phariſees a council, ſaying, What do we? (*Why do we ſuffer this perſon to go on without interruption?*) for [q] this man doth many miracles.

48. If (*then*) we let him thus alone, all men will believe in him, and (*then*) the Romans ſhall come and take away both our place and nation.

49. And one of them, named Caiaphas, being the high-prieſt [r] that (*ſame*) year, ſaid unto them, Ye know nothing at all (*of policy;*)

50. Nor conſider that it is expedient for us that one man ſhould die for (*the ſafety of*) the people, and that the whole nation periſh not.

51. And this ſpake he not (*intending any ſuch thing*) of himſelf, [r] but being high-prieſt that year (*in which Chriſt was to ſuffer,*) he (*ſpake as one that*) propheſied that Jeſus ſhould die for that nation.

52. And (*indeed he died*) not for that nation only, but that alſo he ſhould [t] gather together in one the children of God that were ſcattered abroad (*all the world over.*)

53. Then from that day forth they took counſel together for to put him to death.

54. Jeſus therefore (*after this reſolution,*) [u] walked no more openly among the Jews, (*till his time was come,*) but went thence into a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

55. And the Jews paſſover was nigh at hand, and many went out of the country up to Jeruſalem before the paſſover to [w] purify themſelves, (*either from ſome defilement which was to be expiated by ſacrifice, or by reaſon of ſome vow of Nazaritiſm which was upon them,* Acts 21. 23.)

56. Then ſought they for Jeſus, and ſpake among themſelves as they ſtood in the temple, What think ye? (*Is it,*) that he will not come to the feaſt?

57. Now both the chief prieſts and the Phariſees had given a commandment, that if any man knew where he was, he ſhould ſhew it (*to them,*) that they might take him.

ANNOTATIONS on Chap. XI.

Ver 1. [a] *Lazarus of Bethany, the town of Mary and Martha;*] *i. e.* in which they dwelt; as *Bethſaida* is ſtiled *the city of Andrew and Peter*, chap. 1. 44. *Grotius* here conjectures, that this remarkable hiſtory of *Lazarus* was therefore omitted by St *Matthew*, *Mark* and *Luke*, becauſe *Lazarus* was then living when they wrote their goſpels; the laſt of them writing, ſaith *Theophylact*, within *fifteen years after our Lord's aſcenſion:* whereas tradition ſaith, (*) that *Lazarus lived thirty years after that he was raiſed from the dead:* he therefore thinks, they would not publiſh this *hiſtory* of him in his life-time, leſt they ſhould provoke the Jews to cut him off; whereas, according to the earlieſt computation, St *John* wrote his goſpel *thirty two years after our Lord's aſcenſion*, and ſo after the death of *Lazarus*. (2.) The laſt of theſe three *evangeliſts*, writing but *fifteen years after our Lord's aſcenſion*, might think it needleſs to mention a miracle concerning a perſon living ſo near *Jeruſalem*, where there was ſo great a fame thereof, and ſo many living witneſſes to atteſt it. St *John* writing this goſpel, ſay the *ancients*, *above ſixty years after our Lord's aſcenſion*, when by the death of the perſon, and moſt of the witneſſes which were preſent at his reſurrection, the memory and fame of it might be much impaired, had great reaſon to perpetuate the memory of it by this large rehearſal of it.

Ver. 2. [b] *It was that Mary which anointed our Lord with ointment.*] This is by moſt *interpreters* thought to be ſpoken of *Mary Magdalene*. But, (1.) I find no mention in ſcripture of her anointing

(*) Ἐν ἀδιαφόροις ἴσμεν ὅτι——ὁ Λάζαρος μετὰ τὸ ἀναστῆσαι αὐτὸν τριάκοντα ἔτη ἔζησε. Epiph. Hær. 65. ſect. 34.

ing the head or feet of *Jesus*, as this *Mary* did, *chap.* 12. 3. Yea, when St *Luke* had spoken of a woman who anointed not our Lord's head, as this *Mary* did, but his feet only, *chap.* 7. 46. he proceeds, *chap.* 8. to the mention of *Mary Magdalene*, giving a character of her, not from what she had done to *Christ*, but from what he had done to her, saying, *It was that Mary out of which he had cast seven devils*, ver. 2. which also is the character of her in St *Mark*, chap. 16. 9. Nor seems it for our *Saviour*'s honour to have been so conversant with one who had been a noted *harlot*, though she had now repented of that leudness, or such an ardent lover of her as he was of this *Mary*, ver. 5.

It also is to be noted, that the *apostle* mentions this as a thing done before he speaks of the raising of *Lazarus*; not that it was done before his resurrection from the dead, as appears *chap.* 12. 3. but because it was done before he writ his gospel, telling us when it was done in the chapter following.

Ver. 4. [c] *This sickness is not* πρὸς θάνατον, *to death*;] i. e. *Lazarus* is permitted to be sick by the special providence of God; not that he designs to take him out of the world by death, as he does other men, but that the Son of God might be glorified, by shewing his almighty power in raising him from the dead; by this declaring, that he hath *given to the Son to have life in himself, and to quicken whom he will*, John 5. 22, 26. and therefore that he could fulfil his promise made to them that believed in him, that he would *raise them up at the last day*, chap. 6. 39, 40, 44, 54. and so *Christ* expounds himself, *ver.* 25, 26.

Ver. 6. [d] *He abode still two days in the same place*;] not coming to *Bethany* till *Lazarus* had been dead four days, *ver.* 17. not only that the miracle of his resurrection might be the greater, but also that all pretence of his being only in a *deliquium* might be taken away.

Ver. 11. [e] *Our friend Lazarus* κεκοίμηται, *sleepeth*.] It is not only the death of good men which is compared to, or stiled *a sleep*, as *v. g.* the death of *Moses*, Deut. 31. 16. of *David*, 2 Sam. 7. 12. Psal. 3. 13. but the phrase is used also of bad men, who are said ὑπνῶσαι ὕπνον αἰῶνος, *to have slept their sleep*, Psal. 76 5. *to sleep in the dust*, Dan. 12. 2. and generally of the kings of *Israel* and *Judah*, that they slept with their fathers. So the word רמך, *he slept*, is used, saith *Buxtorf*, by the *Talmudists* and *Rabbins*; though, saith he, *it is used by them with a particular respect to the bodies of pious men, whose death is but a sleep*: and perhaps the *ancient Jews* might use this *metaphor* as St *Paul* doth, 1 *Thess.* 4. 13. in opposition to the *Heathens*, who having no expectation of the resurrection of the body, stiled death a *perpetual sleep*, declaring, they expected to be raised out of it as certainly as they rose from sleep: and in allusion to this *metaphor*, Christ here saith, *I go*, ἐξυπνίσω αὐτόν, *to awake him out of sleep*, i. e. to raise him from the dead.

Ver. 15. [f] Ἵνα πιστεύσητε, *I am glad that I was not there*;] who, had I been present, could not have seen my friend languishing, or resisted the importunity of his sisters to prevent his death; but now, by raising him after he had been four days dead, shall so confirm your faith that I am the *Messiah*, as that you need not doubt of it when I suffer death, as knowing my power to raise others, and therefore my own body, from the dead, as I have told you I both can and will do, *chap.* 2. 19.—10. 18.

Ver. 19. [g] Πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *to Martha and Mary*,] not to those that were about them, as some render the words; for they could not come to them *to comfort them concerning their brother*; and this use of the word περὶ, with an article prefixed, is very common among the *Greeks*, in whom οἱ περὶ Πλάτωνα is *Plato*, οἱ περὶ Πρίαμον, *Priamus*; οἱ περὶ Φίλιππον καὶ Ἀλέξανδρον, *Philip* and *Alexander*. See *Stephanus Lexicon*, and *Budæus*.

Ver. 22. [h] *And now I know, whatsoever thou wilt ask of God, he will give thee*.] Here, *Woltzogenius* saith, her faith was weak, in that she believed not that Christ had in himself the power of doing this miracle; and yet 'tis evident that the raising one from the dead is a demonstration of a divine power, and therefore can reside in him only who hath the divine essence residing in him. See the note on *chap.* 5. 21. *Grotius* here also saith, her faith was weak, because she only believed that Christ was prevalent with God, but not that the fulness of divine power resided in him.

Ver. 23. [i] *Thy brother shall arise*:] For, *ver.* 25. I am the author of life, and of the resurrection, and therefore always can raise whom I will, when I will, from the dead: thou therefore mayst expect from my promise that thy brother should shortly be restored to life, and not only at the general resurrection.

Ver. 33. [k] Ἐνεβριμήσατο τῷ πνεύματι, *He groaned*,] or was moved in his spirit: whence we learn, that human affections and commotions are not to be condemned as sinful, if they do not incline us to do any thing repugnant to piety or reason, but only to express our affection to our friend, or our compassion to mankind. See the note on *Luke* 22. 43.

Ver. 34. [l] *Where have ye laid him?*] This he muſt know, who knew all things, even the ſecret thoughts and affections of men, *chap.* 21. 17. and yet he thus aſks, that he might be conducted by them to his ſepulchre, that there might be no ſemblance of fraud or confederacy.

Ver. 39. [m] Τετάρταιός ἐστι, *He hath been dead four days;*] in which time the viſage of the dead began to change in thoſe countries, and all hopes of any return to life ceaſed. So Dr *Lightfoot* from *Maimonides* and the *Talmudiſts*, *They go the ſepulchres, and viſit the dead for three days, for ſo long the ſpirit wanders about the ſepulchre; but then they certify of the dead, for after three days his countenance is changed.*

Ver. 41, 42. [n] *Father, I thank thee that thou haſt heard me.*] *Woltzogenius* ſaith, it follows not from theſe words, that *Chriſt* requeſted any thing of the *Father;* God being by an *Hebraiſm* ſaid to hear them to whom he vouchſafeth any benefit, though they did not aſk it, *Pſal.* 10. 17. *Iſa.* 65. 24. there being no need that Chriſt ſhould requeſt that power which from his unction he always had reſiding in him, but only that he ſhould thank the *Father* for it. But the words following, *I know that thou doſt hear me always*, ſeem plainly to imply a requeſt; not indeed that he might receive power to raiſe *Lazarus* from the dead, for that he teſtifies he had already, *chap.* 5. 22, 26. but that this miracle might be efficacious to confirm the faith of his *apoſtles*, and to convince the multitude that he was a *prophet* ſent from God, and did all things to promote his glory.

Ver. 43. [o] *He cried with a loud voice,*] that it might appear to all that even the dead were ſubject to his voice.

Ver. 44. [p] *Looſe him, and let him go.*] He followed not Chriſt, that he might not ſeem to carry him about in triumph with him.

Ver. 47, 48. [q] *This man doth many ſigns,—all men will believe on him.*] For this very cauſe, that he did ſo many miracles, all ſalutary and tending to the good of men, and with ſuch evidence of a divine power as was ſufficient to draw all men to the faith, they ſhould have owned him as the true *Meſſiah;* but fear of the *Romans* induced them rather to cut him off, and by that very action they pulled that dreadful vengeance executed by the *Romans* down upon them. This is the juſt and uſual effect of carnal policy, exalting itſelf againſt the wiſdom and the council of God.

Ver. 49. [r] *High-prieſt for that year.*] The *high-prieſthood*, by God's inſtitution, was to continue for the term of life; but when the power came into the hands of the *Romans*, they changed them at their pleaſure, and ſo they came to be accounted ſuch by years: yet becauſe this was done by a power which they could not reſiſt, and the *high-prieſthood* ſtill continued in the line of *Aaron*, *Chriſt* himſelf owns his power.

Ver. 51. [s] *Becauſe he was the high-prieſt of that year, he propheſied*, &c.] *i. e.* in that year in which *Chriſt* was to ſuffer for the ſins of the world: and he is ſaid to propheſy, not that he deſigned to foretell that *Chriſt* was to ſuffer upon that account, but becauſe God ſo over-ruled his tongue as that he ſhould ſpeak of the expedience of procuring our Saviour's death, in ſuch words as might be accommodated to the deſign of God in giving up our Saviour to the death.

Ver. 52. [t] Ἵνα τέκνα—συναγάγῃ εἰς ἕν, *That he might gather together in one the children of God,*] i. e. believers; *for to as many as believed in him he gave power to become the ſons of God*, chap. 1. 12. But note, that the *Gentiles* are here called the ſons of God, not that they were ſo at preſent, but that they were by faith to be made ſuch, as our Lord calls them ſheep who were to hear his voice, *chap.* 10. 16.

Ver. 54. [u] *Jeſus walked not openly;*] inſtructing us, by his example, that it is lawful to avoid danger, by giving place to the fury of the enemy; and that it is wiſdom to withdraw ourſelves from it, rather than expoſe ourſelves to unneceſſary perils, by abiding within the reach of them who are reſolved upon our ruin.

Ver. 55. [w] Ἵνα ἁγνίσωσιν ἑαυτούς, *To purify themſelves.*] They who had committed ſins which were to be expiated by ſacrifices, were not obliged to travel inſtantly to *Jeruſalem* to offer them, but might defer the oblation to the next feaſt, at which they were obliged to be preſent; and they who entered on the vow of *Nazarites* did uſually contrive it ſo as that it might conclude at one of thoſe feaſts; and therefore they are ſaid to come to *Jeruſalem* before the feaſt, *to purify themſelves.*

CHAP.

CHAP. XII.

1. THEN Jesus, [a] six days before the passover, came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.

2. There they made a [b] supper *(for him,)* and Martha served; but Lazarus was one of them that sat at the table with him.

3. Then [c] took Mary, *(sister to Lazarus,)* a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4. Then said one of his disciples *(viz.)* [d] Judas Iscariot, Simons son, which should *(who was about to)* betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. *(And)* this he said, not that he cared for the poor, but because he was a thief, and had the bag, *(or common purse of Christ and his apostles,)* and bare what was put therein; *(and so out of so great a sum could have purloined much to his own use.)*

7. Then said Jesus, Let her alone; against the day of my burial hath she kept this; *(she hath performed this as a fit ceremony for my burial, which is nigh at hand.)*

8. *(Nor need ye be thus sollicitous)* for [e] the poor, *(since them)* ye have always with you, *(and whenever you will you may do them good,* Mark 14. 7.) but me ye have not always; *(and therefore she did well in taking the present opportunity of shewing her affection to me.)*

9. Much people of the Jews therefore knew that he *(to wit Lazarus)* was there; that they came not for Jesus sake only, but that they might see Lazarus also whom he had raised from the dead.

10. But [f] the chief priests consulted, that they might put Lazarus also to death;

11. Because that by reason of him, many of the Jews went away, and believed on Jesus.

12. [g] On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is *(he)* the king of Israel that cometh in the name of the Lord.

14. And Jesus, when *(sending his disciples for him)* he had found a young ass, sat thereon, as it is written *(of the Messiah,* Zach. 9. 9.)

15. Fear not daughter of Sion, behold thy king cometh sitting upon an asses colt.

16. These things [h] understood not his disciples *(to be spoken of him)* at the first; but when Jesus was glorified, then remembred they that these things were written of him, and that they had done these things to him.

17. The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record *(by their Hosannas, that he was the Christ.)*

18. For this cause the people also met him, for that they heard that he had done this miracle.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing *(by all the opposition ye have made against him? for)* behold the world is gone after him.

20. And there were certain *(devout)* [i] Greeks among them, that came up to worship at the feast:

21. The same came therefore to Philip, who was of Behsaida in Galilee, *(perhaps as to a person known to them, living in Syro-Phœnicia,)* and desired him, saying, Sir, we would see Jesus.

22. Philip cometh, and [k] telleth Andrew; and again, Andrew and Philip told Jesus,

23. And Jesus answered them, saying, The hour is come that the Son of man should be [l] glorified *(by the faith of the Gentiles; but this will chiefly be after his resurrection: for)*

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone *(without increase;)* but if it die, it bringeth forth much fruit; *(even so, after my death, shall I have much fruit among the Gentiles, by my apostles sent to preach to and to baptize all nations.)*

25. *(And in this my disciples must be ready to follow my example; for)* he that loveth his life *(so as to reject me to preserve it,)* shall lose it; and he that *(seemingly)* hateth his life in this world, *(by cleaving to me with the loss of it,)* shall keep it to life eternal

26. If *(therefore)* any man *(will)* serve me, let him *(take up his cross and)* follow me; and *(then)* where I am, there shall also my servant be: *(for)* if any man serve me, him will my Father honour *(with a crown of glory,* Rev. 3. 21.)

27. Now

27. Now is my [m] ſoul troubled (*at the apprehenſion of what I am to ſuffer*;) and what ſhall I ſay? Father ſave me from this hour! (*this nature would prompt me to,*) but (*this I cannot ſay, ſince*) for this cauſe came I to this hour, (*that I might die for the ſins of the world:*)

28. (*I therefore chuſe to ſay,*) Father, glorify thy name (*by this teſtimony of thy love to mankind.*) Then came there a voice from heaven, ſaying, [n] I have both glorified it (*by the miracles done by thee in my name,*) and will glorify it again (*by greater miracles.*)

29. The people therefore that ſtood by, and heard it, ſaid that it thundered, (*the voice being attended with thunder:*) others ſaid, (*that*) an angel ſpake to him.

30. Jeſus anſwered, and ſaid (*to them,*) This voice came not becauſe of me, (*to ſatisfy me of the divine favour, or comfort me againſt the agonies of death,*) but for your ſake, (*that you might believe in me.*)

31. Now is [o] the judgment of this world, (i. e. *the time when they ſhall be convinced of ſin, becauſe they believed not in me,* John 16. 9. *and of a future judgment; for*) now ſhall the prince of this world be caſt out (*of his dominions.*)

32. And if (Gr. *when*) I be (*am*) [p] lifted up from the earth (*upon the croſs,*) I will draw all men (i. e. *men of all nations*) to (*believe in*) me.

33. This he ſaid, ſignifying what death he ſhould die.

34. The people anſwered him, [q] We have heard out of the law, that Chriſt (*and his kingdom*) abideth for ever; and how ſayſt thou (*then, that*) the Son of man muſt be lifted up (*ſo as to die upon the croſs?*) who is this Son of man (*that muſt die, ſeeing it thus appeareth by the law he cannot be the Chriſt?*)

35. Then ſaid Jeſus unto them, Yet a little while (*he who*) is the light (*of the world is*) with you; walk (*by the directions of it*) while ye have the light, leſt [r] darkneſs come upon you, (*and you be led by your blind guides into the ditch*;) for he that walketh in darkneſs, knoweth not whither he goeth.

36. (*And that you may thus walk*) while ye have light, believe in the light, that ye may be (*treated, not as children of darkneſs caſt out from, but as*) the children of light (*admitted to his preſence who dwells in the light, and have the comforts and the bleſſings which belong to them.*) Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.

37. But though he had done ſo many miracles before them, (*yet*) they believed not in him;

38. (*So*) [s] that (*by this infidelity*) the ſaying (Gr. *the word*) of Eſaias the prophet might be (*was*) fulfilled (*in them; or, this departure was to puniſh their blindneſs and hardneſs of heart, that the word of Eſaias the prophet might be fulfilled in them,*) which ſpake, (*ſaying*) Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. (*For*) therefore they could not believe, becauſe that (*which*) Eſaias ſaid again (*was verified in them,* viz.)

40. [t] He hath blinded their eyes, and hardened their hearts, (*or, their eyes are blinded, and their hearts hardened, ſee* Matth. 13. 14. Acts 28. 27.) that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and I ſhould heal them.

41. Theſe things ſaid Eſaias (*in the Spirit*) when he ſaw his glory, (viz. *the glory of Chriſt,*) and ſpake of him.

42. Nevertheleſs, (*this infidelity was not general; for not only among the people,*) but among [u] the chief rulers alſo, many believed on him, but becauſe of the Phariſees they did not (*openly*) confeſs him, leſt they ſhould be put out of the ſynagogue.

43. For they loved the praiſe of men more than the praiſe of God; (i. e. *they valued their reputation with men, more than that honour which cometh of God only,* John 5. 44.)

44. Jeſus (*therefore*) cried and ſaid, He that believeth on me, believeth not [w] on me (*only,*) but on him that ſent me (*alſo;*)

45. And he that ſeeth me (*doing the works of God,*) [x] ſeeth (*alſo*) him that ſent me.

46. I am [y] come a light into the world, that whoſoever believeth in me, ſhould not abide in darkneſs, (*or be ignorant of the way of happineſs.*)

47. And if any man hear my words, and believe (*them*) not, [z] I judge him not, (i. e. *I do not now condemn him,*) for I came not to judge (i. e. *condemn*) the world, but to ſave the world, (*John* 3. 17.)

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have ſpoken, the ſame ſhall judge him at the laſt day.

49. For I have not ſpoken of myſelf (*without commiſſion from above*;) but the Father which ſent me, he gave me commandment, what I ſhould ſay, and what I ſhould ſpeak.

50. And I know that (*obedience to*) his commandment is (*the way to*) life everlaſting; whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak; (*and he will ſurely condemn thoſe who are diſobedient to his word.*)

ANNO-

ANNOTATIONS on Chap. XII.

Ver. 1. [a] Πρὸ ἓξ ἡμέρων τ῀ πάσχα, *six days before the passover.*] So 2 *Cor.* 12. 2. πρὸ ἐτῶν δεκατεσσάρων, *fourteen years since;* Amos 1. 1. πρὸ δύο ἐτῶν τ῀ σεισμοῦ, *two years before the earthquake.* So in *Plutarch*, πρὸ τριῶν ἐτῶν, *three years before;* in Numa, p. 61. in Popl. p. 101. in Rom. p. 23.

Ver. 2. [b] *They made him a supper there.*] This supper was different from that mentioned *Matth.* 26. 6. *Mark* 14. 3. (1.) Because this was in the house of *Lazarus*, ver. 2. that in the house of *Simon the leper*, Matth. 26. 6. (2.) Here *Mary* anoints the *feet* of *Christ*, ver. 3. there a woman, not named, pours ointment on his *head*, Matth. 26. 7. (3.) This supper was *six days* before the passover, *ver.* 1. that only *two*, Matth. 26. 2. Mark 14. 1. and if the suppers were not the same, the *Mary* that anointed *Christ's feet* here, and the woman that anointed his *head* there, were not the same.

Ver. 3. [c] *Mary took a pound of ointment.*] *Mary* the sister of *Lazarus*, see the note on *chap.* 11. 2. who is never called *Mary Magdalene*, nor is it said ever that *Christ* cast seven devils out of her. That they were divers women we learn from the *apostolical constitutions*, which say, Ζυνῆν δ῀ ἡμῖν, Μαρία ἡ Μαγδαλήνη, κ῀ Μάρθα, κ῀ Μαρία αἱ ἀδελφαὶ Λαζάρε, (a) *there were with us Mary Magdalene, and Martha, and Mary the sister of Lazarus:* and from *Origen* in these words, (b) *The gospel saith, there came a woman having an alabaster box of ointment,* &c. *not the sinner, but Mary an holy woman: Luke indeed speaks of the sinner, but Matthew, Mark and John, speak of that Mary, who was not a sinner.* Elsewhere he saith, *There were three Maries, one of whom Matthew and Mark, another of whom Luke, and a third of whom St John here speaks.* And *Basil of Seleucia* in his homily on *Lazarus* saith, οὐκ αὐτὴ ἦν ἡ πόρνη ἡ ἐν τῷ Ματθαίῳ οὐδὲ ἡ ἐν τῷ Λουκᾷ, *this was not the Mary mentioned by St Matthew or St Luke, for they were harlots, or sinners,* αὕτη δ῀ Ζεμνὴ καὶ σπουδαία, *but she was an holy and honest woman.* So also say *Chrysostom, Euthimius*, and *Theophylact* here. See *Coteler. note in constit. apost. p.* 204. and *Casaub. Exercit.* 14. *a p.* 242. *ad p.* 300. where he answers the arguments of *Baronius* to the contrary.

Ver. 4. [d] *Judas.*] He was permitted to be among the *apostles* perhaps to teach us, (1.) That there should never be wanting bad men even in the highest places of the church; (2.) That we are to judge of the members of the church, not from the evil lurking in the hearts, which we cannot discern, but from their outward profession, this qualifying *Judas* for the passover, if not for the participation of the sacrment; and, (3.) That inward holiness is not necessary to render the offices belonging to the ministerial function valid, and effectual: for *Judas* preaches *Christ*, and is sent out to do it with power of *healing diseases, and casting out of devils*, Matth. 10. 1,—10. see the note there, though he had himself a *devil*, John 6. 70. nor is he excepted when *Christ* saith, *he that receiveth you, receiveth me.*

Ver. 8. [e] *Ye have the poor always with you,* &c.] Hence it appears that the obligation of giving alms, and being charitable to the poor, hinders not our free expences in doing honour to good men, as this woman doth here, and *Joseph* of *Arimathea* and *Nicodemus* afterwards, in buying spices for the interment of our Lord, *chap.* 19. 39.

Ver. 10. [f] *The high-priest consulted to kill Lazarus also;*] to destroy an innocent man without any crime laid against him, only to preserve their own honour and reputation. See here the infallible sentence of the *rulers of the church.*

Ver. 12. [g] Τ῀ ἐπαύριον, *On the next day:*] *i. e.* On the 10th day of *Nisan* when the *paschal lamb* was taken up and reserved till the *passover*, *Christ* the true *paschal lamb* cometh up to *Jerusalem.* From this to the 16th verse, see the note on *Matth.* 21. 8, 9, 10.

Ver. 16. [h] *These things understood not his disciples at the first*] to be done in completion of any *prophecy* concerning him; but when *Jesus* was advanced to the throne of his glory, and had shed upon them the Spirit of truth and illumination promised, they not only understood that these things were done according to the words of *Zachary*, chap. 9. 9. but also that his kingdom was not to be of this world, but spiritual, or a dominion over the hearts and consciences of men subdued to the obedience of the truth. Hence also we may learn the manner of the operation of the *holy Spirit*, viz. *by bringing those things to remembrance* which are requisite that we may know the truth, and be excited to perform our duty, and by enlightning thus our understandings.

Ver. 20. [i] *Certain Greeks that came up to worship at the feast.*] Dr *Hammond* thinks these *Greeks* were proselytes of the gate, at least who worshipped

(a) L. 3. c. 6. (b) Hom. 1. in Cant. F. 63. F. Hom. 2. F. 65. B. Hom. 35. in Matth. F. 23. D.

worshipped the God of the *Jews* as the Creator of heaven and earth, such as were *Cornelius* and he treasurer of queen *Candace*, for those persons used to worship God in the court of the *Gentiles*, and also to offer sacrifice to him: that such did come in *Solomon*'s time, and would come afterwards, we learn from his petition, that *their prayers might be heard which they made in his temple*, 1 Kings 8. 41, 42. that they offered burnt-offerings, from *Josephus*; for when *Eleazer the Zealot* persuaded the priests, μηδενὸς ἀλλοφύλου δῶρον ἢ θυσίαν παραδέχεσθαι, (c) *not to receive the gift, or offering of any Gentile, this*, saith he, *was done contrary to the ancient custom of the Jews: for the priests produced witnesses most tenacious of their rites, deposing* ὅτι πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσίας ἀπεδέχοντο, (d) *that all their ancestors received the sacrifices of other nations, and thought it absurd that the Jews only should exclude such from worshipping and sacrificing to their God.* These *Greeks*, saith *Grotius*, seem to have been *Syrophœnicians*, perhaps dwelling about *Tyre* and *Sidon*, and so might easily be acquainted with the *Galileans* with whom they had commerce, and with *Philip* of *Bethsaida* to whom they came, *ver.* 21.

Ver. 22. [k] *Philip telleth Andrew*;] because *Christ*, when he sent them forth to preach, forbad them to go into the coasts of the *Gentiles*, Matth. 10. 5. and it was then a controversy among the *Jews*, whether the *Gentiles* should be admitted to their *sacra*, and so they might doubt whether such uncircumcised persons were to be admitted to converse with *Jesus*, and so consult him first before they brought them to him.

Ver. 23. [l] *The hour is come that the Son of man should be glorified*:] *i. e.* That he who is contemned by the *Jews*, his own people, to whom he was first sent, should be glorified by the *Gentiles*.

Ver. 27. [m] *Now is my soul troubled*, &c.] That they might not say that he had no dread of death, or sense of pain, to render sufferings distasteful to him, and so it was not to be expected that they who were deeply affected with these things should follow his example, he here shews he had the same natural concern for these things as others had, only he over-ruled it by a desire to promote his *Father*'s glory.

Ver. 28. [n] *I have both glorified it*,] by the resurrection of *Lazarus*, chap. 11. 4. and by all the other miracles which I have given in testimony to thy mission, *chap.* 2. 11. *and I will glorify it again* by thy resurrection, and exaltation to the right hand of glory, *Acts* 3. 13. by the mission of the holy Ghost upon the *apostles*, the witnesses of thy resurrection, *John* 16. 14. and by giving thee a name above every name, *Eph.* 1. 20, 21. *Philip.* 2. 9, 10.

Ver. 31. [o] *Now is the judgment of this world*:] *i. e.* Now shall they of the world be condemned who believe not in me, *ver.* 47. So the word κρίνεσθαι imports, *chap.* 3. 18, 19. *chap.* 16. 9. *Now is the prince of this world cast out*; so is *Satan* called, because he had rendered the whole world, except the *Jewish* nation, subject to his *idolatrous* worship: see the notes on 2 *Cor.* 4. 4. *Eph.* 2. 2. —6. 12. and he was eminently cast out by the *Christians*, when through the name of *Christ* they for three centuries expelled him from the temples and altars where he was worshipped, and from the bodies which he had possessed. See the preface to the epistles, §. 18.

Ver. 32. [p] Ἐὰν ὑψωθῶ, *If I be lifted up, I will draw all men after me*] Ἐὰν here signifies *when*. So *Deut.* 7. 1. ἐὰν δὲ εἰσαγάγῃ, *when the Lord hath brought you into the land*; Judg 6. 3. ἐὰν ἐσπείρῃ, *when the Israelites sowed*, ἐὰν πληρωθῶσι, *when the number of thy days shall be fulfilled*, 2 Sam. 7. 12. *Jer.* 3. 16. see the note on *Heb* 3. 7. *I will draw all men after me*, by the power of my resurrection, the mission of my Spirit, the excellency of my doctrine, and the miracles which shall attend the preaching of it; I will do what is sufficient to prevail with all men to believe in me, will actually engage many throughout all the parts of the world so to do, and render them who do not inexcusable. The event shews, that *Christ* and the *Father* draw many who come not to him. See *chap.* 6. 44.

Ver. 34. [q] *We have heard out of the law that Christ abideth for ever.*] That which they had learned from the *prophets*, they say they had heard out of the *law*, that word comprehending the whole *scriptures*: see *chap.* 15. 25. This they gather partly from the *prophets* representing *Christ*'s kingdom as an everlasting kingdom, *Dan.* 7. 14. from *Ezekiel*, saying, *chap.* 37. 25. *My servant David shall be their king for ever, and of his government there shall be no end*, Isa. 9. 7. and from his promise that *he would not fail David*, but cause *his seed to endure for ever*, Psal. 89. 35, 36. But then these words hinder not the truth of those things which the same *prophets* had foretold, *of a body prepared*, in which he was to suffer, having *his hands and his feet pierced*, Psalm 22. 18.—40. 6. of his *giving up his life a sacrifice for sin*, Isa. 53. 2, 12. or the *Messiah's being cut off*, Dan. 9. 26. And these *prophets* having spoken, not only of his sufferings, but also of his resurrection, *Psal.* 41. 10. *Acts* 3. 24. and of his *future glory*, 1 *Pet.* 1. 11. they might easily, by comparing these things

(c) De bello Jud. l. 2. c. 30. p. 809. F. (d) P. 810. D.

things together, have removed this scruple, especially when he so oft had told them, and they so well remembered, *Matth.* 27. 63. he had said, that *after three days he would rise again.*

Ver. 35. [r] *Lest darkness come upon you,* &c.] as it did in a wonderful manner after the light of the gospel was taken from them, they sinning then, not only against all laws civil and sacred, but even against the laws of nature in the vilest manner, as *Josephus* fully testifies: see the note on *Rom.* 2. 1. And from our Lord's exhortation to them here, *to walk in the light, that they may be the children of the light,* 'tis manifest *Christ* thought not God had then so blinded their eyes that they could not see, or so deserted them that they could not walk in the light; for if so, he could not seriously have exhorted them to *walk in the light,* much less to do it, so that they might become *the children of light*; for all exhortations to do that which it was impossible for them to do, by reason of a judicial act of God upon them, must be not only vain and delusory, but also contrary to the will of God. If you here say, *Christ*'s exhortation must be as much in vain, supposing they had by their vicious habits contracted such a blindness, *that seeing they would not see,* as *scripture* seems to testify they had; I answer, That this follows not, that blindness being not natural, but only moral, arising from their prejudices and ill affections to the light, and so might be deposed with them. And hence we find the *scripture* frequently exhorting them who in this moral sense had their eyes blinded, and their ears made deaf, to hearken, to believe, and be obedient to the truth. So *Jer.* 6. 10. *To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, that they cannot hearken:* and yet it is said, ver. 8. *Be thou instructed, O Jerusalem, lest my soul depart from thee*; and ver. 16. *Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.* Yea, *Christ* himself saith, *John* 8. 43. *Ye cannot hear my words*; and yet he adds, that *he came into the world,* and spake unto them, *that they might be saved.* Luke 9. 56. John 13. 17, 18.—5. 34. and reprehends them because they *would not come to him that they might have life,* John 5. 40. and that they *would not be gathered by him,* Luke 13. 34. yea, the *evangelist* here, *ver.* 37. imputes it to them as their great sin, that though *Christ* had *done so many miracles among them, they believed not in him:* yea, God himself still looks upon them as persons who might believe, for *this was his commandment, that they should believe in him,* this was the work which he expected from them, *ver.* 24.

Ver. 38. [s] *That the saying of Isaiah the prophet might be fulfilled.*] Because these and the following words seem to contain a very strange and uncomfortable doctrine, *viz.* that the infidelity even of God's own people is to be resolved, not into the perverseness of their wills, or the evil dispositions of their hearts, but into the divine predictions, or into a judicial blindness and obduration wrought by God upon them, which renders it impossible for them to believe; therefore, for explication of them, let it be noted,

1st, That our blessed Lord, in the immediate precedent verses, *viz.* 35, 36. doth passionately exhort these very persons to *believe, and walk according to the light,* which is a certain evidence our Lord well knew his *Father* had not by any of his actions or predictions made it impossible for them to believe on him, or walk according to his doctrine; for if God had so *blinded their eyes that they could not see the light,* or so *hardened their hearts that they could not embrace it, Christ* would not seriously have exhorted them to *believe,* or walk according to it, and that so effectually that they might *become the children of the light*; for every exhortation to do a thing we know to be impossible must be vain, and he who by it seems to be desirous we should do that which he knows we cannot, must delude us; and if he knows that God hath by some antecedent action rendered the thing impossible to be done, it must be also an exhortation repugnant to the will of God: now it is blasphemy to say, the exhortations of the Son of God were vain, delusory, or contrary to his *Father*'s will. Moreover, our *Saviour* knew the *Jews* were capable of mercy and salvation by him; for he expressly says, God sent him into the worl *that the world by him might be saved,* John 3. 17. he makes this declaration, *These things say I unto you, that ye might be saved,* John 5. 34. and this enquiry, *How oft would I have gathered you, and you would not?* Luke 13. 34. and says, *Ye will not come to me, that ye might have life,* John 5. 40. God himself would not have his words so understood, as if he were unwilling that the *Jews* should believe, or had by any of his actions rendered it impossible for them to do so, for *this was his commandment, that they should believe on him whom he had sent,* John 6. 29. and why sent he his Son *to seek and to save that which was lost,* even *the lost sheep of the house of Israel,* had he not truly been desirous that they should believe? The *evangelist* also, and that good Spirit by which he did endite these words, did not thus understand them; for he objects this to the *Jews* as their great crime, *ver.* 37. that *though Christ had done so many miracles*

among them, yet they believed not on him; whereas it can be no man's ſin not to do what he cannot do, purely by reaſon of the act of God: theſe words muſt therefore have ſome other ſenſe than at firſt view they ſeem to bear.

2*dly*, Obſerve, that God's foreknowledge, ſayings, and predictions, have no ſuch influence on the will of man, as to lay on him a neceſſity to do what he foreknows or hath foretold he will do: for were it otherwiſe, 1. All human actions muſt be neceſſary; for to that God who is omniſcient, all things, both paſt, and preſent, and to come, are known. If then this knowledge of mens actions, which the *ſcripture* ſo plainly doth aſcribe to God, did make them neceſſary, all human actions muſt be neceſſary, and ſo the freedom of them muſt be overthrown. 2. Then vice and virtue muſt be only empty names, we being capable of doing nothing which is blame-worthy, or deſerveth praiſe; for who can blame a perſon for doing only what he could not help, or judge him worthy of applauſe, who doth that only which he cannot avoid? And, 3. Then muſt all future recompences be diſcarded, it being viſibly unjuſt to puniſh any man for that which it was never in his power to avoid, and as unreaſonable to reward him for that action which cannot be praiſe-worthy. We know that an almighty God is able ſo powerfully to work upon the hearts of men, as to convert them to himſelf; and it is natural to conceive, that a good God is ready to do all which he ſees proper for that end. Since then, in ſome regard, it muſt be true that *God would have all men to be ſaved*, what anſwer can be given to that enquiry, *Why are not all men actually ſaved?* but this, That the Divine Wiſdom does not ſee it fit to lay reſtraints upon their actions, and to neceſſitate their wills to a compliance with his calls and invitations to turn to him. This anſwer, I believe, is true; but then it is an evidence that God hath never, by his preſcience or his predictions, laid ſuch reſtraints upon mens actions.

When, then, it is ſaid here, *Therefore they could not believe, becauſe Iſaias ſaid*; theſe words muſt bear this ſenſe, *Therefore they could not believe, becauſe (that was fulfilled upon them) which Iſaias ſaid*, or, *it had happened to them as he had foretold*. So chap. 15. 24, 25. *See the note there. They have hated me and my Father, ἀλλ' ἵνα πληρωθῇ ὁ λόγος, but that the word might be fulfilled*, i. e. but *this hath happened to*, or *been done by them*, that what was written in their law might be fulfilled, *viz. they hated me without a cauſe*. And this is the expoſition of the Holy Ghoſt, who, *Matth.* 13. 13, 14. ſaith from the mouth of *Chriſt*, *Therefore ſpeak I to them in parables, becauſe they ſeeing, ſee not; and in them is fulfilled the prophecy of Iſaiah, their eyes have they cloſed*, &c.

Ver. 40. *He hath blinded their eyes.*] Obſerve, that whereas our tranſlation ſaith, *He hath blinded their eyes*, the word *he* is not in the original, which ſaith only thus, τετύφλωκεν αὐτῶν τὰς ὀφθαλμούς, and may be rendered, *malice* or *wickedneſs hath blinded their eyes*, as we read, *Wiſd.* 2. 21. Or, (2.) The *perſonal* is here put for the *imperſonal*, the *active* for the *paſſive*, i. e. *He hath blinded their eyes, and hardened their hearts*, for *their eyes are blinded, and their hearts hardened*. To give you a plain inſtance of like nature, *Iſa.* 44. 18 in our tranſlation we read thus, *He hath ſhut their eyes, that they cannot ſee, and their hearts that they cannot underſtand*; and yet both the *Greek* and *Chaldee paraphraſt* read them thus, ἀπημαυρώθησαν, *their eyes are ſhut and darkned*, leſt they ſhould ſee. And that this is the true import of the *prophet*'s words, not that God, but Satan, and their own evil diſpoſitions had done this, is evident from this conſideration, that this is ſpoken to the ſhame of them who made and worſhipped ſenſeleſs images, *ver.* 9, 11. and to convince them of their want of conſideration, *ver.* 19. And that this muſt be the ſenſe here, we learn, not only from the *Septuagint*, the *Syriac*, and the *Arabic*, which render theſe words of *Iſaiah* thus, *The heart of this people is waxed groſs, and their eyes have they cloſed leſt they ſhould ſee with their eyes*; but alſo from our bleſſed *Saviour*, who, *Matth.* 13. 15. and from St *Paul*, who, *Acts* 28. 26, 27. exactly follow this tranſlation of the words.

Ver. 41. *Theſe things ſaid Iſaias, when he ſaw his glory*, &c.] *i. e.* when he ſaw the glory of the *Lord Chriſt*, not, as ſome *Socinians* contend, of *God the Father*. For,

1*ſt*, Theſe words, *his glory*, and, *he ſpake of him*, contain two pronouns, which are not in the words of the *prophet*, but only of the *evangeliſt*, and ſo muſt be referred to him of whom the *evangeliſt* here ſpeaks, *viz.* to him *who had done ſo many miracles among them*, and to him *in whom they believed not*, ver. 37. and *in whom they could not believe*, ver. 39.

2*dly*, If thoſe words, *Theſe things ſaid Iſaias, when he ſaw his glory*, are not to be underſtood of *Chriſt*; what uſe have they, or to what purpoſe do they here ſerve, there being no need to tell us, that *Iſaias* then ſaw the *glory of God the Father*, or ſpake of him?

3*dly*, *Socinus* well obſerves and proves, that the *apoſtle*'s words do equally relate to both the paſſages produced from *Iſaias*, becauſe he ſaith not

not *this*, but *theſe things ſaid Iſaias*. Now it is evident from the apoſtle *Paul*, Rom. 10. 16. citing theſe words, and applying them to the goſpel-times, that the firſt teſtimony relates to them, and, from the contents of the whole 53d chapter, that they relate to *Chriſt*'s ſufferings, and his future glory, as *Schlictingius* here grants; and conſequently the words, *theſe things ſpake Iſaias*, muſt induce us to believe, that he ſpake alſo, in the other paſſage cited from him, of the glory of the ſame perſon. *Schlictingius* therefore anſwers, That the *prophet*, by ſeeing the glory of God, is ſaid alſo to ſee the glory of Chriſt, which was to fill the whole earth; for then was the earth repleniſhed with his glory, when God, by him, did his admirable works, when he raiſed him from the dead, and placed him at his own right hand, ſubjecting all things to his feet: when *Iſaias* in the Spirit ſaw his glory, *John* rightly ſays, *he ſaw the glory of Chriſt*; the glory of *God* and of *Chriſt* being ſo inſeparably connected, as the means to the end, that the glory of Chriſt directly tends to the glory of God the *Father*. But againſt this evaſion it is obſervable,

1*ſt*, That the *prophet*, chap. 53. if he ſpeaks at all of the glory of any perſon, as indeed he doth, *ver.* 10, 11, 12. ſpeaks of ſuch a one who *poured out his ſoul unto death*, and was *numbered with the tranſgreſſors, and bare the ſin of many*; which words cannot refer at all to God the *Father*.

2*dly*, In the 6th chapter he ſpeaks of one whom he then ſaw *ſitting upon a throne, high and liſted up, and whoſe train filled the temple*, ver. 1. and to whom the *ſeraphims* cried, *Holy, holy, holy, is the Lord of hoſts, the whole earth is full of his glory*, ver. 3. He therefore ſpeaketh not of any future glory, but of the glory he then ſaw, and of which the *ſeraphims* then ſang. And who can reaſonably think the *prophet* ſhould cry out, *ver* 5. *Wo is me, becauſe I have ſeen the King, the Lord of hoſts*, only becauſe he had ſeen a viſion of a mere man, who had as yet no being? However,

3*dly*, Seeing the *prophet* is ſo expreſs in it, that it was *Jehovah Zebaoth*, the Lord of hoſts, *the King Jehovah*, whoſe glory he then ſaw, and of whoſe glory the angels then ſang, and yet the evangeliſt declares he ſpake theſe things when he ſaw the glory of *Chriſt*, it follows that *Chriſt* muſt be one with this *Jehovah*.

Ver. 42. [u] *Of the chief rulers, many believed in him*;] *i. e.* They were inwardly convinced he was the *Chriſt*, though they durſt not openly confeſs this faith, leſt they ſhould be rendered infamous by being turned out of the *ſynagogue*; and ſo their faith was deficient in one great requiſite, *confeſſion of it being made with the mouth unto ſalvation*, Rom. 10. 9. *Matth.* 10. 32.

Ver. 44. [w] *Believeth not in me*] only, but in him alſo who hath ſet his ſeal to the teſtimony, *John* 3. 33. So the word *only* is to be underſtood, when Chriſt ſaith, *He that receiveth me, receiveth not me*, Mark 9. 37. and when St *Peter* ſaith to *Ananias*, *Thou haſt not lied to man, but to God*, Acts 5. 4. St *Paul*, *He that deſpiſeth us, deſpiſeth not man, but God*, 1 Theſſ. 4. 8. And this addition is here neceſſary, to avoid a contradiction in theſe words, *He that believeth in me, believeth not in me*. 2. Becauſe *Chriſt* ſo expreſly doth require his diſciples to believe in him, ſaying, *chap.* 14. 1. *Ye believth in God, believe alſo in me*; it is added, *he believeth alſo in him that ſent me*, to expreſs the dignity and excellency of this faith, and the dreadful effects of incredulity, ſince he that believes not, makes God a liar, 1 *John* 5. 10.

Ver. 45. [x] *He that ſeeth me, ſeeth him that ſent me.*] See the note on *chap.* 14. 9.

Ver. 46. [y] *I am come a light into the world*,] that he who believeth in me, and embraceth my doctrine, may not abide in darkneſs; *i. e.* in ignorance of the way to life, nor be caſt out into utter darkneſs, as the *Jews* will be for their incredulity, *Matth.* 8. 12.

Ver. 47, 48. [z] *I judge him not*;] *i. e.* I paſs not on him the decretory ſentence here on earth, where I am to perform the office of a *prophet*, not a judge, *chap.* 8. 15. yet let him know he ſhall hereafter be judged, and have the ſentence paſſed upon him, according to that doctrine which I preach, and be puniſhed by God for contempt of it, becauſe the *words I ſpeak, I ſpeak not of myſelf, but as he gave me a commandment, ſo I ſpeak. Chriſt* neither doth nor could deny that he would judge all men at the laſt, becauſe he had declared the *Father* had committed *all judgment to the Son*, John 5. 27. and *had given him power to raiſe them up, and judge them at the laſt*, ver. 26. 27. but only doth deny that he was to aſſume this office whilſt he was on earth.

CHAP. XIII.

1. NOW before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world to the Father, having loved his own (*apoſtles*) which were in the world, [a] he loved them to the end (*or cloſe of his life.*)

2. And [b] ſupper (*time*) being ended (Gr. *come,*) the devil having now put (*it*) into the heart of Judas Iſcariot, Simons ſon, to betray him;

3. Jeſus knowing (*his great dignity, in*) that the Father had given all things into his hands, and that he was [c] come (Gr. *come forth*) from God, and went to God;

4. He, (*to ſhew an admirable example of humility,*) riſeth from ſupper, and laid aſide his garments, and took a towel and girded himſelf (*after the manner of a ſervant.*)

5. After that he poured water into a baſon, and began to [d] waſh his diſciples feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter; and Peter ſaith unto him, Lord, doſt thou (*think I can ſuffer thee to*) waſh my feet?

7. Jeſus anſwered and ſaid unto him, (*For*) what (*end*) I do (*this*) thou [e] knoweſt not now, but thou ſhalt know hereafter, (*when I have performed this ceremony,* ver. 12, 15.)

8. Peter ſaith unto him, Thou ſhalt never waſh my feet: Jeſus anſwered him, If I waſh thee not, (*if thy heart and thy affections be not purified by me,*) thou haſt no part with me, (*thou wilt not be fitted for my ſervice, or receive any benefit by me.*)

9. Simon Peter ſaith unto him, Lord, (*if this waſhing be ſo neceſſary to that end, waſh*) not my feet only, but alſo my hands and my head.

10. Jeſus ſaith unto him, He that is waſhed, (i. e. *truly ſanctified and cleanſed once,*) [f] needeth not, ſave to waſh his feet, (*his heart and his affections,*) but (*if he ſtill keep them pure and rightly inclined,*) is clean every whit, (*in all his thoughts and actions proceeding from them;*) and ye are (*in a good meaſure*) clean, but not all, (*Judas being full of filthineſs. This exception he made,*)

10. For (*Becauſe*) he knew who ſhould betray him, therefore ſaid he, Ye are not all clean.

12. So after he had waſhed their feet, and taken his garments (*which he had laid aſide in order to that work,*) and was ſat down again, he ſaid unto them, Know ye what I have done to you?

13. Ye call me [g] Maſter, and Lord, and ye ſay well, (i. e. *what is right,*) for ſo I am.

14. If I then (*who am*) your Lord and Maſter have waſhed your feet, [h] ye alſo ought to waſh one anothers feet; (i. e. *to be as ready to do the meaneſt offices to other Chriſtians.*)

15. For I (*by doing this*) have given you an example, that ye ſhould do (*to others*) as I have done to you.

16. Verily, verily, I ſay unto you, The ſervant is not greater than his lord, neither (*is*) he that is ſent greater than he that ſent him; (*and therefore you my ſervants, whom I ſend to preach the goſpel to all nations, ought not to think it beneath you to do to others what I your Lord, from whom you receive your commiſſion, do to you.*)

17. If ye know theſe things, (*that knowledge, without a ſuitable practice, will only aggravate your doom; but*) happy are ye if ye do them.

18. (*And when I ſpeak of your being happy*) I ſpeak not of you all, (*for*) [i] I know whom I have choſen, (i. e. *what is the inward diſpoſition of them;*) but (*one of them is ſo diſpoſed towards me,*) that the ſcripture may be fulfilled, (*which ſaith,* Pſal. 41. 9.) He that eateth bread with me (*as my familiar friend*) hath lift up his heel againſt me.

19. Now I tell you (*of this*) before it come (*to paſs,*) that when it is come to paſs [k] ye may believe that I am he (*who ſearcheth all hearts, and alſo am the Son of David, to whom theſe things belong.*)

20. (*And believing this, you will ſee cauſe ſufficient to go on chearfully in my ſervice; for*) Verily, verily, I ſay unto you, He that receiveth whomſoever I ſend, (*ſhall be eſteemed as one that*) receiveth me, and he that receiveth me, (*as one that*) receiveth him that ſent me.

21. When Jeſus had this ſaid, he was troubled in (*his*) ſpirit, (*partly at the apprehenſion of his ſufferings, and partly at the vileneſs and pernicious conſequences of the fact,*) and teſtified, and ſaid, Verily, verily, I ſay unto you, that one of you ſhall betray me.

22. Then the diſciples looked one on another, doubting of whom he ſpake (*this.*)

23. Now there was leaning on Jeſus boſom one of his diſciples, whom Jeſus loved, (*viz. St John.*)

24. Simon Peter therefore [l] beckned to him, that he ſhould ask, who it ſhould be of whom he ſpake.

25. He

25. He then lying on Jeſus breaſt, ſaith unto him (*with a low voice,*) Lord, who is it?

26. Jeſus anſwered (*him,*) He it is to whom I ſhall give a ſop, when I have dipped it (*in the diſh:*) and when he had dipped the ſop, he gave it to Judas Iſcariot the ſon of Simon.

27. And after the ſop [m] Satan entered (*more fully*) into him: then ſaid Jeſus unto him, [n] What thou doſt, (*thou mayſt*) do quickly, (*as ſoon as thou wilt, for I am ready to ſuffer.*)

28. Now no man at the table (*ſave St John*) knew for what intent he ſpake this to him.

29. For ſome of them thought, becauſe Judas had the bag, that Jeſus had ſaid to him, Buy thoſe things that we have need of againſt the (*paſchal*) feaſt, or that he ſhould [o] give ſomething to the poor.

30. He then having received the ſop, went immediately out (*to accompliſh his deſign,*) and it was night (*when he did ſo.*)

31. Therefore when he was gone out, Jeſus ſaid, [p] Now is the Son of man (*to ſuffer, and then to be*) glorified, (*Luke* 24. 26. *Heb.* 2. 9.) and God is (*to be*) glorified in him, (*thus ſuffering for the ſalvation of mankind.*)

32. [q] If God be glorified in (*and by*) him, God ſhall alſo glorify him in himſelf, (*by committing all things to his hands, and ſeating him at the right hand of majeſty and power,* John 17. 5.) and ſhall ſtraightway (*thus*) glorify him.

33. Little children, yet a [r] little while I am with you, (*and then*) ye ſhall ſeek me; and as I ſaid (*before*) to the Jews, Whither I go ye cannot come, ſo now I ſay unto you, (*Ye cannot come now, till your work on earth be finiſhed,* ver 36. *and I have prepared manſions in heaven for you,* John 14. 2.)

34. A new commandment I give to you, (*to be continually obſerved by all my diſciples;*) that ye love one another, (*after my example, who lay down my life for you, requiring,*) [s] as I have loved you, that ye alſo (*ſo*) love one another.

35. By [t] this ſhall all men know that ye are my diſciples, if ye (*thus*) love one another.

36. Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go [u] thou canſt not follow me now, (*as being not yet prepared to ſuffer for my ſake;*) but thou ſhalt follow me afterwards, (*and ſuffer on the croſs as I do.*)

37. Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my life for thy ſake.

38. Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily, verily, I ſay unto thee, [w] The cock ſhall not crow, (i. e. *it ſhall not be the time of cock crowing*) till thou haſt denied me thrice.

ANNOTATIONS on Chap. XIII.

Ver. 1. [a] HE *loved them to the end*;] *i. e.* to the cloſe of his life, and ſhewed this affection to them by waſhing their feet. This paſſage therefore can afford no argument, that the regenerate can never fall away, becauſe Chriſt ſpeaks not of the chuſing of any to ſalvation, but only of thoſe whom he had choſen out of the world to be his *apoſtles*, chap. 15. 19. nor of his love of them to the end of their lives, but of his own.

Ver. 2. [b] *And ſupper being ended.*] That this was not the paſchal ſupper, but a ſupper they were at before the feaſt of the *paſſover*, ver. 1. ſee fully proved in the *appendix* to the 14th chapter of St *Mark*, anſwer to objection the ſecond. To the arguments there offered for this purpoſe, add, That at this ſupper Chriſt only privately diſcovers the traitor to St *John*, ver. 25, 26. whereas at the *paſchal* ſupper he makes him known openly to them all, *Matth.* 26. 25. *Luke* 22. 21. here he diſcovers him to St *John*, by giving him a ſop which he had dipped in the diſh, *ver.* 26. there he diſcovers him to the reſt by this, that *his hand was with him in the diſh*, Matth. 26. 23. Mark 14. 20. See additions, N°. 22.

Ver. 3. [c] *Jeſus knowing,* ὅτι ἀπὸ Θεοῦ ἐξῆλθεν καὶ πρὸς Θεὸν ὑπάγει, *that he came out from God, and went to God:*] ſo *chap.* 16. 28. *I went out from the Father, and came into the world: again, I leave the world, and go to the Father.* Now, ſeeing it is certain that he left the world, and went to the *Father*, by aſcending from the earth to the higheſt heavens; muſt not the oppoſition require, that he came out from the *Father* into the world, by coming from heaven to the earth? for theſe two are oppoſite by commutation of terms; the term *from which* in the one, being the term *to which* in the other; which oppoſition is wholly loſt by ſaying, with the *Socinians*, that Chriſt is ſaid to come forth from God, or from the *Father*, only becauſe he came as his legate or ambaſſador, and was made known to the world by his *credentials*, the miracles done by him in his *Father*'s name. Moreover, according to this expoſition, the oppoſite

poſite term, his *going to God* and to the *Father*, muſt import his ceaſing to be his legate, or to make himſelf known by the miracles done by a power derived from his *Father*; whereas he, after his aſcenſion, made himſelf ſtill thus more known to the world. Add to this, that the *prophets* of old, and *Moſes* eſpecially, were God's meſſengers, and made themſelves known to the world by miracles done by God as their *credentials*, and ſo were after them the *apoſtles* in like manner the legates and ambaſſadors of God and Chriſt; but yet it never was nor could be ſaid of them, or any of them, *I went forth from God*, and from the *Father*, *and came into the world*; which ſhews this phraſe is proper to our Lord, and ſo the reaſon of it muſt be peculiar to him alone.

Object. 1. The *apoſtles* believed, that Chriſt came forth from God, *John* 16. 30.—17. 8. but yet they believed not that he had a Divine eſſence.

Anſw. What reaſon have the *Socinians* to ſay this ſo confidently of the *apoſtles*, who not only ſaw him do ſuch mighty miracles as argued a divine power in him, and whom he charges ſo often to believe, that *he was in the Father, and the Father in him*, but alſo did themſelves caſt out devils, and heal diſeaſes in his name throughout *Judea*, when we was abſent from them; this being a proof to them that he, though abſent from them in body, was always preſent with them by his power? what reaſon have they to conclude this from the places cited, ſince, in the firſt, they argue this from his *Omniſcience*, an attribute inſeparable from the Divine nature, ſaying, *Now we perceive, that thou knoweſt all things*: and ἐν τούτῳ, *by this we believe thou cameſt forth from God*; in the ſecond, they hear him ſaying, *Father, glorify me with the glory I had with thee before the world was*, ver. 5. and ver. 7. are ſaid to know, that *all things which the Father had given him*, even the power to do and know all things, *were of God*; and thence are ſaid to know, that he truly or indeed *came from God?*

Object. 2. But how can God be ſaid *to come from God* into the world, when he is always in the heavens; or, to leave the world, and go to the *Father?*

Anſw. 1. To this our *Saviour* partly himſelf anſwers, by ſaying, that *he was in heaven*, even then when he ſays, *he came down from heaven*. See the note on *chap.* 3. 13.

2. I have obſerved, note on *chap.* 3. 13. that as to his Divine nature, he is ſaid to deſcend from heaven, not by a local deſcent, or by quitting heaven, but only by the manifeſtation of himſelf upon earth; and in this ſenſe, God himſelf is often ſaid to deſcend from heaven, when by any divine work done on earth he demonſtrates his preſence there; and he is alſo ſaid to aſcend again into heaven afterwards. Why therefore may not God the Word be ſaid to deſcend from heaven, and even dwell with men, as God is ſaid to dwell in the *tabernacle* and in the *temple*, when the *Logos* dwelt in the human nature upon earth, and manifeſted his glory in it; and alſo to leave the world, and go to the Father, not only as properly doing this by the exaltation of the human nature, but as doing all his divine works now from heaven, where he ſits in the majeſty and glory of the Father?

Ver. 5. [d] *And he began to waſh his diſciples feet.*] Great is this inſtance of humility, if we conſider, (1.) The dignity of the perſon, expreſſed in the foregoing words: (2.) The action itſelf, with the circumſtances of it: for, 1. *Chriſt* lays aſide his garment, and he *girds himſelf*, as *Philo* ſaith ſervants uſed to do when they did miniſter to their maſters. 2. He actually waſhed his diſciples feet, which alſo ſervants did to their maſters when they came from a journey, to cleanſe them from the dirt, and to refreſh them, 1 *Tim.* 5. 10. According to thoſe words of *Abigail* to *David*, *Let me be a ſervant to waſh the feet of my lord*, 1 Sam. 25. 41. and which ſuperiors did not do to inferiors. See Dr *Lightfoot* on the place.

Ver. 7. [e] *What I do thou knoweſt not now, but thou ſhalt know hereafter.*] After the ceremony is finiſhed, I ſhall tell thee, it was intended as an example of that humility which I would have you ſhew, in miniſtring to the meaneſt *Chriſtians*, though you in ſtation and office be ſuperior to them. It farther may be gathered from thoſe words, *ver.* 8. *If I waſh thee not, thou haſt no part in me*, or wilt receive no benefit by me; and from the purity mentioned, *ver.* 10. that *Chriſt* intended alſo by this rite, that purity of mind and of affection which he required of all thoſe who belonged to him, and which he would increaſe in them by his word and Spirit, *Eph.* c. 26. and which in *ſcripture* was uſually repreſented by waſhing and pouring of water, as in thoſe words, *Iſaiah* 1. 16. *Waſh ye, καθαροὶ γένεσθε, be ye clean*, and in that promiſe, *Ezek.* 36. 25. *I will pour clean water upon you, καὶ καθαρισθήσεσθε, and ye ſhall be cleanſed from your iniquities.*

Ver. 10. [f] *Needeth not, ſave to waſh his feet,*] becauſe they only gather dirt and gravel in a journey. So in the *metaphor*, in our travel through the world, all the defilement we contract ariſes from our miſplaced or our immoderate affection, love,

love, deſire, fear averſation, hatred. The *Jewiſh prieſts* were to waſh their hands as well as feet when they offered ſacrifice to God, *Exod.* 30. 19. becauſe their hands were chiefly employed in that work, and ſo their hands unwaſhed were ſaid to be *unconſecrated*, common or unclean; *Maimonides Tr. de ædif. Templi, cap.* 1. §. 6. *& Tr.* 3. *c.* 5. §. 1. The *apoſtles* are required only to waſh their feet, their buſineſs being to travel through the world, preaching the goſpel. Note alſo, That Chriſt waſhed the feet of *Judas*; for he was preſent at this rite, and is not ſaid to be excepted; only *Chriſt* here ſaith, this waſhing did not make him clean.

Ver. 13. [g] *Ye call me maſter and lord;*] your maſter by teaching, and your lord by commanding; ſo *Grotius*. But, ὁ Κύριος, the word *Lord* here ſeems to import *the Lord from heaven*, ver. 1. or him who is *Lord of all*; in which ſenſe, to us Chriſtians, *there is but one Lord*, Acts 2. 36. 1. Cor. 8. 6.

Ver. 14. [h] *Ye ought to waſh one anothers feet;*] not in the literal ſenſe, by doing this once a year; but in the ſpiritual, by being always ready to do any ſervice by which we may promote the welfare and advance the purity of any member of the church; for *the ſervant is not above his Lord.*

Ver. 18. [i] *I know whom I have choſen.*] Chriſt ſpeaks not here of an election to faith, and by it to ſalvation; that being conſtantly in *ſcripture* aſcribed to God the *Father*, not to Chriſt acting as his *prophet*; but of being choſen to the office of an *apoſtle*: nor does he intend here to ſay, that he had choſen ſome of his *apoſtles*, and not others; for he owns that he had choſen *Judas*, by ſaying, *Have not I choſen twelve, and one of them is a devil?* chap. 6. 70. The import of theſe words ſeems therefore to be this, I know the temper and diſpoſition of them whom I have choſen, and what I may expect from one of them; for which cauſe I ſaid, *Ye are not all clean*; but God in his wiſdom hath permitted this, that as *Ahithophel* betrayed *David*, though he was his familiar friend, ſo *Judas*, my familiar at my table, might betray the Son of God; and ſo the words recorded *Pſalm* 41. 9 might be fulfilled in him alſo, of whom king *David* was the type. See additions, N°. 23.

Ver. 19. [k] *That when it comes to paſs ye may believe,* ὅτι ἐγώ εἰμι, *that I am*;] not only that I am the *Chriſt*, as *chap.* 8. 24. but alſo, that I am he who ſearcheth the hearts, and knows things future and contingent, which is the property of God alone, 1 *Kings* 8. 30. *Iſa.* 41. 22, 23. and ſo believing in me, may believe alſo in him that ſent me, *ver.* 20. See *Examen Millii.*

Ver. 24. [l] *Simon Peter beckons to him that he ſhould ask.*] That all mentioned from this to the 27th verſe was done ſecretly, *Simon* only nodding to *John*, he ſpeaking to Chriſt only in his ear, and *Chriſt* ſo anſwering that he only underſtood his words, is plain from this, That *no man at the table knew for what intent Chriſt ſaid to Judas, What thou doſt, do quickly*, ſave St *John*, ver. 27. 28.

Ver. 27. [m] *Satan entered into him;*] non ſecundum ſubſtantiam, ſed ſecundem operationem, ſaith St *Jerom*; *i. e.* not as to the ſubſtance, but as to operation; as he is ſaid to do when the will is fully enclined to obey his motions, and we do not reſiſt them. But of this ſee the note on *Luke* 22. 3.

Ibid [n] *What thou doeſt, do quickly.*] This is not a command to *Judas* to go on with his wicked enterpriſe, but only a declaration made by *Chriſt* of his readineſs to ſuffer death, as in the paraphraſe. So *Ezek.* 20. 39. *Go ye, ſerve ye every one his idols.*

Ver. 29. [o] *That he ſhould give ſomething to the poor.*] This charity ſeems to be the proper buſineſs at a feaſt, *Eſther* 9. 22.

Ver. 31. [p] *Now is the Son of man glorified,* &c.] The context ſeemeth to require the ſenſe given in the *paraphraſe*; and then the *Paſſive Aoriſt* is put for the *Future*, as οὐκ ἐλήλυθεν, *will he not come?* ch. 11. 56. ἐκλήθη, *he ſhall be caſt out*, chap. 15. 6. See *Glaſſ. de verbo, can.* 47. Or elſe the ſenſe may be given thus, Hitherto hath the Son of man been glorified by his doctrine and his miracles, by which he hath fully proved his miſſion; and God hath been glorified by them both, he having ſtill done and ſpoken them in his *Father*'s name. See *Examen Millii.*

Ver. 32. [q] *If God be glorified in him, God will glorify him* ἐν ἑαυτῷ, *in himſelf*,] by ſigns done in the heaven and the earth, which ſhall force men to ſay even at his death, *Truly this was the Son of God*, Mat. 27. 45, 51,—54. by his glorious reſurrection, and aſcenſion, and ſeſſion at his own right hand, by giving him *all power in heaven and earth, and a name above every name*, Philip. 2. 9. And this he will preſently begin to do, ſo that you ſeeing ſuch admirable circumſtances of my paſſion, and ſuch a glorious iſſue of it, may go on chearfully in preaching my goſpel, expecting my power to aſſiſt you in the work, and a full reward of all your ſufferings for my ſake.

Ver. 33. [r] *Yet a little while am I with you;*] i. e. by my bodily preſence; for he had promiſed *to abide for ever with them* by his Spirit, *chap.* 14. 16. and his divine preſence, *Mat.* 28. 20.

Ver. 34. [s] *As I have loved you,*] even to the ſhedding

ſhedding of my blood for you, and even for mine enemies; not with reſpect to any merit on their part, or any advantage on mine, but out of pure affection to their ſouls. This is the love you are to imitate in your affection one to another.

Ver. 35. [t] *By this ſhall all men know that ye are my diſciples.*] The *diſciples* of the *Baptiſt* were known by the auſterity of their lives, the diſciples of the *Phariſees* by their habit, and ſeparation from other men: *Chriſt* will have his diſciples known by their profound affection to each other, which in the *primitive* ages was ſo great, that it made the (a) *Heathens* with great admiration to cry out, Vide ut invicem ſe diligunt, *See how they love one another*; and even to hate and envy them for their brotherly affection. Hence *Julian* propoſes them to the *Heathens* as a fit pattern for their imitation.

Ver. 36. [u] *Thou canſt not follow me now,*] i. e. in my ſufferings, till, by the deſcent of the holy Ghoſt upon thee, thou art ſtrengthened.

Ver. 38. [w] *Before the cock crow,*] *viz.* in the morning, ſtiled emphatically *the cock-crowing*. See the note on *Mat.* 26. 34.

CHAP. XIV.

1. LET not your hearts be troubled; [a] ye believe in God, believe alſo in me, (*who am one with the Father, and to whom all power is committed. See* John 10. 30, 38.)

2. In my Fathers houſe are many [b] manſions, (*ſufficient to receive you, and all that believe in me, to eternal life:*) if it were not ſo, I would have told you (*that no ſuch manſions were to be expected; but now*) I go [c] to prepare a place for you.

3. And if I go and prepare (*when I ſhall have gone and prepared*) a place for you, [d] I will come again and receive you to myſelf, that where I am (*there*) ye may be alſo.

4. And whither I go, ye know; (*for I have told you I go to my Father,*) and the way ye know; (*for I am the way*, ver. 6. *and the teacher of it, by obſerving whoſe words you will come to me.*)

5. Thomas ſaith to him, Lord, we know not whither thou goeſt; and how (*then*) can we know the way (*to thee?*)

6. Jeſus ſaith unto him, [e] I am the way, and the truth, and the life, (*by teaching that way of ſaving truth which leadeth to life eternal*;) no man cometh to the Father, but by (*faith in*) me, (*and by obſervance of my word.*)

7. [f] If ye had (*fully*) known me, ye ſhould have known my Father alſo, (*who is in me, and is made viſible by his works done by me*;) and from henceforth, (*from the time I have been with you,*) ye (*have*) know (*n*) him (*by his word,*) and have ſeen him (*by his works.*)

8. Philip ſaith unto him, Lord, ſhew us the Father, (*as he was ſeen by Moſes and the Iſraelites, at the giving of the law, in glorious ſymbols of his preſence,*) and it ſufficeth us.

9. Jeſus ſaith unto him, Have I been ſo long with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen (*in me the works of*) the Father, (*by which only he is viſible;*) and how ſayſt thou then, Shew us the Father, (*as if thou hadſt not ſeen him, or couldſt ſee him otherwiſe?*)

10. Believeſt thou not that I am in the Father, and the Father in me, (*by his Spirit enabling me to ſpeak the words, and to do the works of God?*) The words that I ſpeak unto you, I ſpeak not of myſelf, (*ſee note on* chap. 8. 14.) but the Father that dwelleth in me (*by the Spirit*, John 3. 34.) he doth the works (*by which my prophetic office is confirmed.*)

11. Believe me, that I am (*thus*) in the Father, and the Father in me; or elſe, (*if thou believeſt not for my own ſake,*) believe me for the very works ſake, (*which are done by the power and Spirit of the Father.*)

12. Verily, verily, I ſay unto you, He that believeth on me, the works that I do ſhall he do alſo; [g] and greater works than theſe ſhall he do, becauſe I go unto my Father, (*to ſend the holy Ghoſt to enable them to do them.*)

13. And [h] whatſoever ye ſhall ask in my name (*for the promotion of the goſpel,*) that will I (*thus enable you to*) do, that the Father may be glorified in (*by*) the Son, (*ſending the holy Ghoſt upon you from the Father*)

14. If ye ſhall ask any thing in my name, I will do it.

15. If ye love me, (*expreſs the ſincerity of that love, ſo as to*) keep my commandments.

16. And (*then*) I will pray the Father, and he ſhall give you [i] another Comforter, (*even the holy Ghoſt,*) that he may abide with you, (*and thoſe that ſhall ſucceed you,*) for ever;

17. Even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him, (*they having no experience of his preſence*

(a) Tertul. apol. c. 39. *Sic mutuo, quod doletis, amore diligimus: ſic nos, quod invidetis, fratres vocamus.* Minutius, p. 35, 36.

presence with them, or of his sanctifying operations on them, by which alone he can be seen or known: for being an holy Spirit, he cannot abide with unholy souls:) but ye (*who are sanctified by him,*) know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless, I will come to you (*by this Spirit.*)

19. Yet a little while and the world seeth me no more, but ye (*shall*) see me, (i. e. *shall find experimentally my presence with you: for*) [k] because I live, ye (*in the midst of all the perils and persecutions of the world*) shall live also, (2 *Cor.* 4. 10, 11.)

20. [l] At that day (*that I send this Comforter,*) ye shall know that I am in my Father, (*by receiving this Spirit from him,*) and ye in me, and I in you, (*by this Spirit communicated from me your head, to unite you my members unto me.*)

21. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, [m] and will manifest myself to him, (*by the presence and illuminations of this Spirit of truth.*)

22. Judas saith unto him, not (*he that was named*) Iscariot, Lord, (*seeing thou art to be a glorious king over us, and all the nations of the world,*) [n] how is it that thou wilt manifest thyself to us, and not to the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words; and (*then*) my Father will love him, [o] and we will come to him, and make our abode with him, (*by the Spirit of the Father and the Son dwelling in him.*)

24. He that loveth me not, (*as the world doth not,*) keepeth not my sayings, (*and so can neither know me nor my Father,*) and (*so cannot be loved by us: for*) the word which you hear, is not (*originally*) mine, but the Fathers which sent me; (*and it is only obedience to it that procures his and my love.*)

25. These things have I spoken to you, being yet present with you:

26. But the [p] Comforter, which is the Holy Ghost, whom the Father will send in my name, (i. e. *as my Spirit, to act in my name, and for my honour,*) he shall teach you all things (*which are requisite to be known by you, and taught to others.*) and bring all things to your remembrance whatsoever I have said to you.

27. [q] Peace I leave with you, my peace I give unto you, (*by giving you that Spirit, whose fruits are joy and peace;*) not as the world giveth (*peace when they part from their friends, by wishing to them that peace which they do not heartily desire, or are not able to impart,*) give I (*it*) to you, (*but effectually; and therefore*) let not your heart be troubled (*at my departure,*) neither let it be afraid (*what may befal you when I am gone.*)

28. Ye have heard how I said unto you, I go away, and come again to you, (*but for a little while:*) if ye loved me (*and my advancement, as affectionately and wisely as ye ought to do,*) ye would rejoice, because I said, I go to the Father; for [r] my Father is greater than I.

29. And [s] now I have told you before it come to pass, (*that I am going to the Father to send the Comforter to you,*) that when it is come to pass ye might (*have greater reason to*) believe (*in me.*)

30. Hereafter I will not talk much with you; for [t] the prince of this world (*Satan*) cometh (*by his agents, the rulers of the Jews, to take away my life,*) and hath nothing in me, (*no power over me to inflict death upon me on the account of sin, as he hath over others,* Heb. 2. 14.)

31. But (*I give up myself to the death, in compliance with my Father's will,* John 10. 18.) that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise (*therefore,*) let us go hence.

ANNOTATIONS on Chap. XIV.

Ver. 1. [a] Πιστεύετε εἰς τὸν Θεὸν καὶ εἰς ἐμὲ πιστεύετε, *Ye believe in God, believe also in me.*] There being no example I can find, where the same word, in the same sentence, is used both in the *indicative* and the *imperative* mood, I had rather render these words in the same mood thus, *Believe in God, believe also in me*; i. e. that I may prescribe a remedy to that trouble which hath seized your hearts, from the consideration of my passion, and my departure from you, and of the troubles you must expect in execution of your office, I advise you to believe in God, the *author* of that doctrine you are to preach, and therefore the defender of those who propagate it; and in me, in whose name you are to preach it, as having all power in heaven and earth, and being always present with you, and therefore being able to assist and preserve you from all dangers, and to reward your faithful labours with that crown of glory I have promised.

Ver. 2. [b] *In my Father's house are many mansions;*] in which, after your labours, you shall find

eternal reſt. So the *Jews* ſay, that in *paradiſe* are ſeven manſions, which are each twelve thouſand miles long, ten thouſand broad, and as many high. So *Moſes Haddarſon in Gen.* 2. 9.

Ibid. [c] *I go to prepare a place for you.*] For *Chriſt*, by his entrance with his ſacrifice into heaven, procured for us an entrance into that place, which before was *inacceſſible*, or *a new living way of entering through the veil rent for us at his death*, he preparing theſe manſions for us by his own entrance firſt into heaven with his ſacrifice. See the notes on *Heb.* 9. 8, 23, 24.—10. 20.

Ver. 3. [d] *I come again, and will receive you to myſelf*;] *i. e.* into thoſe manſions, that then you may be for ever with me, and be made partakers of that happineſs I there enjoy. Whence it ſeems probable that all the ſaints, the bleſſed *apoſtles* not excepted, are only to be crowned at the ſame time, to wit, at our Lord's ſecond advent. See the note on *Heb.* 11. 40. and obſerve, that ἔρχομαι, here, is to be rendered, *when I come again.* See the note on *Heb.* 3. 7.

Ver. 6. [e] *I am the way, the truth, and the life*;] the author of the way that leadeth to life, the teacher of that truth which directs to it, the giver of that life which is to be obtained by walking in it: and this life conſiſts in the viſion or enjoyment of the *Father*, to whom none cometh but by faith in me, *ver.* 6.

Ver. 7. [f] *If you had known me, you would have known the Father alſo.*] Note, That Chriſt here ſpeaks not of the knowledge of his *Father*'s eſſence, (1.) Becauſe that is not to be ſeen, as here the *Father* is ſaid to be, *ver.* 9. (2.) Becauſe the reaſon here aſſigned of this knowledge, is, that *Chriſt* ſpake not from himſelf, but from the *Father*; and ſo the *Father* was to be known by what he taught. (3.) He adds, That *the works he did were done by the power of the Father abiding in him*; and ſo the power and other attributes of the *Father* might be ſeen by them; his goodneſs and mercy by the kindneſs and mercy ſhewed in all his miracles; his wiſdom, righteouſneſs and holineſs, in the purity of his doctrine. *In me*, ſaith he, ſpeaking my *Father*'s words, ye do already know him, *i. e.* his ſacred will; *in me*, doing my *Father*'s works, ye ſee him, *viz.* his attributes; and of my ability to do them you cannot well doubt; for *I am in the Father, and the Father in me* by virtue of his Spirit reſiding in me; ſo that I both perfectly know his will, and can do the moſt mighty works by this power of the moſt High, *Luke* 1. 35.

Ver. 12. [g] *And ſhall do greater works than theſe, becauſe I go to the Father.*] That which *interpreters* here ſay of diſeaſes healed by the ſhadow of *Peter*, and by napkins ſent from St *Paul*, and of more miracles performed throughout the world, and *devils* ejected through three whole centuries every where, is not unfitly mentioned here, as anſwering to theſe words; but yet I think, this chiefly is to be referred to the admirable ſucceſs of the goſpel preached by the *apoſtles* after the deſcent of the holy Ghoſt upon them, and the inward gifts of tongues, and the interpretation of them, of *prophecy*, and diſcerning of *ſpirits*, and the imparting of theſe gifts to others by baptiſm, and the impoſition of the *apoſtles* hands: for as this was a greater work in our Lord *Jeſus* thus to aſſiſt ſo many with his power, when abſent at ſo great a diſtance as is earth from heaven, than to do miracles in their preſence; ſo to communicate theſe inward gifts to men, and enable them to transfer them to others upon faith in *Chriſt*, is truly wonderful: for, as *Arnobius* ſaith, (a) *Tranſcribere in alium jus tuum, & quod facere ſolus poſſis; fragiliſſimæ rei donare & participare faciendum, ſuper omnia ſitæ eſt poteſtatis; continentiſque ſub ſe omnium rerum cauſas, & rationum facultatumque naturas.* But more eſpecially when he himſelf ſucceeded ſo little in three years preaching here on earth, and had ſo few ſincere diſciples, that he ſhould enable his *apoſtles* at one ſermon to convert ſome thouſands, and cauſe his goſpel to fly like lightning through the world, and beat down all ſtrong-holds of oppoſition, this is truly admirable. That to theſe fruits of the miſſion of the holy Ghoſt theſe words do principally relate, appeareth from the reaſon of them here aſſigned, *Becauſe I go to the Father*, viz. to ſend that holy Spirit down upon you, by whom theſe greater works are to be done.

Ver. 13. [h] *And whatſoever ye ſhall ask in my name, I will do.*] Here Chriſt ſhews how theſe great works ſhould be done by them, *viz.* not by their own power, or any divine virtue reſiding in them, as our Lord did his; but in the name and by the power of Chriſt, *Acts* 3. 12, 16. by faith in him, and prayer to God in his name, *Acts* 4. 24, 30. Note alſo here, That Chriſt ſaith, Whatever ye ſhall thus ask, I will do; which as it ſuppoſes in him Omniſcience, enabling him to know the requeſts of all Chriſtians upon earth, and Omnipotence, enabling him to aſſiſt them every where in the performance of the greateſt works, ſo muſt it conſequently imply an unity of eſſence betwixt the Father and the Son, and ſo the Father is glorified in the Son. Hence what is here, *I will do*, is, *chap.* 16. 23. *the Father will give you.* Note alſo, That whereas the *Jews* uſed to beg a bleſſing for the fathers ſake, or for the ſake of *Abraham*,

(a) Arnob. l. 1. p 31.

Abraham, *Isaac* and *Jacob*, though being only men they never prayed to them; the Christians not only prayed to the Father in the name of the Son, but invoked the Son also, as being one God with the Father; this being a periphrasis of Christians, that they were those who called upon the name of Christ, *Acts* 9. 14, 21. see note on *Rom.* 10. 13. And this seems here to be mentioned to confirm their faith in him, that he who so loved them had power to do all things for them.

Ver. 16. [i] *Another Comforter.*] See note *chap.* 16. 7.

Ver. 19. [k] *Because I live, ye shall live also,*] by virtue of this promise. Though the *apostles* were always delivered up to death for the sake of Jesus, yet was the life of *Christ* manifested in their mortal flesh, by preserving them, and delivering them from so many deaths, 2 *Cor.* 4. 10, 11. and they are said to live by and with him, 2 *Cor.* 13. 4. by virtue of that miraculous power he conferred upon them for the promotion of the gospel, 2 *Cor.* 4. 7.—10. 4.—12. 10.

Ver. 20. [l] *In that day ye shall know that I am in the Father, and you in me, and I in you.*] It is certain that *Christ* was in his *apostles* by his Spirit abiding with them, *ver.* 16 and that they were in him by the same Spirit uniting them to their head *Christ*, Eph. 2. 22.—3. 16, 17.—4. 16. and therefore *Christ* must be here said *to be in the Father* by the Spirit of the *Father residing in him*; but with this difference, that the Spirit of the *Father* resided in Christ without measure, *chap.* 3. 34. and so that all that was the *Father*'s was also *Christ*'s, chap. 16. 15. his wisdom, and his power; whereas he was in the *apostles* only by the gifts conferred upon them, according to the measure of the gift of *Christ*. (2.) He was in *Christ*, as *Justin M.* notes, not for indigence, but partly because the nature of his *prophetic* office did so require, and partly to be derived from him as the fountain upon all his members; but he was given to them because they wanted his assistance to fit them to be able ministers of the *New Testament*, 2 *Cor.* 3. 5, 6. See additions, N°. 24.

Ver. 21. [m] *And will manifest myself to him*;] as in the *paraphrase*, so also by those miraculous works which shall demonstrate my presence with him. This presence he promiseth to his disciples, *Matth.* 28. 20. *Mark* 16. 17, 18. and made good by his powerful Spirit with his church, 1 *Cor.* 5. 4. 2 *Cor.* 13. 3, 4, 5.

Ver. 22. [n] *How is it that thou wilt manifest thyself to us, and not to the world?*] This question seems to be put to Christ according to that known opinion of the *Jews*, that the kingdom of Christ was to be an earthly dominion over the whole world, appearing with great outward splendor, or with observation, *Luke* 17. 20. so that the *Jews* under their *Messiah* should lord it over the whole earth, and so he should manifest himself to the whole world. So (b) *Josephus* speaks of an ambiguous oracle among them, declaring that about that time ἀπὸ τ χώρας τις ἐκείνων ἄρξει τ οἰκουμένης, *one of their country should reign over the whole earth*, and that many of their wise men did so interpret it. So (c) *Origen* tells us they expected μέγαν καὶ δυνάστην, καὶ πάσης τ γῆς, καὶ πάντων τ ἐθνῶν Κύριον εἶναι, that their *Messiah* should be *a great potentate, and the Lord of the whole earth, and of all nations.* And (d) *Trypho*, in his dialogue with *Justin Martyr*, saith the same.

Ver. 23. [o] *And we will come to him, and take up our abode with him,*] by that Spirit whose temple is the body of the saints, 1 *Cor.* 3. 16.—6. 13. and by whose in-dwelling they are made an habitation of God, *Eph.* 2. 22. Here therefore is no express mention made of the *holy Spirit*, because by him it is that the *Father* and the *Son* dwell in us; and so it is in the beginning of the *Epistles*, praying for grace and peace from the *Father*, and our Lord Jesus Christ, because this grace and peace was to be conferred on men by the Spirit.

Ver. 26. [p] *But the Comforter, whom the Father will send in my name,*] whom I will send you from my *Father*, John 15. 26.—16. 7. he proceeding from the *Father* and the Son, him the *Father* shed forth according to his promise, *Acts* 2. 17, 18. the Son, *ver.* 33. Hence is he stiled the *Spirit of the Father*, Matth. 10. 20. and the *Spirit of the Son*, Gal. 4. 6. the *Spirit of Christ*, 1 Peter 1. 11. *Rom.* 8. 9. *Philip.* 1. 19.

Ver 27. [q] *Peace I leave with you, not as the world,*] in empty wishes of what they neither do nor can give, nor that external peace which is both temporary and uncertain, but inward peace of conscience arising from the pardon of your sins, *Rom.* 5. 1. from the sense of the favour of God, and of my presence with you by the Spirit; that peace which no man can take from you, *chap.* 16. 22. that peace which passeth understanding, which will keep your hearts in the faith, *Philip.* 4. 7. and free you from all sollicitude and fear of the world.

Ver. 28. [r] *For my Father is greater than I.*] *This*, saith *Woltzogenius*, *is a demonstration that Christ is not the true God, than whom none is or can be greater.* But the *primitive fathers* did not

(b) De bello Jud. l. 7. c. 31. p. 961. G. (c) Contr. Cels. l. 2. p. 78. (d) P. 249. B.

allow that there was any ſtrength in this argument; for they granted that there was one God the *Father*, who was *over all*, and yet that *Chriſt with the Father was the God of the living, as having in all things the excellency or ſovereignty of the Father*, ſaith (e) *Irenæus*: they therefore owned that the *Father* was greater than the Son, as to his original, the Son being begotten by him; and yet declared that he was God, and equal to God, as to his eſſence, as (f) *Tertullian* and (g) *Novatian* teach. So then we may grant, as to the Divine nature, that as to the dependence on the *Father* it is leſs, *i. e.* as it is received dependently from the *Father, for greater is he that gives, than he that receives*; and yet, as to eſſence, they are both one God. and ſo equal, ὡς αἴτιῳ καὶ ἀρχὴ κατὰ φύσιν, *Athan. Naz. Baſil.*

Add to this, That the argument produced to prove that *Chriſt* ſpeaks not of his human nature, *viz.* becauſe none could doubt but that God is greater than man, proves as effectually that *Chriſt* could not be only man, becauſe then none could doubt but God was greater than he; nor is any ſuch compariſon, as to greatneſs, to be found in ſcripture betwixt God and mere man.

Ver. 29. [f] *And now I have told you before it come to paſs,*] *viz.* of my aſcent into heaven, and of the miſſion of the Holy Ghoſt, that when you have received this Spirit you more firmly may believe I am the Son of God, inveſted with all power in heaven and earth.

Ver. 30. [t] *The prince of this world cometh,*] by his miniſters, *Judas*, and the rulers of the *Jews*, and findeth nothing in me; he himſelf having no power to inflict death on me, in whom is no ſin, and they finding nothing in me worthy of death, *Acts* 13. 28. Though, therefore, I am to ſuffer death, I do not ſuffer for any fault that can deſerve it, or on account of any power he or his miniſters have over me to inflict it; but I give up myſelf to the death in compliance with my *Father*'s will, that the world may know, and knowing imitate my obedience to him in the ſevereſt precepts.

CHAP. XV.

1. [a] I Am the true vine, (*which gives juice and nouriſhment to every branch belonging to me,*) and my Father is (*as*) the husbandman, (*who prunes and cleanſes the branches of this vine, to render them more fruitful: and therefore*)

1. [b] Every branch in me that beareth not fruit, he taketh away, (i. e. *every profeſſor of faith in me that is unfruitful,*) [c] and every branch that beareth fruit, he purgeth it (*from all thoſe ſuckers that hinder the growth of the fruit, or make it leſs,*) that it may bring forth more fruit.

3. Now (*thus it is with you, for*) ye are clean through the word which I have ſpoken to you.

4. [d] Abide in me, and I (*will abide*) in you; as the branch cannot bear fruit of itſelf, except it abide in the vine, no more (Gr. *ſo neither*) can you, except you abide in me (*by faith.*)

5. I am the vine, ye are the branches, (*which receive nouriſhment from the vine, and become fruitful by it:*) he that abideth in me (*by faith,*) and I in him (*by the Spirit,*) the ſame bringeth forth much fruit; for [e] without me (*abiding thus in you*) ye can do nothing.

6. If a man abide not in me, he is [f] caſt forth as a branch, and (*that*) is withered, and men gather them, (*or, and is gathered,*) and caſt (*them*) into the fire, and they are burned, (Gr. καὶ καίεται, *and is burned.*)

7. If ye abide in me, and my words abide in you, (*ſo that ye yield obedience to them,*) [g] ye ſhall ask what ye will (*in my name, and for the glory of God,*) and it ſhall be done to you.

8. Herein is my Father glorified, that ye bear much fruit, (καὶ, *and*) [h] ſo ſhall ye (*appear to*) be my diſciples.

9. As the Father hath loved me, ſo have I loved you, continue ye in my love.

10. If you keep my commandments, ye ſhall abide in my love, even [i] as I (*his prophet*) have kept my Fathers commandments, (*doing all he ſent me to do,*) and (*ſo*) abide in his love.

11. Theſe things have I ſpoken to you (*of my abode in you by the Spirit, and your abiding in my words,*) that (*through the comforts of this Spirit*) [k] my joy might remain in you, and that your joy might be full.

12. This

(e) *Solus verax Magiſter & Dominus, ut diſcamus per ipſum ſuper omnia eſſe Patrem, etenim Pater inquit major me eſt.* Iren. l. 2 c. 48, 49. l. 4. c. 11, 12.

(f) *Pater eſt alius a Filio dum Filio major, dum alius qui generat, alius qui generatur,* Tertul. adv. Prax. c. 9. *Alius tamen perſona, non ſubſtantiæ, nomine——ubique teneo unam ſubſtantiam in tribus cohærentibus,* c. 12. *Pater Deus, & Filius Deus, & Spiritus ſanctus Deus,* c. 13.

(g) *Ambo unus atque idem,* c. 18. *Patre minor eſt dum in illo eſſe ſe ſcit habens originem, Deus utique procedens ex Deo ſecundam perſonam efficiens, ſed non eripiens illud Patre quod unus eſt Deus.* Novat. c. 21.

12. This is my commandment, that ye love one another, [l] as I have loved you, (*to the end,* John 13. 1. *and with a moſt fervent love.*)

13. Greater love hath no man than this, that a man [m] lay down his life for his friends, (*and this love will I ſhew to you acting as my friends, and expect you ſhould imitate it.*)

14. (*Now*) Ye are my [n] friends, (*and ſhall receive the tokens of my love as ſuch,*) if ye do whatſoever I command you;

15. (*And therefore*) Henceforth I call you not [o] ſervants (*nor treat you as ſuch,*) for the ſervant (*uſually*) knoweth not what his Lord doth, but I have called (*and treated*) you (*as*) friends; [p] for all things that I have heard (i. e. *received*) of my Father (*to impart to you*) I have made known to you.

16. You have not choſen me, but [q] I have choſen you (*firſt,*) and ordained (i. e. *appointed*) you, that ye ſhould go (*abroad into the world,*) and bring forth (*much*) fruit, (*by converting many to the faith,*) and that your fruit ſhould remain (*in a ſucceſſion of Chriſtians to the world's end:*) and (*that being thus employed in my ſervice,*) whatſoever (*in purſuance of that work*) ye ſhall ask the Father in my name, he may give it you.

17. Theſe things I (*eſpecially*) command you, that ye (*moved by my example, and by theſe tokens of my love, may be induced to*) love one another.

18. If the [r] world hate you, (*let this give you no diſcouragement in the performance of your office, ſince it will be only with you as it hath been with me doing the ſame work; for*) ye know that it hated me before it hated you.

19. If ye were of the world, (*conforming yourſelves to it in your life and doctrine,*) the world would love his own, (*men like to them:*) but becauſe ye are not of the world, but I have choſen you out of the world, (*to lead a life, and preach a doctrine oppoſite to the vices of it,*) therefore the world hateth you.

20. (*But*) Remember the word that I ſaid unto you, (*viz.*) the ſervant is not greater than the Lord, (*and ſo cannot expect to be treated better,*) if (*then*) they have perſecuted me, they will alſo perſecute you, (*who are doing the ſame work;*) if they have (*had*) [s] kept my ſaying, they will (*would*) keep yours alſo, (*who ſpeak the ſame things.*)

21. But all theſe things, (*this hatred,* ver. 19. *and perſecution,* ver. 20) will they do to you for my [t] names ſake, becauſe they (*after all the miracles I have wrought in his name*) know not him that ſent me.

22. If I had not come and ſpoken to them (*the words of my Father,*) they had not had ſin (*in not knowing him that ſent me;*) but now (*they have heard and rejected his word,*) they have no cloak (*or excuſe*) for their ſin, (*it being the fruit, not of their want of knowledge of my Father's will, but of their hatred to him and his word: for*)

23. He that hateth me, (*ſpeaking the words of God, which I have learned from my Father,* John 12. 49, 50.) hateth my Father alſo.

24. If I had not done among them [u] the works which no other man did, (Gr. *hath done,*) they had not had (*the*) ſin (*of infidelity;*) but now (*this ſin muſt be charged upon their hatred, for*) they have both ſeen (*the works which the Father in me hath done,*) and (*yet have been ſo far from being convinced and reformed by them, that they have*) hated both me (*who do them,*) and my Father (*by whoſe power and commiſſion I do them.*)

25. But (*this cometh to paſs, or, this they are permitted to do,*) [w] that the word might be fulfilled which is written in their law, (*Pſal.* 35. 19.) [x] they hated me without a cauſe.

26. But when the Comforter is come, [y] whom I will ſend to you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall, (*by his miraculous gifts,*) teſtify of me (*who ſend him*)

27. And [z] ye alſo ſhall bear witneſs (*of me,*) becauſe ye have been with me from the beginning, (*and ſaw my works.*)

ANNOTATIONS on Chap. XV.

Ver. 1. [a] *I Am the true vine, and my Father is the husbandman.*] That vine which gives vital juice to render all my branches fruitful, and whoſe fruits refreſh and fill their hearts with joy, as doth the fruit of the vine the body, *Judg.* 9. 13. *Pſal.* 104. 15. Of the epithet *true,* ſee *chap.* 6. 55. *My Father is the husbandman,* who takes care of theſe branches, cutting off the ſuckers and the withered branches, pruning the vine, and purging the fruitful branches, that they may bring forth more fruit. *Grotius* thinks the occaſion of this parable was taken from the Lord's ſupper he had then celebrated, or was inſtantly to celebrate; for as, *chap.* 6. diſcourſing of his paſſion, he calls himſelf *the true bread*; ſo here he calls himſelf *the true vine,* nouriſhing to life eternal, with relation to that element which was *the fruit of the vine,* Luke 22. 18. and thus it ſeemed neceſſary to ſpeak of the fruit of his death, becauſe his diſciples were offended at it, and their faith wavered on that account. Others think, that having ſpoken of *Judas* as a branch not purged,

purged, but withered, and fit only for the fire, *chap.* 13. 10, 11. he admoniſheth them to be careful that they become not ſuch branches; and as he had ſaid there, *ver.* 10. ſo he repeats that ſaying here, *ver.* 3. *Ye are clean*, &c.

Ver. 2. [b] *Every branch in me that beareth not fruit.*] Theſe unfruitful branches are ſaid to be in *Chriſt*, or in his church, as being by profeſſion *Chriſtians*, and by baptiſm admitted into the church, and owning her faith; but they are ſtill dead branches, becauſe unfruitful in good works; for *faith without works is dead*, James 2. 26.

Ibid. [c] *And every branch that bringeth forth fruit, he purgeth*, in its ſeaſon, or the fit time of pruning. The *apoſtles* then laboured under many infirmities and prejudices of their minds; they were weak in the faith, and underſtood but little of *Chriſt*'s ſalutary paſſion, and the oblation of himſelf as a *piacular victim* for their ſins, *Luke* 18. 34. as judging this not well conſiſtent with that earthly kingdom which was fixed in their hearts: they knew nothing of the calling of the *Gentiles*, or of God's intended kindneſs to them, and therefore would not preach to them, without a ſpecial admonition from heaven ſo to do, *Acts* 11. 19. they were contending for *primacy*, and that out of proſpect of carnal advantages, 2 *Cor.* 5. 16. From theſe and ſuch like infirmities, the good husbandman purged them, when he ſhed the Holy Ghoſt upon them, and ſent them to preach the goſpel to all *nations*. When therefore he ſaith, you are *now* καθαροί, *clean*, ver. 3. we muſt not underſtand this abſolutely, but comparatively, in reſpect of thoſe who did not believe or obey his word, and in good part, they being to be farther purged by the operation of the *Holy Spirit*.

Ver. 4. [d] *Remain in me*, (by faith, love, *v.* 9. and obedience, *ver.* 10.) καγὼ ἐν ὑμῖν, *and I will remain in you*,] by my Spirit. Here is an ellipſis of the word μενῶ, as *Matth.* 20. 13. *to ſit on my right hand,—is not mine to give, but* (it ſhall be given) *to them for whom it is prepared of my Father*, 2 Theſſ. 2. 7. *He that letteth* (will let) *till he be taken away*. See 1 *Cor.* 4. 15. *Gal.* 2. 7.

Ver. 5. [e] *He that abideth in me, and I in him, bringeth forth much fruit, for* χωρὶς ἐμοῦ, *without me ye can do nothing.*] That is, χωρὶς ἐμοῦ ὄντες, *being ſeparated from me*, ver. 4. *not abiding in me*, ver. 6. *being caſt out from me*. As this reſpects all *Chriſtians*, the ſenſe runs thus, *If ye abide in me by that faith which purifies the heart*, Acts 15. 9. *and works by love*, Gal. 5. 6. *and I in you by that Spirit*, 1 John 3. 24.—4. 13. *without whom none can be a member of Chriſt*, Rom. 8. 9. you ſhall abound in the fruits of the Spirit; but without my Spirit abiding in you, and uniting you to me your head, you can do nothing acceptable to me, or worthy of my goſpel. As it reſpects the *apoſtles*, it may farther note, that without the gifts and powerful aſſiſtance of the *Holy Spirit* they could do nothing to convert the world to the faith, as being not ſufficient of themſelves for that work, but having their ſufficiency from that God who giveth them the *Holy Spirit*, 2 Cor. 3. 5, 6. Hence they are bid to ſtay at *Jeruſalem* till this Spirit fell upon them, *Acts* 1. 8.

Ver. 6. [f] *He is caſt out*, ὡς τὸ κλῆμα καὶ ἐξηράνθη] ὡς κλῆμα, ſupple, μὴ φέρμενον καρπὸν, *as a branch bringing forth no fruit*; or καὶ here ſignifies *becauſe*, or *that*; and ſo the ſenſe runs thus, *as a branch is caſt out that is withered, or becauſe it is withered*; for branches are firſt withered, and then caſt out. So *Joſh.* 1. 5. καθὼς ἔσομαι, *for as I have been with Moſes, ſo will I be with thee*, chap. 22. 25. καὶ ἀπαλλοτριώσουσι, *for they will turn away thy children*; 1 Sam. 2. 25. *Give us roaſt*, καὶ ὃ μὴ λάβω, *for I will not receive ſodden fleſh of thee*; Micah 7. 8. *rejoice not at my fall*, καὶ ἀναστήσομαι, *for I ſhall riſe again*; ſee *Luke* 1. 24. *John* 6. 54. It alſo often ſignifies *that*, or *which*. So *Iſa.* 5. 4. *what ſhall I do to my vine*, καὶ οὐ ἐποίησα, *which I have not done?* So *Matth.* 9. 11. καὶ ἰδόντες, *which the Phariſees ſeeing*, Acts 1. 19. καὶ γνωστὸν, *which thing was known*. See *Noldius de partic. Heb. p.* 297, 298.

Ver. 7. [g] *Ask what you will, and it ſhall be given you.*] Whatever ye ask according to the will of God, 1 *John* 5. 14. for the promotion of his glory, *chap.* 14. 13. and the furtherance of your miniſtry, *Matth.* 21. 21, 22. asking in faith, *Mark* 11. 24. and in my name, *John* 16. 23. ye ſhall receive. See the note on *Matth.* 21. 21.

Ver. 8. [h] *And ye ſhall be my diſciples;*] *i. e.* by your likeneſs to me your *maſter*, who am intent on this, that I may glorify my *Father* upon earth, *chap.* 17. 4. and give up myſelf to the death, that I may be more fruitful in drawing all men to the knowledge of him, *chap.* 12. 24. it will appear that you thus bringing forth much fruit to the glory of God, are my genuine *diſciples*: ἐν τούτῳ, is here to be repeated from the beginnning of the verſe.

Ver. 10. [i] *As I keep my Father's commandments, and abide in his love.*] Here it is enquired, how *Chriſt*, being truly God, could ſay he keeps his Father's commandments? I anſwer, As on earth he ſuſtained the perſon of a *prophet* ſent from him, it being neceſſary to that office that he ſhould be ſent by him, and do his commandments, according to theſe words of God, *Deut.* 18. 18. *I will raiſe them up a prophet from among their brethren like*

unto

unto thee, and will put my words into his mouth, and he shall speak to them all that I shall command him. See *ver.* 19. 20. Hence *Christ* so often saith, *I speak not of myself; but as my Father gave me commandment, so I speak*, chap. 12. 49, 50. declaring by these words he was no *impostor*, but that very *prophet* of whom *Moses* spake See the note on *chap.* 7. 16. and *chap.* 8. 28. Hence *Chrysostom*, *Euthymius*, and *Theophylact* note, that Christ spake this according to his human nature. But still *Woltzogenius* enquires, why, according to his human nature, he is said to obey the commandment of the *Father*, rather than of his own divine nature? I answer, Because the *Father* is the fountain of the Deity, and because it belonged to Christ, executing his *prophetic* office, to refer all to the glory of his *Father*, whom the *Jews* only owned.

Ver. 11. [k] *That my joy might be in you*;] *i. e.* I speak of your remaining in me by the Spirit, that your joy, arising from his consolations, may be full; and this joy I call *mine*, because this Spirit dwelleth in me, and is derived from me. Pious and true is the note of *Woltzogenius* here, *that the observation of God's commandments give here the fullest and most perfect joy*: for what richer treasure is there in this world, than that of a good conscience? and what greater joy than that which flows from the good Spirit *testifying to our spirits that we are the sons of God, and shall be made heirs of eternal life?* Rom. 8. 16, 17. Gal. 4. 6.

Ver. 12. [l] *As I have loved you.*] Not only as in the *paraphrase*, but so as to lay down my life for you, *ver.* 13.

Ver. 13. See additions N°. 25.

Ibid. [m] *To lay down his life for his friends.*] It is certain Christ did this for his enemies, *Rom.* 5. 6, 7, 8. *Christ* notwithstanding speaks of his friends, as speaking only to his *apostles* whom he here owneth as his friends. Note also, that Christ here saith he doth ψυχὴν τιθέναι, *lay down his life* for his friends, rather to express the greatness of his love, than the merit of his passion; and when he doth so, he useth constantly this phrase, *viz.* John 10. 15, 17. 1 John 3. 16. but when the merit of his passion is expressed, the phrase used is ἀποθανεῖν ὑπὲρ ἡμῶν or ὑπὲρ ἁμαρτιῶν, *to die for us*, or *for our sins*, Rom. 5. 6, 8. 2 Cor. 5. 15. Heb. 2. 9. 1 Peter 3. 18. as the circumstances of those places shew.

Ver. 14. [n] *You are my friends if you do whatsoever I command you.*] For both *Cicero* and *Salust* (a) make this conformity of will to him we love, the test of sincere friendship.

Ver. 15. [o] *Not servants, for the servant knoweth not what his lord doth?*] *i. e.* I deal not with you as servants, to whom I make known my counsels; οὐδὲ γὰρ δεσπότου φύσιν ἡ πρᾶξιν δῆλος δεῖ εἰδέναι, *for servants are not*, saith *Xenophon*, *to know the customs or actions of their lord*, but only bosom friends. *Epist. ad Æschinem.*

Ibid. [p] *For all things which I have heard from my Father I have made known unto you*;] not absolutely, for they were not yet able to hear of the cessation of the law, of circumsion, and the sabbath, the casting off the *Jews*, and the calling of the *Gentiles* to be his church, without offence, *chap.* 16. 12. but all things fit to be told them then, concerning his salutary passion, his glorious resurrection and ascension, the mission of the Holy Ghost, the future judgment, and the promise of eternal life.

Ver. 16. [q] *I have chosen you*] from the rest of the *Jews*, to bear witness of me, *ver.* 27. and be my *apostles*. That Christ speaks here of this election, appears, (1.) From the preceding words, *Ye have not chosen me*, as disciples among the *Jews* chose to themselves a master; for ye came not to me till I called you. (2.) From the persons called, for, saith Christ, *have not I chosen you twelve, and one of you is a devil?* chap. 6. 70. And, (3.) From the end of their vocation here, *viz. that they might go into the world, and bring forth fruit*, or that they should go forth and preach that gospel to the world which should abide for ever, 2 *Ep. John.* 2. and erect that church against which *the gates of death should not prevail.* See additions, N°. 26.

Ver. 18. [r] *If the world hate you,—hated me first.*] Here Christ begins to fortify his *apostles* against the hatred of the world, and to encourage them to continue firm and constant in the performance of their office against all its opposition; (1.) From his own example, who patiently had endured it before their eyes, and was now to suffer death by reason of it; so that they who preached the same doctrine, which rendered him so hateful to the world, might reasonably expect the like treatment from it: nor had they reason to expect it should be otherways, or grudge it was not better with the disciple than with his Master; for he being not of the world, and they being chosen by him out of the world, the ground of the world's hatred against them must be the same.

Ver. 20 Εἰ τὸν λόγον μου ἐτήρησαν, *If they had kept my word.*] Some conceive that τηρεῖν, here imports to observe with an insidious intent to carp at,

(a) *Idem velle & idem nolle ea demum vera est amicitia*, Salust. *Est enim lex illa justæ veraque amicitiæ, ut idem amici semper velint*, Cic. Orat. pro. Cn. Plan.

at it, and accuſe the author of it, as it is ſaid of the *church* to *Satan*, he τηρήσει, *ſhall break*, or *obſerve thy head* to wound it, καὶ σὺ τηρήσεις, *and thou ſhalt bruiſe*, or *obſerve his heel* to enſnare it, Gen. 3. 15. But the right reading there ſeems to be τειρήσεις, *conteres*; nor is there any inſtances in the *New Teſtament* where the ſimple verb τηρέω bears that ſenſe; for *Mat.* 27. 36, 54. the word ſignifies only *to obſerve*, not to watch an opportunity againſt, that being φυλάσσειν, *Mark* 3. 2. *Luke* 6. 7.—14. 1.—20. 20. and the phraſe τηρεῖν λόγους μου, which is proper to St *John*, is always taken in a good ſenſe, for an obedient obſervance of the words of *Chriſt*, viz. *John* 8. 51, 52, 55.—14. 23, 24.—17. 6. 1 *John* 2. 5. *Rev.* 3. 8, 10.—22. 7, 9.

Ver. 21. [t] *But theſe things will they do for my name's ſake, becauſe they know not him that ſent me.*] 'Tis farther ground of comfort to you that you ſhould be thus hated, not from your own fault, but for my ſake, and ſo ſhall be entitled by that hatred to a great reward in heaven, *Mat.* 5. 12. and that out of ignorance of, or hatred to him that ſent me, and being hated for our ſakes, you need not queſtion our protection and aſſiſtance.

Ver. 24. [u] *Works which no man ever did*, ver. 22. *If I had not ſpoken to them,—no ſin;*] *i. e.* Nor yet can they be ſaid to hate me out of ignorance of my commiſſion, for I have ſpoken to them a doctrine plainly divine, and worthy of God, againſt which they have no exceptions which ariſe not from their own luſts and prejudices, and have confirmed it not only with the teſtimonies of *Moſes* and the *prophets*, chap. 5. 46. but alſo with ſuch works as neither *Moſes* nor the *prophets* ever did. Had not this been done by me, they could not reaſonably have been charged with the great ſin of infidelity; but now, ſhutting their eyes againſt the light thus ſhining on them, and hardening their hearts againſt that ſtrong conviction of my miſſion which my mighty works afford, 'tis evident that they reject me not out of ignorance and weakneſs, but out of wilful hatred to me, and him that ſent me; and ſo their infidelity is inexcuſable.

Ver. 25. [w] Ἀλλ' ἵνα, *but that*;] i. e. *This hath happened, or is permitted.* Examples of ſuch an *elliſſis* we find frequently in this goſpel. So *chap.* 9. 3. ἀλλ' ἵνα, *but this hath happened that* the works of God might be made manifeſt, *chap.* 13. 18. ἀλλ' ἵνα, *but this hath happened to Judas*, that the *ſcripture* might be fulfilled, *chap.* 14. 31. ἀλλ' ἵνα γνῶ, *but this I do that the world may know.* See note on *chap.* 12. 40.

Ibid. [x] *For they have hated me without a cauſe.*] This which *David*, who was a type of *Chriſt*, ſpake of himſelf, may reaſonably be thought, in the myſtical ſenſe, to relate to *the Son of David*, eſpecially if we conſider that the 69th *pſalm*, where theſe words are, *ver.* 5. is truly referred to *Chriſt*. See the *Synopſis* in the argument of that pſalm.

Ver. 26. [y] *Whom I will ſend to you from the Father.*] 'Tis certain, ſaith *Betuleius*, from the words *I will ſend*, that this cannot be underſtood of the eternal ſpiration of the Eſſence, but of the temporary miſſion of the *holy Ghoſt*, which *Chriſt* would aſk of the *Father*, chap. 14. 16. and ſend *from him in his name*, ver. 26. after his departure, *chap.* 16. 7. after his glorification, *chap.* 7. 39 and who was to be ſent according to the promiſe of the *Father*, Luke 24. 49.

Ver. 27. [z] *And you ſhall teſtify of me*, &c.] You have been ſtill my companions from the beginning of my *prophetic* office, and ſo are fit witneſſes of my works. For good men uſe and ought to be believed, when they teſtify of what their eyes have ſeen, and what their ears have heard, as the *apoſtles* did. *Acts* 4. 20. 1 *John* 1. 1, 2.

CHAP. XVI.

1. [a] THeſe things I have ſpoken unto you that ye ſhould not be offended, (i. e. *deterred from my ſervice, by the ſufferings you ſhall be expoſed to from the world; for*)

2. [b] They ſhall put you out of the ſnagogues (*as perſons excommunicated*;) [c] yea the time cometh that whoſoever killeth you, will think that he doth God ſervice (*by ſo doing.*)

3. And theſe things they will do unto you, becauſe they have not known the (*will of the*) Father, nor me, (*who am ſent by him to reveal it to the world.*)

4. But theſe things have I told you (*before-hand,*) that [d] when the time ſhall come (*when you are thus to ſuffer them,*) you may remember that I told you of them, (*and ſo may be confirmed in the truth, by ſeeing my perfect knowledge of things future, and may remember you ſuffer only what I had forewarned you of:*) and theſe things I ſaid not to you at the beginning (*of my preaching,*) becauſe I was (*then*) with you, (*to protect you from, or comfort you in all dangers.*)

5. But now I go my way to him that ſent me, and [e] none of you (*now*) asketh me, (*as you did before,*) Whither goeſt thou?

6. But becauſe I have ſaid theſe things to you (*concerning*

(*concerning my departure*) sorrow hath filled your hearts.

7. Nevertheless I tell you the truth, (*viz. that*) [f] it is expedient for you that I go away (*from you:*) for if I go not away, the Comforter will not come to you, (*he coming to supply my absence, and as the consequent of my ascension into heaven,* John 7. 39.) but if (*when*) I depart, I will send him to you.

8. And when he is come, [g] he will reprove the world, (*and will convince men*) of (*their*) sin (*in rejecting me,*) and of (*my*) righteousness, and of (*a future*) judgment.

9. Of sin, because they believe not in me, (*of whose mission and resurrection he will convince them by his wondrous gifts conferred on them that believe in me:*)

10. [h] Of (*my*) righteousness, because I go to my Father, (*to whom I could not ascend, were I not a righteous person,*) and ye see me no more (*on earth:*)

11. [i] Of judgment, because the prince of this world is judged; (i. e. *the devil is condemned, and cast out of his dominions by my servants; and consequently the time will come when all the subjects of his dominions shall be judged also.*)

12. I have yet [k] many things to say unto you, (*concerning the abrogation of the sabbath, and your ritual law of justification by faith without the works of the law,* &c.) but ye cannot bear, (i. e. *receive*) them now (*without offence.*)

13. Howbeit, when he (*who is*) [l] the Spirit of truth is come, he will guide you, (*executing your office,*) into all truth; for he shall not speak of himself (*deceitful and uncertain things invented by himself, as do the evil spirits in the Heathen oracles;*) but whatsoever he (*who searcheth the deep counsels of God,*) shall hear, (i. e. *shall know to be the will of the Father,*) that shall he speak, and he will [m] shew you things to come.

14. He [n] shall (*also*) glorify me (*by what he teacheth;*) for he shall receive of mine, and shall shew it to you; (i. e. *he shall be sent to impart to you the things which relate to my kingdom, my laws and service; and what he teacheth you is to be delivered in my name.*)

15. All things that the Father hath are mine, (*the power to govern, and to give rules and laws to men, and to judge and recompense them according to those laws, which under the Mosaical dispensation was done by the Father, is now to be done by me, and in my name,* Phil. 2. 9, 10, 11.) therefore said I, that he shall take of mine, and shall shew it to you.

16. (*It is but*) a little while, and ye shall not see me, (*because I shall be taken from you by death;*) and again, (*after my resurrection, 'tis but*) a little while, and (*that*) ye shall see me: and (*this I say*) because (*then*) I go to my Father.

17. Then said some of his disciples among themselves, What is (*the import of*) this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and because I go to the Father?

18. They said therefore, What is this that he saith, a little while? we cannot tell (*the meaning of*) what he saith.

19. Now Jesus knew that they were desirous to ask him (*the meaning of his words,*) and (*therefore*) said unto them, Do ye enquire among yourselves of that (*which*) I said, a little while, and ye shall not see me; and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That (*for a season*) ye shall weep and lament, but the (*men of the*) world, (*the rulers of the Jews,*) shall rejoice (*at my sufferings,*) and ye shall be sorrowful; but your sorrow (*at my resurrection, ascension, and mission of the Holy Ghost,*) shall be turned into joy, (*Luke* 24. 41, 52. *Acts* 2. 46.)

21. (*For as*) a woman when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembers no more the anguish (*she lay in,*) for joy that a man (*child*) is born into the world; (*so shall be your case.*)

22. And ye now therefore (*καὶ ὑμεῖς οὖν, for you therefore*) have (*now*) sorrow (*because of my death,*) but I will see you again (*after my resurrection,*) and your hearts shall rejoice; and (*though I personally be taken from you,*) your joy (*through the holy Spirit shall be such as*) no man taketh (*or can take*) from you.

23. And in [o] that day (*that you receive this Comforter*) ye shall (*have need to*) ask me nothing (*for resolution of your doubts, as now you do:*) verily, verily, I say unto you, Whatsoever (*assistance*) ye shall ask the Father in my name, he will give it you.

24. [p] Hitherto have you asked nothing in my name, (*as Mediator betwixt God and man:*) ask (*what is requisite for the discharge of your office,*) and ye shall receive (*it,*) that your joy (*in having all your petitions granted*) may be full.

25. These things have I spoken unto you in proverbs (*obscurely of the Father; but*) the time cometh when I shall no more speak to you in proverbs, but I shall shew you plainly (*the will*) of the Father.

26. In that day ye shall ask in my name; [q] and I say not unto you, (*I need not say,*) that I will pray (*or intercede with*) the Father for you;

27. For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

28. (*And as*) [r] I came forth from the Father, and am come into the world; (*ſo*) again, I (*ſhall ſhortly*) leave the world, and go to the Father.

29. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb:

30. Now we are ſure that thou knoweſt all things, (*in that thou knoweſt our ſecret whiſperings among ourſelves,*) and (*ſo*) needeſt not that any man ſhould ask thee (*that thou mayſt know what they deſire, thou knowing this unasked:*) by this [s] we (*more firmly*) believe that thou cameſt forth from God.

31. Jeſus anſwered them, Do ye now believe?

32. Behold the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own (*home,*) and ſhall leave me alone; and yet I am not alone, becauſe the Father is with me.

33. Theſe things I have ſpoken unto you, that in me, (*being with you by my Spirit,*) you may have peace: in the world ye ſhall have tribulation; but, [t] be of good chear, I have overcome the world; (*and as I am able, ſo by my ſufferings am I the more inclined to aſſiſt and ſtrengthen you againſt the temptations of it.*)

ANNOTATIONS on Chap. XVI.

Ver. 1. [a] *Theſe things have I ſpoken to you, that ye be not offended;*] *i. e.* theſe things concerning the hatred of the world, and the reaſons of it, and of thoſe conſiderations which may induce you to bear it patiently; leſt they coming unexpectedly upon you unarmed againſt them, you ſhould fall from the faith, or deſiſt from your office in the propagation of it. That this is the true notion of being *ſcandalized*, ſee the note on *Matth.* 18. 6.

Ver. 2. [b] *They ſhall put you out of the ſynagogues.*] In their *ſynagogues* they had not only aſſemblies for reading the *ſcriptures* every *ſabbath-day*, Acts 13. 27.—15. 21. for public prayers and exhortations to the people then, and upon other days, *Acts* 13. 15. but offences committed againſt the law were there corrected, and ſometimes puniſhed with ſcourging, *Matth.* 10. 17.—23. 34. and they who would not be reformed by ſtripes, nor by the leſſer excommunication, which removed them, ſaith (a) *Buxtorf*, four feet from others, were pronounced ἀποσυνάγωγοι, *John* 9. 22, 24.----12. 42. and, by a public recitation of their name, were caſt out of the communion of the church; which, *Luke* 6. 22. is *ſeparating them, and caſting out their names as evil:* this *Chriſt* here ſaith would be their portion.

Ibid. [c] Ἀλλ' ἔρχεται ὥρα ἵνα, *Yea, the hour cometh, when whoſoever killeth you ſhall think he doth* λατρείαν προσφέρειν τῷ Θεῷ, *do God ſervice.*] The particle ἀλλὰ here ſignifies *yea*, and denotes the increaſe of a thing, as *Luke* 12. 7. ἀλλὰ καί, *yea, even your hairs are all numbered*; ſee 1 *Cor.* 3. 2.----12. 22. ἵνα is here put for ὅτε, *when*, as *ver.* 32. *the time cometh* ἵνα σκορπισθῆτε, *when you ſhall be ſcattered*; ſee the note on 3d *epiſt.* of *John*, ver. 4. The phraſe λατρείαν προσφέρειν, *to offer ſacrifice*, is taken from *Exod.* 32. 29. *Conſecrate your hands to the Lord every one upon his brother*; that is, ſaith the *paraphraſe* of *Onkelos*, obtuliſtis oblationem, *Ye have offered an oblation.* Hence the *zealots* among the *Jews*, who killed thoſe they eſteemed tranſgreſſors with their own hands, not expecting the judgment of the *ſanhedrim*, were by them deemed religious men, filled with zeal in the cauſe of God, they having their name, ſaith (b) *Joſephus*, ἀπὸ τῶν ἐπ' ἀρετῇ ζηλωτῶν, *from thoſe that were zealous for what was good*, and therefore, after infinite ſlaughters of their brethren, they pronounced themſelves (c) ἀναμάρτητοι, *men without offence.* And ſuitably to this prediction, (d) *Juſtin M.* informs us, that the *Jews* did καταρᾶσθαι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας διὰ τὸν Χριστὸν, *diſgrace and execrate the Chriſtians in their ſynagogues*; and were αὐτοχειρίας αὐτῶν, *killing them with their own hands where-ever they could.* This they will do, ſaith *Chriſt*, becauſe they know not the *Father*, *i. e.* how alien thoſe cruelties are from his benign nature; ſo *Grotius.* See the note on *chap.* 15. 21.

Ver. 4. [d] *That when the time cometh, you may remember*, &c.] and ſo be aſſured of my divine preſcience and veracity; and therefore may not doubt of that aſſiſtance and conſolation I have promiſed you under theſe troubles. But here it may be asked, why *Chriſt* here ſaith, *Theſe things I ſaid not to you at the beginning, becauſe I was with you?* when in the firſt miſſion of the *apoſtles* to preach in the cities of *Judea*, he uſeth almoſt the ſame words, *Matth.* 10. 17, 18. and the like words, *Matth.* 24. 9, *Luke* 6. 22. *Woltzogenius* anſwers,

(a) In voce Niddui. (b) De bello Jud. l. 7. c. 30. p. 986. (c) Ibid. c. 34. p. 999. B.
(d) Dial. cum Tryph. p. 234. c. 323. c. 363. c. Apol. 2. p. 72.

anſwers, That Chriſt in theſe places had in the general informed them of the great perſecutions they were to ſuffer, but had not ſo clearly told them they were to ſuffer them on the account of religion. But this ſeems a miſtake, for he had told them that they were to ſuffer theſe things in the *Jewiſh ſynagogues for his name's ſake*, and *for righteouſneſs ſake*, Matth. 5. 12, 13.---10. 18.---24. 9. I anſwer therefore, That what was ſpoken *Matth.* 24. 9. was ſaid about this time; and ſo *Chriſt* might well ſay, *he ſaid it not to them from the beginning*: and that what *Chriſt* ſaith *Matth.* 10. and *Luke* 6. do plainly reſpect the times which were to come upon them, after our Lord's departure from them: for the words of *Chriſt* in St *Matthew*, from *ver.* 16. to 36. reſpect thoſe times when they were to give teſtimony to him *before the Gentiles*, ver. 18. and were to be *filled by the Holy Spirit*, ver. 20. and ſo do the words of St *Luke* alſo, as appears from the particle ὅταν, *when theſe things ſhall happen*. What therefore *Chriſt* there foretells as future, he ſpeaks of here as inſtant, and now ready to befal them.

Ver. 5. [e] *And none of you asketh me, whither goeſt thou?*] This *Peter* asked, *chap.* 13. 36. but received no direct anſwer; they did not therefore ſo ask as to know, *chap.* 14. 5. much leſs to conſider duly whither he was going, *viz.* to his and their *Father*'s houſe, *John* 20. 17. or why he went, *viz. to prepare a manſion for you*, chap. 14. 2. or, none of them asked, now his departure was at hand, and ſo gave greater reaſon for this enquiry, whither he was going.

Ver. 7. [f] *It is expedient for you that I go away*;] ſince by the advent of the Holy Spirit you will find greater comfort than from my preſence: now this Spirit was not to come till *Chriſt was glorified*, and had aſcended into heaven, *John* 7. 39. The word παράκλητος here mentioned, ſignifies an advocate and a comforter; he did the part of an advocate in reſpect of *Chriſt* and his *goſpel*, by convincing the world of ſin in not believing on him, and on the righteouſneſs of *Chriſt*, ver. 9. 10, 11. and by confirming the *apoſtle*'s teſtimony of him by ſigns and miracles, and various gifts imparted to them, *Heb.* 2. 4. 1 *John* 5. 6, 7, 8. and by pleading their cauſe *before kings and rulers*, Matth. 10. 18, 19. and againſt all their adverſaries, *Luke* 21. 15. *Acts* 6. 10. In reſpect of the *apoſtles* and the *faithful*, he alſo did the part of a comforter, as being ſent for their conſolation and ſupport in all their troubles, filling their hearts with joy and gladneſs, and giving them an inward teſtimony of God's love to them, and an aſſurance of their future happineſs, *Rom.* 8. 15, 16.

Ver. 8, 9. [g] *He will convince the world of ſin, becauſe they believe not in me.*] The Holy Spirit had departed from the *Jews* about four hundred years ſince; and his return, according to *Chriſt*'s promiſe, muſt be ſufficient to evince, that *Jeſus*, who had thus ſhed the Spirit upon his diſciples, was the true *Meſſiah*, and ſo to convince them of ſin, who believed not in him, as we ſee it did, *Acts* 2 37, 41.

Ver. 10 [h] *Of righteouſneſs, becauſe I go to the Father*:] for that was a ſufficient evidence that the *Father* owned him as a righteous perſon, and his true *prophet*, though by the *Jews* he was condemned as an *impoſtor*. Now this the Holy Spirit proved, becauſe his miſſion from heaven, and the miraculous powers done by him in the name of *Jeſus*, evinced that he who ſent this Spirit from heaven, was tranſlated thither. Hence *Peter*, from this effuſion of the *Holy Spirit*, argues, that *this Jeſus was by God made Lord and Chriſt*, Acts 2. 36. and that the *Jews* had crucified that holy and juſt One whom the *Father* had glorified, *Acts* 3. 13, 14.

Ver. 11. [i] *Of judgment, becauſe the prince of this world is judged*;] *i. e.* becauſe *Satan*, the prince of this world, is now to be condemned, and caſt out of his dominions; whence it may appear, that all who belong to his kingdom, and chuſe rather to ſerve him than Chriſt, their lawful prince and judge, ſhall be condemned with him. See the preface to the *epiſtles*, § 10.

Ver. 12. [k] *I have yet many things to ſay to you, but ye cannot bear them yet*;] *viz.* concerning the aboliſhment of the ſabbath, and the ceremonial law, juſtification by faith without the works of the law, the rejection of the *Jews*, and the calling of the *Gentiles*, which, through the prejudices you now ly under, ye cannot bear. See *Orig. contra Celſum*, l. 2. p. 57, 58.

Ver. 13. [l] *The Spirit of truth ſhall lead you into all truth*,] neceſſary to your *apoſtolical* office, and to direct the *Chriſtian church* to the end of the world in all ſaving truth. For as (e) *Irenæus* notes, *The doctrine which they taught, they after delivered in the ſcriptures to be the pillar and foundation of our faith.* And as (f) St *Auſtin* adds, *Chriſt having committed to them the writing of theſe things*

(e) *Apoſtoli evangelium quod tunc præconiaverunt, poſtea per Dei voluntatem in ſcripturis nobis tradiderunt, fundamentum et columnam noſtræ fidei futuram*, l. 3. c. 1. *Quicquid Chriſtus de ſuis factis et dictis nos legere voluit, hoc ſcribendum illis tanquam ſuis manibus imperavit.*

(f) *Electaque eſſe quæ ſcriberentur ea quæ ſaluti credentium ſufficere viderentur.* De conſenſ. evangel. l. 1. c. 35. et tr. 49. in Jon. p. 355.

which he would have us read, they choſe out thoſe things to write which they judged ſufficient to be written for the ſalvation of the faithful. It is therefore certain that the *apoſtles*, in compiling the *canon of ſcripture*, were ſo aſſiſted by the *Holy Spirit*, as to write all truths neceſſary for the ſalvation of believers; and conſequently, that all things neceſſary to be believed or done by *Chriſtians*, are fully and perſpicuouſly contained in the *holy ſcriptures*.

Ibid. [m] *And he ſhall teach you things to come.*] From this, and from the parallel place, *chap.* 14. 26. *He ſhall bring all things to your remembrance which I have ſaid to you*, two things are evident, 1. That this promiſe of the Holy Spirit can belong only to the *apoſtles*, ſeeing to their remembrance only could *Chriſt* bring thoſe things which he had ſaid to them. 2. That this promiſe can agree to no *councils* aſſembled after their deceaſe, ſeeing they never challenged to themſelves the gift of *prophecy*, nor had future contingencies revealed to them.

Ver. 14, 15. [n] *He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it to you: all things which the Father hath are mine.*] Theſe words contain two arguments for the divinity of *Chriſt*. For,

1. The things the Holy Spirit was to receive from *Chriſt*, who is emphatically ſtiled *the Truth*, are *all truth*, by the *apoſtles* to be delivered to the *church*, and all future contingencies reſpecting the church to the end of the world. For, ſaith (g) *Schlictingius* here, *To this we are to refer the revelations of St* John, *in which are contained prophecies of the ſtate of the church from that time to the end of the world.* Now the knowledge of theſe things muſt imply a divine preſcience. *We ſpeak*, ſaith the apoſtle, *the wiſdom of God, which God hath revealed to us by his Spirit*, 1 Cor. 2. 7, 10. *Chriſt* therefore, from whom the Spirit received theſe things, muſt be God. *Laſtly*, God ſaith to the *idols* of the *Gentiles*, *Shew the things that are to come, that we may know that ye are gods*, Iſa. 41. 23. He therefore who ſheweth theſe things to the Spirit, muſt be God.

2*dly*, By ſaying, *All things which the Father hath are mine*, he challenges to himſelf the incommunicable attributes, and conſequently that eſſence which is inſeparable from them.

Anſw. To this *Woltzogenius* anſwers, That the phraſe, *all things*, muſt be reſtrained to the ſubject of *Chriſt*'s diſcourſe, *viz.* to all things which the Spirit of truth was to reveal to them, and which reſpected their office, and the good of the *church*; all which things the Father had communicated to him.

But, (1.) *Chriſt* ſaith not here, I am conſcious to the ſecrets of my *Father*; but, *all things which the Father hath are mine.* (2.) *Chriſt* here gives the reaſon, why he had ſaid *he ſhall receive of mine*, viz. *becauſe all that the Father hath is mine.* Take away any thing from the generality of this expreſſion, and you render our Lord's inference infirm, ſince that which you take away, the holy Spirit might not receive from him. (3.) All thoſe things which he confeſſes are here to be underſtood, are ſufficient to prove the divinity of *Chriſt*, as the citation from him ſhews.

Ver. 23. [o] *And in that day ye ſhall ask me nothing;*] *i. e.* when I have ſent the holy Spirit, *to lead you into all truth*, you ſhall have no need to enquire ſatisfaction in any thing, as now ye do, or to ask the ſenſe of any thing ſuggeſted to you by the Spirit, as you ſometimes ask the meaning of my words. This ſenſe of the word ἐρωτᾶν is gathered from *ver.* 19. *they were deſirous* ἐρωτᾶν *to enquire of him*, the ſenſe of thoſe words, *Yet a little while*, and *ver.* 30. *there is no need that any one* ἐρωτᾷ *ſhould enquire of thee*, in that day, *i. e.* ſay St *Auſtin* and *Naldonate*, in the day of judgment: but then the *apoſtles* could have nothing further to ask for the churches benefit. And, 2*dly*, It appears from the preceding verſe, that day was the time when they ſhould ſee him again after his reſurrection, and ſo on. Nor can (h) *Origen*'s conceit ſtand, that *Chriſt* here excludes himſelf, requiring them *to pray only to God the Father*, this being contrary to the practice of St *Paul*, and the whole *Chriſtian* church. See note on *Rom.* 10. 13.

Ver. 24. [p] *Hitherto have you aſked nothing in my name.*] *i. e.* By me as Mediator betwixt God and man, and with reſpect to my merits: do this after my death, and interceſſion at the right hand of God, and you ſhall receive ſuch anſwers as will fill you with joy.

Ver. 25. See additions N°. 27.

Ver. 26, 27. [q] *And I ſay not that I will ask the Father, for he himſelf loveth you:*] *i. e.* I need not ſay this for your comfort, that I will intercede with my Father for you, ſeeing his love to you who

(g) *Is revelabit vobis quid vel cum mundo, vel cum Judaico populo, vel cum eccleſia in poſterum agetur; huc etiam pertinet tota apocalypſis Johannis, in qua continentur prophetiæ de mirabili ſtatu eccleſiæ Chriſti, ab illo tempore uſque ad finem mundi.*

(h) Οὐδενὶ τῶν γεγραμμένων σεσαυκται ἐσιν ὑμῖν αὐτῷ τῷ Χριστῷ ἀλλὰ τῷ Θεῷ τῶ ὅλων καὶ πατρὶ. περὶ ἐυχῆς. p. 348.

who have thus loved me is so great, as to encline him to grant your petitions of his own accord.

Ver. 28. [r] *I came out from the Father.*] See note on *chap.* 13. 3.

Ver. 30. [s] *By this we believe that thou camest forth from God.*] Why did they not believe him to be God, saith *Woltzogenius? Answ.* They say this sufficiently, by owning he *knew all things*, even the thoughts of mens hearts; and thence, as they well might, concluding, *he came forth from God*; for Omniscience, and the knowledge of the heart, being the attributes of God, 1 *Kings* 8. 39. *Jer.* 17. 10. they cannot be communicated to any without the communication of the divine nature.

Ver. 33. [t] *Be of good comfort, I have overcome the world;*] being prepared to suffer that death by which I am to be freed from all the injuries of the world, and to be crowned with glory, and you shall also do it by faith in me, which is your *victory over the world*, 1 John 5. 4, 5. and by my strength, which shall enable you to do all things, *Philip.* 4. 13. of which you cannot doubt after so many tokens of my love, *Rom.* 8. 35, 36, 37.

CHAP. XVII.

1. THESE words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come, (*that my work on earth by my sufferings now instant should be finished*, ver. 4.) [a] glorify (*now*) thy Son, (*by his advancement to the right hand of majesty and power*,) that thy Son also may glorify thee, (*by propagating the knowledge of thee and of thy gospel through the world.* See *Examen Millii.*)

2. [b] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, (*so instate him in that kingdom in which he shall exercise that power in bringing many to the faith, and so fitting them for life eternal.*)

3. And this is (*the true way to*) life eternal, that they may [c] know thee (*to be*) the only true God, (*in opposition to those false gods they now ignorantly worship*,) and (*may know and believe in*) Jesus Christ whom thou hast sent (*to reveal this life to them.*)

4. I have glorified thee on the earth, (*by declaring thy will to the Jews*,) I have finished the work (*the prophetical office*) which thou gavest me to do (*on earth:*)

5. And now, O Father, glorify thou me with thine own self, (*by exalting even my human nature to the right hand of glory, and crowning me*) with [d] that glory which (*as to my divine nature*) I had with thee before the world was.

6. I have manifested thy name (*and doctrine*) to [e] the men which thou gavest me out of the world; thine they were (*by faith in thee before*,) and thou gavest them me, (*by causing them to believe in me*,) and they have kept thy word.

7. [f] Now they have (*fully*) known that all things whatsoever thou hast given (i. e. *authorised*) me (*to do or say*,) are of thee, (i. e. *were indeed thy words and works.*)

8. For I have given (i. e. *declared*) to them the words which thou gavest (*in commission to*) me (*to speak*,) and they have received them (*as thine*,) and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them; [g] I pray not (*in this address*) for the world, but for them which thou hast (*already*) given me (*out of it*,) for they are thine, (*having thee for their Father.*)

10. And all mine are thine, (*thy children*,) and thine are mine, (*having me for their teacher and guide*,) and I am glorified in them (*by the miracles done by them in my name, and by the converts they make to the Christian faith.*)

11. And now I am no more in the world, [h] but these (*my apostles*) are (*to continue*) in the world, and I (*am to*) come to thee: holy Father, keep through thine own [i] name (*or power*) those whom thou hast given me, that they may be one as we are (*by the participation of the Spirit.* See *Examen Millii.*)

12. While I was with them in the world, I have kept them in thy name, (*and by thy power imparted to me*;) those that thou gavest me, I have kept, and [k] none of them is lost, (*hath perished, or fallen off from me*,) but the son of perdition; (*and this it was thy pleasure to permit*,) that the scriptures might be fulfilled. (See *Examen Millii.*)

13. And now come I unto thee, and these things I speak (*in their audience, while I am*) in the world, [l] that they might have my joy, (*the joy which I have promised them*, chap. 15. 11.) fulfilled in themselves, (*by the presence of the Spirit, whose fruits are joy and peace.*)

14. I have given (i. e. *taught*) them thy word, and the [m] world hath hated them, because they are not of the world, even as I am not of the world; (*see* chap. 15. 18, 19.)

15. I pray thee not that thou shouldst take them out

out of the world, but that thou wouldſt keep them [a] from the evil (*of the world.*)

16. (*And thus I pray, becauſe*) they are not of the world, (*and ſo will certainly be hated by it,*) even as (*I have been, becauſe*) I am not of the world.

17. [o] Sanctify them through (Gr. *in, or for the propagation of*) thy truth, (*by ſending the holy Ghoſt upon them:*) thy word (*they are to preach to the world*) is (*the*) truth.

18. As thou haſt ſent me into the world (*to deliver thy mind to it,*) even ſo have I alſo ſent them into the world (*on the ſame errand:* ſee note on *chap.* 20. 21.)

19. And [p] for their ſakes I ſanctify (i. e. *I offer up*) myſelf (*a piacular victim,*) that they alſo (*being juſtified through faith in me*) might be ſanctified through (Gr. *in, or for*) the truth, (*ſee* ver. 17.)

20. Neither pray I for [q] theſe alone, but for them alſo which ſhall believe on me through their word;

21. That they all may be one, as thou Father art in me, and I in thee, that they may be one in us, (*by the participation of that Spirit which is in me,*) that the world (*by the powerful operations of this Spirit in them*) may (*be induced to*) believe that thou haſt ſent me.

22. And [r] the glory which thou gaveſt me, (i. e. *the power of doing miracles by the Spirit of God,*) I have given them, that they may be one, as we are one, (*ver.* 21.)

23. I in them, and thou in me, that they may be made perfect in one (*Spirit working in them as it did in me;*) and that (*ſo*) the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24. Father, [s] I will that they alſo whom thou haſt given me, (*when they have finiſhed their courſe on earth,*) be with me where I am, that they may behold my glory which thou haſt given me, for (*becauſe*) thou lovedſt me before the foundation of the world.

25. O righteous Father, (*the men of*) the world have not known thee, but I have known thee, and theſe have known that thou haſt ſent me;

26. And I have declared to them thy name, and (*farther*) will declare it, (*by the illuminations of the holy Spirit,*) that (*ſo*) [t] the love wherewith thou haſt loved me, (*which moved thee to give the holy Spirit without meaſure to me,* John 3. 34. 35.) might be in them, and I in them (*by the ſame Spirit.*)

ANNOTATIONS on Chap. XVII.

Ver. 1. [a] GLORIFY *thy Son,*] not only by his advancement to a ſtate of glory, but by ſuch wonders attending his ſufferings, and ſuch a glorious reſurrection, as may entirely remove the ſcandal of the croſs. In anſwer to which requeſt ſome were forced, even by what they ſaw at his death, to ſay, *Surely this man was the Son of God,* and others who had clamoured for his death, *to ſmite their breaſts*; and God ſoon after declared, that he had made him *Lord and Chriſt, a prince and Saviour,* Acts 2. 36.

Ver. 2. [b] Καθὼς ἔδωκας, *As thou haſt given him power over all fleſh,*] in deſtination and promiſe only, ſay moſt *interpreters.* But ſince the *Baptiſt* ſaid δέδωκεν, *he hath given all things into his hands,* chap. 3. 35. ſeeing the *evangeliſt* ſaith the ſame, *chap.* 13. 3. ſeeing *Chriſt* himſelf ſaith, *the Father* δέδωκε *hath given all judgment to the Son,* chap. 5. 22. and promiſeth to raiſe the dead, becauſe ἔδωκε *he had given him power to judge all men,* and *Chriſt* himſelf ſaith not, *Matth.* 28. 18. *all power is now given me,* but ἐδόθη *hath been given me in heaven and in earth*; I ſee no reaſon for this reſtriction or limitation of the words; only it may be granted, that as he only exerciſed this power upon earth, whilſt he was in it, ſo was he to exerciſe it from heaven more fully after his reſurrection.

Ver. 3. [c] *To know thee,* τὸν μόνον ἀληθινὸν Θεὸν, *the only true God, and him whom thou haſt ſent, Jeſus Chriſt;*] *i. e.* That the *Gentiles,* quitting their dumb idols and falſe gods, may own thee alone to be the living, 1 *Theſſ.* 1. 9. and *true God,* who madeſt heaven and earth, *Acts* 14. 15. and that the *Jews* may own me to be thy Son, ſent to them from heaven, and that *Meſſiah* which, according to thy promiſe made to *Abraham* and *David,* thou haſt ſent to them: for by knowing thee fully, they will know me alſo, whom all men are to *worſhip, as they worſhip the Father,* and whom he that doth not worſhip, *doth not truly honour the Father,* chap. 5. 23. for *I and the Father are one,* chap. 10. 30. *whom no man knoweth who he is, but the Father, and he to whom the Father will reveal him,* Luke 10. 22. whom *he that denies, hath not the Father,* 1 John 2. 23. *doth not know him; and he that ſeeth, ſees the Father alſo,* chap. 14. 9.——15. 21.——16. 3.

Object. Here the *Socinians* ſay, that theſe words plainly

plainly prove that the *Father* alone is the true God, and that by the words μονὸν τὸν ἀληθινὸν *the only true God, Chriſt* muſt be excluded from being the true God, ſince otherwiſe the *Father* would not be only ſo. But to this we anſwer,

Anſ. 1*ſt*, That theſe words cannot be reaſonably ſuppoſed to exclude him from a true divinity, who is in ſcripture ſtiled ὁ ἀληθινὸς Θεὸς, *the true God:* now that Chriſt is ſo ſtiled, ſee the note on 1 *John* 5. 20. True therefore is the gloſs of *Grotius*, that *he is ſtiled the only true God in excluſion of thoſe*, quos falſa Gentium perſuaſio introduxerat, *whom the falſe perſuaſion of the Gentiles had introduced*; not ſo as to exclude the other perſons, but κατ' ἀντιδιαστολὴν τῶν πολυθεΐας, *in oppoſition to polytheiſm*, as (a) *Epiphanius*; or εἰς ἀναίρεσιν τῶν μὴ πεφυκότων εἶναι ἀληθινῶν, *for the removal of thoſe which by nature are not true gods*, as (b) *Athanaſius* ſaith. Hence the (c) *Pſeud-Ignatius* obſerves, that the *evangeliſts* ſaying, the *Father is the only true God, did not omit what belonged to our Lord, but premiſed this ſaying, In the beginning was the Word, and the Word was God.* And in this ſenſe the word Only is frequently applied to God in the Old Teſtament: ſo *Deut.* 32. 12. Κύριος μόνος, *the Lord only was their guide, and there was no* Θεὸς ἀλλότριος, *falſe god with them*; and yet the Angel in whom his name was, *Exod.* 22. 23, 21. *went with them, the Angel of his preſence ſaved them*, Iſaiah 63. 9. and was the *captain* of their hoſt, *Joſh.* 5. 14. ſo alſo *Iſaiah* 43. 11. *I am the Lord, and there is no Saviour beſides me*, and *ver.* 12. *I am the Lord your God, and there is no* ἀλλότριος, *ſtrange god with me*. See *Judg.* 10. 16. 1 *Sam.* 7. 3. *Pſal.* 81. 9. ſee alſo the word *Solus*, ſo often uſed by *Irenæus*; as when he ſaith of the Maker of the world, that he is Solus Deus, & Solus Dominus, & Solus Conditor, & Solus Pater, & Solus continens omnia, *l.* 2. *c.* 1. and yet puts it into the ſymbol of faith owned by all *Chriſtians* at their baptiſm, that Chriſt is ὁ Κύριος ἡμῶν καὶ Θεὸς, *our Lord and God*, l. 1. c. 2. ſee the note on 1 *Cor.* 8. 3.

Wolzogenius ſaith, this place proves *Chriſt* is not God in the moſt perfect ſenſe in which he is to be underſtood to be God, qui eſt auctor & origo omnis Deitatis, & qui Deitatem a ſeipſo habet, non ab alio; *who is the author and original of the whole Deity, and who hath his Divinity from himſelf, and not from another:* and if this be all they contend for, we, who believe that Chriſt is *God of God*, may grant this, and yet maintain that he is God not by title only, as *angels* and *magiſtrates* are ſtiled *Elohim*, but by communication of the divine nature, as being the true God, and having the name of God diſtributively given, and the divine attributes aſcribed to him only, *i. e.* in oppoſition to them who are only called gods, but are not by nature ſo.

2*dly*, We anſwer, That the excluſive particle *only*, is not in conſtruction to be joined with the true God thus, *to know thee only to be the true God*; for the words run not thus, Ἵνα μόνον τὸν ἀληθινὸν Θεὸν, but thus, Ἵνα τὸν μόνον ἀληθινὸν Θεὸν, *who only art true, or the God who alone art true.* And whereas againſt this *Crellius* objects, that the word ἀληθινὸς, being an adjective, cannot be here the predicate; this is confuted by many inſtances in this goſpel; for φῶς τὸ ἀληθινὸν is the light which is truly ſo, *chap.* 1. 9. and ſo is *the true bread*, chap. 6. 32. and *the true vine*, chap. 15. 1. it being manifeſt that in all theſe places, *true* is the attribute, or the thing predicated, of light, bread, the vine.

And whereas they urge farther, that the word ſolus *only*, added to it, excludes all other things from any communion with that of which it is predicated, and ſo imports that the *Father* alone is a true God; this aſſertion may be confuted from many inſtances both of the *Old* and the *New Teſtament*; as when *Jacob* ſays of *Benjamin*, *he is left alone*, Gen. 42. 38. *viz.* in reſpect of *Joſeph*, not of his ten brethren; and of *Chriſt*, that *he was left alone, viz.* in reſpect of the multitude, when yet his diſciples were with him, *Luke* 9. 18, 36. *John* 8. 10. and when he ſaith, *Ye ſhall leave me alone, and yet I am not alone, for the Father is with me*, chap. 16. 32. But to proceed to inſtances more appoſite, we read of *the bleſſed and only Potentate, King of kings, and Lord of lords*, ὁ μόνος ἔχων ἀθανασίαν, *who only hath immortality*, 1 Tim. 6. 15, 16. Now if this be ſaid of God the *Father*, as the *Socinians* muſt aſſert, or allow *Chriſt* to be truly God, yet muſt they allow that *Chriſt*, who is ſtiled *King of kings, and Lord of lords*, by reaſon of his powerful victories over the enemies of his church, *Rev.* 17. 14.—19. 15, 16. is alſo δυνάστης, *a potentate*; that he who hath *life in himſelf*, and of *whoſe kingdom there ſhall be no end*, John 5. 26. *Luke* 1. 33. *hath alſo immortality*; and he who is exalted to God's right hand, *dwells alſo in light inacceſſible*: they therefore muſt allow that neither the word *only*, before *potentate*, nor before *immortality*, exclude *Chriſt* from a communion in thoſe attributes. *Solomon* ſaith of God, *i. e.* according to the *Socinians*, of the *Father*, 1 Kings 8. 39. Σὺ μονώτατος, *thou only knoweſt the hearts of all men*; and yet Chriſt ſaith, that *all the church ſhall know that he is the ſearcher of the hearts and*

(a) Hær. 25. p. 6. (b) Cont. Ar. l. 4. p. 257. (c) Ep. ad Antioch. §. 4.

and reins, viz. of all men; that being necessary, that, as it follows, he might *give to all men according to their works*, Rev. 2. 23. and St *Jude* speaks of some wicked men, who denied τὸν μόνον δεσπότην, Θεὸν, καὶ Κύριον ἡμῶν, *our only Master, God, and Lord*, ver. 4. If they say this is meant of *Christ*, as probably it is, all these words being put by apposition with one only article prefixed, and the same persons being by St *Peter* said *to deny the Lord that bought them*, 2 Peter 2. 1. surely they will not say these words exclude the *Father* from being our *Master, God, and Lord*; or if they do interpret them of God the *Father*, they cannot deny against express scripture, that *Christ* is our *Lord* and *Master*. See *John* 13. 13, 14. 1 *Cor.* 8. 6. *Eph.* 4. 5. All these instances therefore shewing the falshood of that assertion, do also shew the weakness of the *Socinians* arguments from these words against the Deity of Christ, and of the holy Ghost.

Ver. 5. [d] *And now, Father, glorify me with the glory which I had with thee before the world was.*] Having shewed in the note on *Philip.* 2. 6 that *Christ* had a glory with God the *Father*, before he took upon him our nature; that when he did so, he laid aside this glory, and *took upon him the form of a servant*; and that after his ascension he re-assumed this glory, and appeared in it, and says, that *he will come hereafter*, sometimes, *in the glory of the Father*, as *Matth.* 16. 27. sometimes, *in his own glory*, Matth. 25. 31 and sometimes, *in the glory of both*, Luke 9. 26. this glory he now desires to be given to him, not only as the Word, as it was before, but as the *Word made flesh also*. See additions, N°. 28. But this plain and obvious exposition of the words, demonstrating his divinity, as I have shewed in the note recited, the *Socinians* will not admit of, and therefore say that he requests that the glory which he had before, *in the appointment or designation of the Father only to it hereafter*, he might now actually enjoy; and *Grotius* joins with them in this exposition. But,

1. It seems unreasonable to say absolutely he had any thing before he had a being to have, supposing a subject in which that is contained which he is said to have. The first place cited by *Grotius* as parallel, *viz.* that Christ was *foreknown before the foundation of the world*, 1 Pet. 1. 2. is plainly impertinent, there being no hint in the words of *Christ* here of any such fore-knowledge, but a plain assertion that *he had this glory before the foundation of the world*. So are the words cited from *Eph.* 1. 4. *he hath elected us in Christ before the foundation of the world to be holy*; for the *apostle* saith not, as *Christ* doth of his glory, that we had any holiness before the foundation of the world, but only that we were chosen to it. His third instance from *Rev.* 13. 8. where we read thus, *whose names were not written in the book of life of the Lamb slain from the foundation of the world*, seems only pertinent because they are ill translated; for that the true translation should be thus, *whose names were not written from the foundation of the world*, (*i. e.* were not written) *in the book of life of the Lamb slain*, is evident from *chap.* 17. 8. where we read thus, *whose names are not written in the book of life from the foundation of the world*. And lastly, the citation from 2 *Tim.* 1. 9. *he hath saved us, and called us with an holy calling, according to his own purpose, and grace given to us in Christ Jesus before all ages*, seems only to be pertinent on the same account: translate the words thus, *according to his own purpose before all ages, and the grace given us in Jesus Christ*, and there is in them no appearance of any likeness to Christ's words. And this translation is sufficiently confirmed from the *parallel* places, *Tit.* 1. 2, 3. *Eph.* 1. 3, 4.

2. *Christ* here saith, *Glorify me with the glory which I had* παρὰ σοὶ, *with thee*; now that phrase signifies as much as *with thee*, or *in thy presence*, in the perpetual use of *scripture*. So *Numb.* 22. 9. *who are the men that are* παρὰ σοὶ, *with thee*: 1 Sam. 22. 3. *let my father and mother be* παρὰ σοὶ *with thee*. Now he that hath no being, cannot, without the greatest catachresis, be said to be with another. And lastly, *Christ* speaks of a glory which the *Father* had given him, *because he loved him before the foundation of the world*. Now, sure it is improper to say any thing is beloved when it is nothing, or when it hath no being.

Ver. 6. [e] *I have manifested thy name to those whom thou hast given me out of the world;*] *i. e.* To my *disciples*, whom thou hast given to me, by causing them to believe in me; I have by my doctrine taught them, and by my miracles done before their eyes, given them the clearest prospect of thy power, wisdom, holiness, and goodness.

Ver. 7. [f] *Now they have known,*] by my divine doctrine and miracles which they have heard and seen, that I derived both from thee.

Ver. 9. [g] *I pray not for the world.*] These things which follow, respecting only my *apostles*, which are to preach my gospel to all *nations*, I request not for that world which hath no knowledge of me. They who hence argue that *Christ died not for the world*, nor *sought the salvation of it*, but of some few persons in it, because he here prays not for it, must be mistaken: for,

(1.) They plainly contradict both *Christ* and his *apostles*; for *Christ* saith, *he came not to condemn the world, but that it might be saved*, John 12. 47.

47. that *God sent his Son into the world, that the world through him might be saved*, chap. 3. 17. Hence this *evangelist* assures us, he was *the propitiation for the sins of the whole world*, 1 John 2. 2. and others of them, that he came *to seek and save that which was lost*, as doubtless all the world was, *Matth.* 18. 11.

(2.) They vainly argue that Christ never prayed for the world, because he saith here, *I do not do it now*: which is arguing against plain matter of fact; for how oft doth he say to the *Jews*, *Ye are of the world*, John 8. 23 and of his *apostles* chosen out of them, that they were called *out of the world?* as here, *ver.* 6, 14, 16. and yet he saith to them, *Luke* 19. 42. *εἰ ἔγνως, how do I wish that thou hadst known, in this thy day, the things which belong to thy peace?* and hanging on the cross he said, *Father, forgive them*, Luke 23. 34. making *intercession for those transgressors*, Isa. 53. 12. he therefore saith, that in this address he prayed not for them, because he was then asking those things which could not agree to them, but to his *apostles* only, or to those whom *God had given him out of the world*, viz. that they might be consecrated to their *apostolical* function by that Spirit which *the world could not receive*, John 14. 17. that *their joy*, from his presence with them, *might be full*; nor is there any thing in this whole prayer which is not proper to believers only. And,

(3.) This very prayer for them is made for the sake of the world, and with respect to their saving faith, *i. e. for them who should believe through his word*, ver. 20. that *the world might believe and know that the Father had sent him*, ver. 23. so that he prayed for his *apostles* for this very end, that the *world*, by their means, might believe, and believing *might have life through his name*: it is therefore plain he made this prayer, in which he saith, *I pray not for the world*, out of affection to the world, and with this design, that the preaching of the *apostles* to them might be more effectual for their conversion and salvation.

Ver. 11. [h] Καὶ ἔτοι, *But they are in the world.*] Καὶ here signifies *but*, as *Gen.* 31. 7. *Exod.* 1. 17. —7. 12. *Numb.* 1. 20.—5. 28. *Deut.* 1. 43.—3. 7.—4. 9.—8. 18. *Josh.* 1. 8. 1 *Sam.* 1. 13. *Psal.* 4. 3. *Matth.* 1. 25.—11. 17.—12. 39.——17 12. *John* 4. 40.

Ibid. [i] *Keep them in thy name;*] i. e. *by thy power*: so *name* is used, *Psal.* 44. 5.—89. 24. 1 *Sam.* 17. 45. 2 *Chron.* 14. 11. *Matth.* 7. 22. *Acts* 4. 7. See additions, N° 29.

Ver. 12. [k] *And none of them is lost;*] *i. e.* either by temporal death, *chap.* 18. 9. or by falling off from me, but ὁ υἱὸς τῆς ἀπωλείας, *the son of perdition*, i. e. *Judas*, worthy of perdition. So *a son of death* is one worthy of it, 2 *Sam.* 12 5. and υἱὸς ἀπωλείας, is *a nation fit to be destroyed*, Eccluf. 16. 9. See *Matth.* 23. 15. and the note on *Eph.* 2. 3.

Ver. 13. [l] *That they may have my joy fulfilled in them;*] *i. e.* That the joy they had hitherto from my love to them, *chap.* 5. 11. my presence with them, and care of them, may, in my absence, be encreased by the presence of that Spirit with them, who will supply my bodily absence, *chap.* 16. 7. and whose fruits are *joy and peace*, Gal. 5. 22. yea, by whom I, though absent in body, am still present with them, *chap.* 14. 18.

Ver. 14. [m] *The world hath hated them*, &c.] This desire of thy protection and assistance is needful to them, who will be certainly exposed to great hatred from the world; and fit to be granted by thee, seeing they will be thus hated for preaching thy word to the world.

Ver. 15. [n] *But that thou shouldst keep them ἀπὸ τοῦ πονηροῦ, from the evil;*] *i. e.* from the evil men of the world, and from *Satan* the prince of the world, who by their means endeavours, by fiery persecutions, to suppress the truth, and destroy or discourage the preachers of it; whence their persecutions are ascribed not to them, but to *Satan*, Luke 22. 31. 1 *Thess.* 2. 18.—3. 5. *Rev.* 2. 10. From the 11th to the 16th verse we learn, how necessary divine aid is to our preservation and success even in pious enterprises, and so how necessary it is to seek it by fervent prayer; and also from our *Saviour's* affection to them, care of them, and prayer for them, how certain they who sincerely devote themselves to his service may be of his aid in it, and his protection while they are so employed.

Ver. 17. [o] Ἁγίασον, *Sanctify them by thy truth;*] *i. e.* Consecrate and set them apart for the propagation of thy truth. Now this *sanctification* to the *priesthood* under the *Old Testament* was made first with a *sacrifice offered for them*: so *Moses* receives a command, ἁγιάζειν, *to sanctify the priests, ὥστε ἱερατεύειν μοι αὐτούς, that they might serve or offer to God, by the oblation of a bullock and a ram*, Exod. 29. 1. And thus *Christ* sanctified his *apostles* by offering up himself for them, *ver.* 19. 2dly, *By anointing them with holy oil*, ver. 7 and in this sense *Christ* desires here the *Father* to sanctify them to their office by the descent of the Holy Spirit, stiled, *the oil of gladness*, and *the promise of the Father*, on them, and by whose assistance they became *able ministers of the New Testament*, 2 Cor. 3. 6. which before they were not; and are therefore bid not to begin their preaching to the world, till this Spirit from on high was come upon them, *Luke* 24. 49. *Acts* 1. 8.

Ver. 19. [p] Καὶ ὑπὲρ αὐτῶν, *And for them I ſanctify myſelf ;*] *i. e.* I offer up myſelf to be ſlain as a piacular victim, as *Chryſoſtom* ſaith here; in which ſenſe, the word ἁγιάζειν is often uſed, as I have ſhewed, note on *Heb.* 2. 11. Nor do theſe words admit of the ſenſe which ſome give them, thus, *For their ſakes I ſhall by my reſurrection ſhew myſelf to be the Holy One*; for as that is not to *ſanctify himſelf*, ſo neither was it ſo needful for their ſakes who believed this already, ſaith our Lord, *ver.* 7, 8.

Ver. 20. [q] *Neither pray I for theſe alone, but for them that ſhall believe*, &c.] As *Chriſt*, ver. 17. had prayed for his *apoſtles*, that they might be filled with the Spirit, ſo here he asks the ſame thing for thoſe that ſhould believe through their word, that they alſo might be repleniſhed with the gifts of the Holy Ghoſt, according to the prediction of the *Baptiſt*, Matth. 3. 11. and his own promiſe, *chap.* 7. 38, 39. and as it after came to paſs. That theſe words, *viz. That they may be one, as thou, Father, art in me, and I in thee*, are to be interpreted, not of an union of concord, but by the participation of the Spirit of the Father and the Son, is proved: ſee note on *chap.* 14. 20. Add, that *Chriſt* declares he did his miracles by the Holy Spirit, *Matth.* 12. 28. that the Spirit was given to him without meaſure, *chap.* 3. 34. that thereby he was *anointed to preach the goſpel*, Luke 4. 18, 19. *Chriſt* alſo ſays, that the *Father* abiding in him, did theſe miracles, *chap.* 14. 10. and that the *Jews*, by the doctrine thus preached by virtue of this unction, and the miracles thus done by the Spirit of God, might and ought to know, that *the Father was in him, and he in the Father*, chap. 10. 38. and he promiſes, that they who believed in him ſhould do greater works than he had done, *becauſe going to the Father, he would ſend the Holy Spirit to them, to abide ever with them*, chap. 14. 12, 16, 17, 18. and then adds, that *in that day, they ſhould know that I am in the Father, and you in me, and I in you*, ver. 20. All which things prove, that the *Father* was in *Chriſt*, and he in him, not only by the union of the divine nature with the human, but by union of the ſame Spirit alſo reſiding in him; and conſequently the union of believers with them both muſt be by the ſame Spirit. Whence it is ſaid, That *he that is joined to the Lord is* ἓν πνεῦμα, *one Spirit with him*, 1 Cor. 6. 17. that their bodies are made the *temples of the Holy Ghoſt*, ver. 19. and they are *an habitation of God through the Spirit*, Eph. 2. 22. This farther will appear from the end of this union, which is, ſaith *Chriſt*, *that the world may believe and know that thou haſt ſent me*: for this the *apoſtles* teſtified and made known to the world, not by their concord, but by virtue of that Spirit with which they were endowed from on high, and which God gave to them that believed, *Acts* 5. 32. And this interpretation we may learn from the words of (d) *Irenæus* to the ſame effect. This alſo will be ſtill more evident from the words following.

Ver. 21. See additions, N°. 30.

Ver. 22. [r] *And I have given them the glory which thou gaveſt me*, &c.] By this glory we are to underſtand *Chriſt*'s power of working miracles; which power was given to the *apoſtles*, and thoſe who believed through their preaching, by virtue of the Holy Spirit which came down upon them: for by the power of this Spirit *Chriſt* wrought his miracles, and ſo manifeſted τὴν δόξαν αὐτοῦ, *his glory*, chap. 2. 11. and the adminiſtration of the goſpel is upon this account ſaid to be ἐν δόξῃ, *in* or *with glory*, 2 Cor. 3. 7, 11. and the *apoſtles* are ſaid to have ſeen *the glory of the Lord*, and to have been *transformed into the likeneſs of it, from glory to glory, by the Spirit of the Lord*, ver. 18. ſee the note there. This glory *Chriſt* is here ſaid to have given his *apoſtles*, not only that they might be one with the *Father and the Son*, but alſo that *the world might know the Father had loved them as he had loved Chriſt*, whom he had ſo loved as to give the Spirit without meaſure to him.

Ver. 24. [s] *I will that thoſe whom thou haſt given me may be with me*, &c.] *i. e.* I will that they may be received up, after the reſurrection, into heaven, as I was: for it ſeems probable, that none of the ſaints, no not the *apoſtles*, are to be received into the ſupreme heaven, to enjoy the beatific viſion, before that time. See note on *chap.* 14. 3.

Ver. 26. [t] *That the love wherewith thou haſt loved me may be in them ;*] *i. e.* That thou mayſt love them as being thy ſons by adoption, ſo as to make them partakers of an eternal inheritance, *Rom.* 8. 17. and ſo as to fill them with thy Spirit, *Gal.* 4. 6. and raiſing them from the dead, mayſt crown them with eternal glory.

CHAP.

(d) *Effundit (Chriſtus) Spiritum Patris in adunationem et communionem Dei et hominum; ad homines quidem deponens Deum per Spiritum, ad Deum rurſus imponens hominem per ſuam incarnationem.* L. 5. c. 1.

CHAP. XVIII.

1. WHEN Jeſus had ſpoken theſe words, he [a] went forth (*of the city*) with his diſciples, (*and went*) over the brook Cedron, where was a garden, into which he entered, and his diſciples.

2. And Judas alſo which betrayed him knew the place; for Jeſus oft-times reſorted thither with his diſciples.

3. Judas then having received a band of men and officers from the chief-prieſts and Phariſees, cometh thither, (*it being night,*) with lanthorns, and torches, and weapons, (*to apprehend him.*)

4. Jeſus therefore [b] knowing all things which ſhould come upon him, went forth and ſaid unto them, Whom ſeek ye?

5. They anſwered him, (*We ſeek*) Jeſus of Nazareth: Jeſus ſaith unto them, I am he. And Judas alſo who betrayed him ſtood with them (*when he ſaid this.*)

6. As ſoon then as he had ſaid unto them, I am he, they went backward, and fell to the ground.

7. Then (*when they were riſen up*) aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8. Jeſus anſwered, I have told you that I am he; if therefore ye ſeek me (*only,*) let theſe (*my diſciples*) go their way.

9. (*And this he ſaid*) [c] that the ſaying might be fulfilled which he ſpake, Of them (*apoſtles*) which thou haſt given me have I loſt none, (i. e. *I have ſuffered none to periſh.*)

10. Then Simon Peter having a ſword, drew it, and ſmote the high-prieſts ſervant, and cut off his right ear; (*and*) the ſervants name was Malchus.

11. Then ſaid Jeſus unto Peter, [d] Put up thy ſword into the ſheath; (*for*) the cup which my Father hath given me (*to drink,*) ſhall I not drink it?

12. Then [e] the band, and the captain, and officers of the Jews, took Jeſus, and bound him,

13. And led him away to [f] Annas firſt, for he was father in-law to Caiaphas, which (*Caiaphas*) was the high-prieſt that ſame year (*that Jeſus was crucified.*)

14. Now Caiaphas was he (Gr. *and it was that Caiaphas*) which gave counſel to the Jews, that it was expedient that one man ſhould die (Gr. *periſh*) for the (*preſervation of the*) people.

15. And Simon Peter followed Jeſus, and (*ſo did*) [g] another diſciple: that diſciple was known to the high-prieſt, and went in with Jeſus into the palace of the high-prieſt.

16. But Peter ſtood at the door without: then went out that other diſciple which was known to the high-prieſt, and ſpake to her that kept the door, and brought in Peter.

17. Then ſaid the damſel that kept the door unto Peter, Art not thou alſo one of this mans diſciples? He ſaith, I am not.

18. And the ſervants and officers ſtood there, who had made a fire of coals, for it [h] was cold, and they warmed themſelves; and Peter ſtood with them, and warmed himſelf.

19. The high-prieſt then, (*Annas having ſent Jeſus to him,*) aſked Jeſus of his diſciples, and of his doctrine.

20. Jeſus anſwered him, I ſpake (*my doctrine*) openly to the world; I ever taught (*it*) in [i] the ſynagogues, and in the temple, whither the Jews always reſort; and in ſecret have I ſaid nothing.

21. Why (*then*) aſkeſt thou me (*of my doctrine?*) aſk (*rather*) them which heard me, what I have ſaid to them? Behold, they know what I ſaid.

22. And when he had thus ſpoken, one of the officers which ſtood by, ſtruck Jeſus (*on the cheek*) with the palm of his hand, ſaying, Anſwereſt thou the high-prieſt ſo (*rudely?*)

23. Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil; but if (*I have ſaid*) well, [k] why ſmiteſt thou me?

24. (*This he ſaid to him,*) Now (*that*) Annas [l] had ſent him bound to Caiaphas the prieſt.

25. And Simon Peter ſtood and warmed himſelf (*with the ſervants:*) they ſaid therefore unto him, (*ſee note on* Matth. 26. 69.) Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

26. One of the ſervants of the high-prieſt, being his kinſman whoſe ear Peter had cut off, ſaith, Did not I ſee thee in the garden with him?

27. Peter then denied (*it*) again, and immediately the cock crew.

28. Then led they Jeſus from Caiaphas to the hall of judgment; and it was early. And (*But*) they themſelves [m] went not into the judgment-hall (*among the Heathens,*) leſt they ſhould be defiled (*by them,*) but (*ſtaid without,*) that they might eat the paſſover, (i. e. *the other paſchal offerings, clean and undefiled.*)

29. Pilate then went out to them, and ſaid, What accuſation bring you againſt this man?

30. They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up to thee.

31. Then ſaid Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, [n] It is not lawful for us to put any man to death: (*and this they ſaid, not that they might not have done this after ſuch licence given, but*)

32. That the ſaying of Jeſus might be fulfilled which he ſpake, ſignifying what death he ſhould die, (viz. *by being lifted up upon the croſs.*)

33. Then Pilate entered into the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews?

34. Jeſus anſwered him, Sayſt thou this thing, (*makeſt thou this enquiry,*) of thyſelf, (*from a deſire to know the truth?*) or (*becauſe*) others did tell it thee of me? (*laying it to my charge as a crime, that I profeſs myſelf Meſſiah their king.*)

35. Pilate anſwered, Am I a Jew, (*that I ſhould aſk this for my own ſatisfaction? The men of*) thine own nation and the chief prieſts have delivered thee unto me: what haſt thou done (*to incenſe them thus againſt thee, and cauſe them to lay this crime to thy charge?*)

36. Jeſus anſwered, (*True it is that I am a king, but*) [o] my kingdom is not of this world, (*nor to be propagated by force of arms; for*) if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews; but now (*this being not done, it appears that*) my kingdom is not from hence.

37. Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayſt that (*which is true, for*) I am a king. To this end was [p] I born, (*that I might reign over the houſe of Jacob for ever,* Luke 1. 33.) and for this cauſe came I into the world, that I ſhould bear witneſs to the truth: every one that is (*a lover and believer*) of the truth, heareth my voice.

38. Pilate ſaid unto him, What is truth? And when he had ſaid this, he went out again to the Jews, and ſaith unto them, I find in him no fault at all:

39. But ye have a cuſtom that I ſhould releaſe unto you one at the paſſover; will ye therefore that I (*ſhould*) releaſe to you the king of the Jews?

40. Then cried they all again, ſaying, (*Releaſe to us*) not this man, but Barabbas: now Barabbas was a robber.

ANNOTATIONS on Chap. XVIII.

Ver. 1. [a] Ἐξῆλθε, *He went out with his diſciples*;] not only out of the chamber where he ſupped with them, for that he did when he ſaid, *Ariſe, let us go hence,* chap. 14. 31. but out of the city; the gates, in ſuch a time of peace, and of ſuch a congreſs to the *paſſover* as the city could not well contain, being not ſhut. The *evangeliſt* adds, that he went *over the brook Cedron to a place where was a garden;* that as the ſin of the firſt *Adam,* which brought deſtruction upon his poſterity, was committed in a garden, ſo that ſalutary paſſion of the ſecond *Adam,* which was to reſcue us from that deſtruction, might begin in the like place: ſo the *fathers.* Into this garden he went with the eleven diſciples; though going farther into it, to his agony, he took with him only *Peter, James* and *John,* Matth. 26. 37.

Ver. 4. [b] *Jeſus therefore knowing all things that were to come upon him.*] This the *apoſtle* notes, to ſhew, that *Chriſt* fell not into the hands of the *Jews,* for want either of power, as he ſhews, *ver.* 6. by ſtriking them all to the ground with a word that came to apprehend him, the providence of God not ſuffering him to die without theſe marks of a divine majeſty and power, or for want of wiſdom to foreſee their machinations againſt him; but as freely giving up himſelf to the death for the welfare of mankind. Vain therefore is the ſaying of (a) *Celſus,* That *a wiſe man, had he foreſeen the danger, would have avoided it, if he could do it:* for if *kings* and *captains* have given up themſelves freely to death, and the utmoſt perils, for the temporary ſafety of their country, much more might our bleſſed Lord do this for the ſalvation of the whole world.

Ver. 9. [c] Ἵνα πληρωθῇ ὁ λόγος, *That the ſaying might be fulfilled which he ſpake, Of thoſe which thou haſt given me have I loſt none.*] That this ſaying could not relate to the eternal ſtate of *Judas,* or our Lord's *apoſtles,* appears, 1*ſt,* From the precedent words, *Let then theſe go away:* for, ſaith the *evangeliſt,* theſe very words were ſpoken that the ſaying of *Chriſt,* chap. 17. 12. might be fulfilled; and yet *Chriſt*'s deſire that they might quietly be diſmiſſed was deſigned only to ſecure their temporal preſervation. 2*dly,* From the words themſelves, recorded chap. 17. 12. *Of thoſe that thou haſt given me, I have loſt none, but the ſon of perdition,* that the *ſcripture* might be fulfilled, *viz. Pſ.* 109. 8. Now this *ſcripture* St *Peter* interprets of the temporal death of *Judas,* Acts 1. 16,—20. It is no objection againſt this interpretation, that the

(a) Apud Orig. l. 2. p. 71.

the *apostles* were not always preserved from a violent death, most of them being taken away by *martyrdom*; for this our Lord could not intend, since he himself had told them, before he spake these words, that some of them *should be put to death*, and some should *drink of his cup*, Matth. 24. 9.—20. 23. but only that he being present with them, had thus lost none of them: and hence he prays, that in his absence his *Father* would thus keep them; and accordingly the *apostle* testifies, that when they were engaged in their apostolic function, they were wonderfully preserved by the divine providence, insomuch that even this was a testimony of the life and power of Jesus, 2 *Cor.* 19. 10. *chap.* 4. 10, 11. *chap.* 13. 4. and especially they were so preserved that none of them fell from their *apostolic* office, as *Judas* did, *Acts* 1. 25.

Ver. 11. [d] *Put up thy sword into the sheath.*] Vain here is the inference of *Bernard*, in his epistle to Pope *Eugenius*, from these words, That both the spiritual and the material sword belonged to the church, telling him, *the material sword is his, though it be not to be wielded by his hand, but by the hand of the soldier, yet so as he is to do it* ad nutum sacerdotis, *at the will of the priest.* For with what sense can it be gathered from *Christ*'s reprehension of St *Peter* for using this sword, even before he was made a *priest*, according to the doctrine of the *Romanists*, or from *Christ*'s command to put it up into the sheath, that it belonged to the *priest*; or because *Peter* had a sword, which belonged not at all to his office as an *apostle*, that the *Pope* must have a title to that more, than to his net or fishing-boat? The two swords of which *Christ* spake were both material, and of them *Christ* said, *It is enough*; not to combat with their adversaries, but to shew the peril of that present time. See the note on *Luke* 22. 38.

Ver. 12. [e] Ἡ ἐν σπεῖρα καὶ ὁ χιλίαρχος, *The band and the captain.*] At the time of the passover it was customary for the *Roman president* to send a whole band of a thousand men for a guard to the *temple*, the captain of which band is here called χιλίαρχος.

Ver. 13. [f] *And they led him away to Annas first*;] that by him, who was more aged, and better experienced in the law, *Caiaphas* might be directed what to do in the case, or because he was the *prince* of the *sanhedrim*; from him he was sent bound to *Caiaphas* the *high-priest*, as appears from *ver.* 24. see the note there. Of his being sent to *Annas* the other *evangelists* say nothing, because nothing was done to *Christ* there, but all was performed at the palace of the *high-priest*; there was *Christ* examined, *ver.* 19. and there *Peter* denied him, *Matth.* 26. 57, 69.

Ver. 15. [g] Καὶ ὁ ἄλλος μαθητὴς, *And the other disciple.*] He seems not to be *John*; for he being a *Galilæan*, as well as *Peter*, they might have equally suspected him on that account.

Ver. 18. [h] Ὅτι ψῦχος ἦν, *For it was cold.*] The *Jews*, saith Dr *Lightfoot*, testify, That there might be snow or frost at the *passover*; and *Radulphus*, that great dews fell then, which made the air cold till the sun had exhaled them.

Ver. 20. [i] *I taught always in the synagogue,* καὶ ἐν τῷ ἱερῷ, *and in the temple.*] This confutes them who say, *Christ* came not to *Jerusalem*, lest the *Romans* should suspect him of affecting a kingdom; for here he testifies, that *he taught daily in the temple.* After his first miracle done in *Cana* of *Galilee*, we find him going up to *Jerusalem* to keep the passover, where he abode at least eight days; and many seeing the miracles that he did, believed on him, *chap.* 5. 1. and *chap.* 6. 4. he ascends again to the feast; so that we have reason to believe he never declined that feast. He also went up to the feast of tabernacles, *chap.* 7. 10. and preached to the people in the temple, *ver.* 13. and wrought such wonders, that the *Jews* cried out, *When Christ cometh, will he do more miracles than these?* ver. 31. This feast being ended, he goes to the mount of *Olives*, and returns the next day to preach in the *temple*, chap. 8. 1, 2. At the feast of dedication we find him again walking in *Solomon's porch*, chap. 10. 23. and there declaring himself to be the Son of God, *chap.* 11. He is at *Bethany*, but two miles distant from *Jerusalem*, where he raises *Lazarus* from the dead; and from *Bethany* he goes to *Jerusalem*, the people going before him, and crying, *Hosanna to the Son of David.*

Ver. 23. [k] *Why smitest thou me?*] Hence we learn, that we are not literally to understand the precept of *turning the other cheek to him that smites us*; for Christ himself did not this, but defends the innocency of his words; which also shews, that to stand up in the defence of our own innocency cannot be contrary to the Christian duties of patience and forgiveness. See additions, N°. 31.

Ver. 24. [l] Ἀπέστειλεν οὖν. *Annas had sent him bound to Caiaphas.*] Ἀπέστειλεν, here the *perfect* is put for the *plu-perfect tense.* So ἔδησεν αὐτὸν, *he had bound him*, Matth. 14. 3. and ver. 4. εἶπεν, *he had said.* So ἐκράτησε ἔδησε. εἶπε, *he had apprehended, had bound, had said*, Mark 6. 17, 18. and *ver.* 26. ἀπέκοψε, *he had cut off.*

Ver. 28. [m] *They went not out into the judgment-hall,*]

hall,] among the *Gentiles*, whom they eſteemed as unclean, *Acts* 10. 28. leſt by touching them they ſhould be unclean, as the law pronounces him that toucheth an unclean perſon, *Numb.* 19. 22. and ſo ſhould be unfit to eat the *chagigah*, or paſchal ſacrifices, which began to be eaten on the 15th day, and being holy things, might not be eaten in their defilement. That theſe are alſo called the *paſſover*, and that the paſchal lamb was eaten the evening before, and that there was no tranſlation of it to another day, either by reaſon of the ſabbath, or the uncleanneſs of the congregation, ſee the *Appendix* to *Mark* 14. and Dr *Lightfoot*.

Ver. 31. [n] Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα, *It is not lawful for us to put any man to death.*] The *Jews* ſay, that the power of inflicting capital puniſhments upon offenders was taken from them by the *Romans* forty years before the deſtruction of their city and temple. So we read in the *Jeruſalem Talmud*, *L. Sanhedrim*, c. 7. in that of *Babylon*, *Sanhedr. fol.* 41. *in Aboda Zara*, *fol.* 2. *in Maimonides*, *Tr. Sanhedr. cap.* 14. §. 13. And if it had remained with them at this time, it is ſuppoſed they would have been more ſpeedy in cutting off our Saviour. But yet it ſeemeth evident that the *Jews* ſtill retained the power of judging and condemning thoſe to death who were *Jews* by nature and original, and by their laws deſerved to die: for after they were reduced to a *Roman province*, this privilege, ſaith (b) *Joſephus*, was ſtill granted to them, τοῖς πατρίοις ἔθεσι καὶ ἱεροῖς χρῆσθαι, *to uſe the ſacred inſtitutions and cuſtoms derived to them from their fathers.* And it was granted to *Hyrcanus* their *high-prieſt*, that if any controverſy aroſe περὶ τῶν Ἰουδαίων ἀσυγῆς, *touching the diſcipline of the Jews*, (c) κρίσιν γίνεσθαι παρ' αὐτῷ, *the judgment of it ſhould be referred to him.* Accordingly, we find the *high-prieſt* and his *council* ſtoning *Stephen*, not jure zelatarum, *by the rage of zealots*, as ſome conceive, but according to the law, that the blaſphemer ſhould be ſtoned, *Levit.* 24. 16. *Deut.* 17. 6. 7. For he is brought before the *high-prieſt* and his *council*, Acts 6. 15.—7. 1. who were the proper judges in this caſe; witneſſes are produced who teſtify before them that he had ſpoken blaſphemous words *againſt the temple and the law*, *againſt Moſes and againſt God*, Acts 6. 11, 13. theſe witneſſes do alſo ſtone him firſt, according as the law required. Thus alſo *Saul*, armed with the power of the *high-prieſt* and *elders*, perſecuted the *Jewiſh Chriſtians* ἄχρι θανάτου, *unto death*, and led them bound to *Jeruſalem* to be puniſhed, *Acts* 22. 4, 5. thus alſo would they have judged *Paul* after their own law, *Acts* 24. 6. and would have *killed him*, Acts 23. 37. had not *Lyſias* the chief captain reſcued him from their hands; this, ſay they, he did *by violence*, i. e. by an invaſion of their rights; this, ſaith he, I did, *knowing that he was a Roman*, and ſo would not have done it had he been a *Jew* only. They therefore ſeem to ſay they could not do this in the caſe of *Chriſt*, becauſe they had accuſed him before *Pilate*, not of crimes committed againſt their law, but of ſedition, and aſpiring to a kingdom in prejudice to *Caeſar* and the *Roman* government, of which things it belonged to *Pilate*, not to them, to judge. But perhaps this matter may be compounded, by reflecting on *Ananus* the *high-prieſt*, who killed *James* the brother of our Lord, and ſtoned many other *Chriſtians*, ὡς παραβάσας, *as being tranſgreſſors of the law*; this, ſaith *Joſephus*, οἱ περὶ τὰς νόμους ἀκριβεῖς, *they who beſt underſtood their laws diſliked, ſaying, that Ananus ſhould not have called a council concerning life and death, without licence from Albinus the Roman preſident*: whence I infer, that the power of inflicting capital puniſhments, even upon the *Jews* converted to the Chriſtian faith, was then ſo taken from them, that they could not ὀρθῶς *regularly* do it without leave firſt obtained from the *Roman preſident*; but with his leave they might inflict upon them any capital puniſhment denounced againſt malefactors by their law. And if it be here ſaid that *Pilate* gave them leave to inflict this death on our Lord, by ſaying, *Take ye him, and crucify him*, chap. 19. 6. to this the anſwer is, 1. That *Pilate* had given them no ſuch licence when he ſpake theſe words; (2.) That crucifixion was none of the kinds of death aſſigned by their law; and, (3.) That *Pilate* by theſe words ſeems not to authoriſe them to do this, but rather to ſay to them, Do it at your peril, for I judge him innocent. See the note there.

Ver. 36. [o] *My kingdom is not of this world,*] and ſo hath nothing to do with, or oppoſite to the *Roman* government; it is not of human or mundane original, but from heaven, and ſo it meddles not with the affairs of this world; it hath none of the pomp or ſplendor of the world; none to fight for it with any carnal weapons, *Luke* 9. 56. it exerciſes no dominion over mens bodies, but their ſouls only. So the phraſe ἐκ τοῦ κόσμου οὐκ ἐστιν, *not to be of this world*, ſignifies, *John* 8. 23.——15. 19.——17. 14. eſpecially when it is oppoſed to being ἐκ τοῦ πατρὸς, *from the Father*,

(b) Antiq. l. 14. c. 17. p. 487. (c) P. 486.

Father, 1 John 2. 16. and ἐκ τ῀ Θεοῦ, *from God*, 1 John 4. 4, 5, 6. So when *Domitian* enquired of the kingdom of Christ, of what nature it was, and when and where it was to be set up, the *nephews* of that *Judas* who was the brother of our Lord, answered, It was (d) *not an earthly, but an heavenly kingdom, to be set up at the end of the world.*

Ver. 37. [p] *For this cause was I born, and for this cause came I into the world.*] Hence the *Socinians* infer, that Christ was born before he came into the world; and that this latter phrase only denotes his entrance on his public ministry, *chap.* 3. 17, 19.——9. 39.——11. 27. But this follows not from these words, which only may import the same thing, *viz.* that Christ was born, and came into the world to this end, that he might bear witness to the truth. See the notes upon the places cited.

CHAP. XIX.

1. THEN Pilate therefore, (*to satisfy the clamours of the Jews,*) took Jesus and [a] scourged him;

2. And the soldiers platted a crown of thorns, and put it on his head, and they put upon him a purple robe,

3. And said, Hail king of the Jews, and they smote him with their hands.

4. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him; (*let it therefore suffice that I have scourged him.*)

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe; and Pilate saith unto them, Behold the man! (*how despicable he is, and how ridiculous it is to think of his affecting a kingdom, or attempting any thing against Cæsar's government.*)

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, (*If ye will have it so,*) [b] take ye him, and crucify him, for I find no fault in him, (*and therefore cannot do it myself.*)

7. The Jews answered him, We have a law, [c] and by our law he ought to die, (*as being guilty of blasphemy,*) because he made himself the Son of God, (*John* 10. 33.)

8. When Pilate therefore heard that saying, he was the more afraid (*to crucify him:*)

9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou (*mayst have this power over malefactors and ordinary men, but thou*) couldst have [d] no power at all against me, (*the Son of God, and wholly innocent,*) except (*through the wise counsel of God, appointing me to die for the salvation of mankind,*) it were given (i. e. *permitted*) thee from above (*to put me to death;*) therefore he that delivereth me (*the Son of God*) to thee, (*that I might be crucified as a malefactor,*) hath the greater sin, (*though thy sin in condemning him in whom thou findest no fault at all, cannot be little.*)

12. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, [e] If thou let this man go, thou art not Cæsars friend, (*for*) whosoever maketh himself a king, (*he by so doing*) speaketh against Cæsar, (*as saying in effect, he is not the rightful king over us.*)

13. When Pilate therefore heard that saying, he brought Jesus forth (*of the judgment hall*) and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the passover, (i. e. *Friday in the paschal week*, ver. 31. and 42. see the appendix to Mark 14.) and about the sixth hour, he saith unto the Jews, Behold your king.

15. But they cried out, Away with him, away with him, crucify him; Pilate saith unto them, Shall I crucify your king? The chief-priests answered, [f] We have no (*person we own as our*) king but Cæsar.

16. Then [g] delivered he him therefore to them to be crucified; and they (i. e. *the soldiers*) took Jesus, and led him away.

17. And he bearing his cross (*part of the way*, see note on *Luke* 23. 26.) went forth to a place called the place of a skull, which is called in the Hebrew, Golgotha;

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19. And

(d) Ὅτι ἡ κοσμικὴ μοι οὐκ ἐστίν, ἐφησὶν ὁ κύριος· εἰ γὰρ ἐπίγειος ἦν τυγχάνει ἂν συντελείας τ῀ αἰῶνος γενησομένη, Euseb. hist. eccl. l. 3. c. 20.

19. And Pilate wrote a title, and put it on the croſs; and the writing was, (*This is*) JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title then read many of the Jews, for the place where Jeſus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin.

21. Then ſaid the chief prieſts of the Jews to Pilate, Write not the king of the Jews, but that he ſaid, I am the king of the Jews.

22. Pilate anſwered, What I have written, I have written, (i. e. *the inſcription ſhall not be changed.*)

23. Then the ſoldiers, when they had crucified Jeſus, took his (*other*) garments, and made four parts (*out of them,*) to every ſoldier a part, and (*they took*) alſo his coat; now the coat was without ſeam, woven from the top throughout.

24. They ſaid therefore among themſelves, [h] Let us not rent it, (*it being all of one piece,*) but caſt lots for it whoſe it ſhall be: (*and this was done*) that the ſcripture might be fulfilled which ſaith, (*Pſal.* 22. 19.) They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did.

25. Now there ſtood by the croſs of Jeſus, his mother, and his mothers ſiſter, [i] Mary the wife of Cleophas, and Mary Magdalene.

26. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaid unto his mother, [k] Woman, behold (*him who is to take care of thee, as if he were*) thy ſon.

27. Then ſaith he unto the diſciple, Behold (*her whom thou muſt henceforth treat as*) thy mother. And from that hour that diſciple (St *John*) took her to his own home.

28. After this, Jeſus knowing that all things (*elſe relating to his life on earth*) were now accompliſhed, that the ſcripture might (*in this alſo*) be fulfilled, ſaith, I thirſt.

29. Now there was ſet (*for the ſoldiers*) a veſſel full of vinegar, and they filled a ſponge with vinegar, and put it upon hyſſop, and put it to his mouth.

30. When Jeſus therefore had received the vinegar, he ſaith, It (i. e. *my work on earth,*) is finiſhed; and (*then*) he bowed the head, and [l] gave up the ghoſt.

31. The Jews therefore, becauſe it was the preparation, (i. e. *Friday,*) that the bodies ſhould not remain upon the croſs on the ſabbath day, for that ſabbath day was an high day, (*as being not a ſabbath only, but the ſecond day of unleavened bread, from whence they reckoned their ſabbath till pentecoſt, and the day of preſenting or waving the ſheaf-offering,* Lev. 23. 11, 15. *and ſo a triple feſtival,*) beſought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the ſoldiers, and brake the legs of the firſt, and of the other (*thief*) which was crucified with him.

33. But when they came to Jeſus, and ſaw that he was dead already, they [m] brake not his legs.

34. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out [n] blood and water.

35. And he that (*ſtanding by the croſs,* ver. 26.) ſaw it, bare record, and his record is true; and he knoweth that he ſaith true, (*and teſtifies it*) that ye might believe.

36. For theſe things were done, (*according to a foregoing prophecy concerning him,*) that the ſcripture ſhould be fulfilled, (*which ſaith,* Pſal. 34. 39.) A bone of him ſhall not be broken.

37. And again (*that*) [o] another ſcripture (*might be fulfilled, which*) ſaith, (*Zach.* 12. 10.) They ſhall look on him whom they pierced.

38. And after this, Joſeph of Arimathea, being a diſciple of Jeſus, but ſecretly for fear of (*offending*) the Jews, beſought Pilate that he might take away the body of Jeſus, and Pilate gave him leave: he came therefore and took the body of Jeſus.

39. And there came alſo Nicodemus, which at the firſt came to Jeſus by night, and brought a mixture of myrrh and aloes, about an [p] hundred pound weight.

40. Then took they the body of Jeſus, and wound it in linen clothes with the ſpices, as the manner of the Jews is to bury.

41. Now in (*or near*) the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein was never man yet laid:

42. There laid they Jeſus therefore, becauſe of the Jews preparation day, for the ſepulchre was nigh at hand.

ANNOTATIONS

ANNOTATIONS on Chap. XIX.

Ver. 1. [a] Καὶ ἐμαστίγωσε, *And scourged him,*] after the manner of the *Romans*, who chastised them first with whips who were to be crucified; though *Pilate* did this not with an intent to crucify him, in whom he found no fault, but hoping that their rage might be satisfied with it. See note on *Luke* 23. 16.

Ver. 6. [b] *Take ye him, and crucify him.*] *Pontius Pilate* does not here give them leave to do this, but rather saith, If you will have it so, do it yourselves at your peril, for I cannot condemn a man without a fault. So *Grotius*.

Ver. 7. [c] *By our law he ought to die,* ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν, *because he made himself the Son of God.*] The *Jews* could not here mean the law against *false prophets*, Deut. 18. 20. partly because the reason here assigned doth not prove *Christ* a *false prophet*, partly because *Christ* neither tempted them to worship himself, and much less to worship false gods, nor did he give them any false sign; which are the only reasons assigned in that chapter for putting the *false prophet* to death. How much more probable is it that they meant the law against blasphemy? *Lev.* 24. 16. because they do not only seek to kill him as a blasphemer, for these very words, *John* 5. 18. but to stone him, which was the very kind of death assigned by that law to the blasphemer; see *John* 10. 33, 36. Hence in the other *evangelists* they charge him with blasphemy, and judge him worthy of death for this confession, that *he was the Son of God*, Matth. 26. 64, 65, 66. *Mark* 14. 61.—64. *Luke* 22. 71, 72. as judging that by this assertion, he *being a man, made himself equal with God. Schlictingius* owns this, but then he adds, that the *Jews* misunderstood and calumniated him in this inference, *Christ* meaning no more by this assertion, than that he was the true *Messiah*. But against this mitigation of the import of the words there lyes a plain objection, that though *Christ* was so much concerned for the honour of his *Father*, whose honour must be much impaired by the advancement of the best of men to an equality with him, and though this blasphemy, if truly laid to his charge, was a sufficient evidence that he was not the *Christ*, yet neither in the 5th or 10th *John* doth he ever plainly say he was not God, or that he never did intend to signify by this expression that he was equal to God, as is shewed in the notes on those two places; which yet, had he been only man, seems more necessary to have been done, for the honour of God, and for the removal of so just a prejudice against him, than to remove any other calumny they falsly charged upon him.

Ver. 11. [d] Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ,] *Thou couldst have no power against me,* &c.] This seems to be a *Jewish* phrase, importing a power to take away the life of another; as when *Saul* saith to *Doeg*, 1 Sam. 22. 18. *fall upon the priests; exercise authority upon them*, saith the *Chaldee*: and the same expression is there used when *David* bids his servant *fall on the Amalekite*, 2 Sam. 1. 15. and when *king Solomon sent Benaiah to fall upon Adonijah*, 1 Kings 2. 25. and upon *Joab*, ver. 29. 30. and upon *Shimei*. See the *paraphrase* here.

Ver. 12. [e] *If thou lettest this man go, thou art not Cæsar's friend.*] This chiefly moved *Pilate*, because, as *Tacitus* and *Suetonius* observe, *Tiberius* was apt to suspect the worst; and the least crime with him made a man guilty of death, if they related to the government: he durst not therefore venture that this charge should be laid against him by the *Jews*.

Ver. 15. [f] *We have no king but Cæsar.*] By this how plainly do they condemn themselves as guilty of rebellion, in all their attempts, by war and tumults to free themselves from the government of *Cæsar*, and own that the terrible destruction which at last came upon them was from themselves?

Ver. 16. [g] *Then Pilate delivered him to them;*] not to the *Jews*, but to the *soldiers*, that he might be crucified, as he was, by them; though he who was delivered to the soldiers to be crucified, only at their request, and to satisfy their restless clamors that he might be crucified, may be well said to be delivered up to them, who brought him to *Pilate* for this end, and prevailed with him thus to give him up.

Ver. 24. [h] *Let us not rent it, but let us cast lots for it.*] They divided his other garments into four parts, and then cast lots what part each of them should chuse, *Mark* 15. 24. *Matth.* 27. 35. *Luke* 23. 34. but they cast lots for his coat who should have the whole.

Ver. 25. [i] Μαρία ἡ τοῦ Κλωπᾶ, *Mary the wife of Cleophas or Alphæus,*] חלפי being flexile into *Alphai* or *Cleophi*, here it is to be rendered *Alphæus*, for this *Mary* was the mother of *James* the less, *Mark* 15. 40. whose father was *Alphæus*, Matth. 10. 3.

Ver. 26. [k] *Woman, behold thy son.*] Hence it is gathered that *Joseph* her husband was then dead,

19. And Pilate wrote a title, and put it on the croſs; and the writing was, (*This is*) JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title then read many of the Jews, for the place where Jeſus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin.

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28. After this, Jeſus knowing that all things (*elſe relating to his life on earth*) were now accompliſhed, that the ſcripture might (*in this alſo*) be fulfilled, ſaith, I thirſt.

29. Now there was ſet (*for the ſoldiers*) a veſſel full of vinegar, and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth.

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37. And again (*that*) [o] another ſcripture (*might be fulfilled, which*) ſaith, (*Zach.* 12. 10.) They ſhall look on him whom they pierced.

38. And after this, Joſeph of Arimathea, being a diſciple of Jeſus, but ſecretly for fear of (*offending*) the Jews, beſought Pilate that he might take away the body of Jeſus, and Pilate gave him leave: he came therefore and took the body of Jeſus.

39. And there came alſo Nicodemus, which at the firſt came to Jeſus by night, and brought a mixture of myrrh and aloes, about an [p] hundred pound weight.

40. Then took they the body of Jeſus, and wound it in linen clothes with the ſpices, as the manner of the Jews is to bury.

41. Now in (*or near*) the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein was never man yet laid:

42. There laid they Jeſus therefore, becauſe of the Jews preparation day, for the ſepulchre was nigh at hand.

ANNOTATIONS

ANNOTATIONS on Chap. XIX.

Ver. 1. [a] Καὶ ἐμαστίγωσε, *And scourged him,*] after the manner of the *Romans*, who chastised them first with whips who were to be crucified; though *Pilate* did this not with an intent to crucify him, in whom he found no fault, but hoping that their rage might be satisfied with it. See note on *Luke* 23. 16.

Ver. 6. [b] *Take ye him, and crucify him.*] *Pontius Pilate* does not here give them leave to do this, but rather saith, If you will have it so, do it yourselves at your peril, for I cannot condemn a man without a fault. So *Grotius*.

Ver. 7. [c] *By our law he ought to die,* ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν, *because he made himself the Son of God.*] The *Jews* could not here mean the law against *false prophets*, Deut. 18. 20. partly because the reason here assigned doth not prove *Christ* a *false prophet*, partly because *Christ* neither tempted them to worship himself, and much less to worship false gods, nor did he give them any false sign; which are the only reasons assigned in that chapter for putting the *false prophet* to death. How much more probable is it that they meant the law against blasphemy? *Lev.* 24. 16. because they do not only seek to kill him as a blasphemer, for these very words, *John* 5. 18. but to stone him, which was the very kind of death assigned by that law to the blasphemer; see *John* 10. 33, 36. Hence in the other *evangelists* they charge him with blasphemy, and judge him worthy of death for this confession, that *he was the Son of God*, Matth. 26. 64, 65, 66. *Mark* 14. 61.—64. *Luke* 22. 71, 72. as judging that by this assertion, he *being a man, made himself equal with God. Schlictingius* owns this, but then he adds, that the *Jews* misunderstood and calumniated him in this inference, *Christ* meaning no more by this assertion, than that he was the true *Messiah*. But against this mitigation of the import of the words there lyes a plain objection, that though *Christ* was so much concerned for the honour of his *Father*, whose honour must be much impaired by the advancement of the best of men to an equality with him, and though this blasphemy, if truly laid to his charge, was a sufficient evidence that he was not the *Christ*, yet neither in the 5th or 10th *John* doth he ever plainly say he was not God, or that he never did intend to signify by this expression that he was equal to God, as is shewed in the notes on those two places; which yet, had he been only man, seems more necessary to have been done, for the honour of God, and for the removal of so just a prejudice against him, than to remove any other calumny they falsly charged upon him.

Ver. 11. [d] Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ.] *Thou couldst have no power against me,* &c.] This seems to be a *Jewish* phrase, importing a power to take away the life of another; as when *Saul* saith to *Doeg*, 1 Sam. 22. 18. *fall upon the priests; exercise authority upon them*, saith the *Chaldee*: and the same expression is there used when *David* bids his servant *fall on the Amalekite*, 2 Sam. 1. 15. and when *king Solomon sent Benaiah to fall upon Adonijah*, 1 Kings 2. 25. and upon *Joab*, ver. 29. 30. and upon *Shimei*. See the *paraphrase* here.

Ver. 12. [e] *If thou letteſt this man go, thou art not Cæsar's friend.*] This chiefly moved *Pilate*, because, as *Tacitus* and *Suetonius* observe, *Tiberius* was apt to suspect the worst; and the least crime with him made a man guilty of death, if they related to the government: he durst not therefore venture that this charge should be laid against him by the *Jews*.

Ver. 15. [f] *We have no king but Cæsar.*] By this how plainly do they condemn themselves as guilty of rebellion, in all their attempts, by war and tumults to free themselves from the government of *Cæsar*, and own that the terrible destruction which at last came upon them was from themselves?

Ver. 16. [g] *Then Pilate delivered him to them;*] not to the *Jews*, but to the *soldiers*, that he might be crucified, as he was, by them; though he who was delivered to the soldiers to be crucified, only at their request, and to satisfy their restless clamors that he might be crucified, may be well said to be delivered up to them, who brought him to *Pilate* for this end, and prevailed with him thus to give him up.

Ver. 24. [h] *Let us not rent it, but let us cast lots for it.*] They divided his other garments into four parts, and then cast lots what part each of them should chuse, *Mark* 15. 24. *Matth.* 27. 35. *Luke* 23. 34. but they cast lots for his coat who should have the whole.

Ver. 25. [i] Μαρία ἡ τοῦ Κλωπᾶ, *Mary the wife of Cleophas or Alphæus,*] חלבי being flexile into *Alphai* or *Cleophi*, here it is to be rendered *Alphæus*, for this *Mary* was the mother of *James* the less, *Mark* 15. 40. whose father was *Alphæus*, Matth. 10. 3.

Ver. 26. [k] *Woman, behold thy son.*] Hence it is gathered that *Joseph* her husband was then dead,

whence *Chriſt* takes care ſhe ſhould not be deſtitute, and therefore charges his beloved diſciple to treat her as his mother, and he accordingly takes her home to his own houſe.

Ver. 30. [l] Παρέδωκε τὸ πνεῦμα, *He gave up his ſpirit*] into his Father's hands, *Luke* 23. 46. The *Jews*, ſaith *Grotius*, who believed a judgment to come, uſed this phraſe to ſignify that the ſoul leaving the body at the time of death, *returned to God that gave it*, Eccleſ. 12. 7. to receive its ſentence from him.

Ver. 33, 36. [m] *They brake not his bones*; 36. *and this was done that the ſcripture might be fulfilled* (which ſaith) ὀστοῦν οὐ συντριβήσεται αὐτοῦ, *a bone of him* (or it) *ſhall not be broken.*] This is uſually referred to the command touching the paſchal lamb, *thou ſhalt not break a bone of it*, Exod. 12. 46. Numb. 9. 12. where the Greek ſaith, ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ. But *David* being alſo a type of *Chriſt*, we may as probably refer this to the words, *Pſal.* 34. 20. *He keepeth all their bones,* ἓν ἐξ αὐτῶν οὐ συντριβήσεται, *one of them ſhall not be broken:* that promiſe which reſpects all righteous perſons, being more eſpecially to be fulfilled in this *juſt one.*

Ver. 34. [n] Καὶ ἐυθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ, *And forthwith came there out blood and water.*] The covenant of the old law was confirmed by blood mixed with water to keep it from congealing, *Heb.* 9. 19. ſo alſo was the covenant of the *New Teſtament*, 1 John 5. 6. Dr *Lightfoot* farther ſaith, that according to the tradition of the *Jewiſh rabbins*, when *Moſes* ſmote the *rock*, there came forth firſt blood, and then water: now *that rock was Chriſt*, 1 Cor. 10. 4.

Ver. 37. [o] *And again another ſcripture ſaith, they ſhall look upon him whom they have pierced.*] The application of theſe words to Chriſt agrees with the opinion of the *ancient Jews*, who interpret, *Zach.* 12. 10. of *Meſſiah* the ſon of *David*, as *Moſes Hudarſon* in *Gen.* 28. though *R. Solomon Jarchi*, *R. David*, and *Abarbinel* refer it to the death of *Meſſiah* the ſon of *Joſeph*. Hence alſo note, that what the *Romans* did by the inſtigation of the *Jews*, is fitly aſcribed to the *Jews* themſelves.

Ver. 39. [p] *About an hundred pound weight:*] which was an indication not only of the wealth, but alſo of the great affection of *Nicodemus* to the bleſſed *Jeſus*: hence alſo, they not only anoint him, as they commonly uſed to do others, but bury him with ſo great a mixture of ſpices as was done at the funerals of great men. So *Jacob* was embalmed after the *Egyptian* manner, Gen. 50. 2. *Aſa with ſpices and ſweet odours*, 2 Chron. 16 14.

CHAP. XX.

1. THE firſt day of the week cometh [a] Mary Magdalene early, when it was yet dark, to the ſepulchre, (*other women being with her,*) and ſeeth the ſtone taken away from the ſepulchre.

2. Then (*ſeeing this,*) ſhe (*inſtantly*) [b] runneth, and cometh (*not to all the diſciples, but*) to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other diſciple, and came to-(*wards*) the ſepulchre.

4. So they ran both together, and (*but*) the other diſciple did out-run Peter, and came firſt to the ſepulchre:

5. And he ſtooping down, and looking in, ſaw the linen clothes lying, yet went he not in.

6. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes ly;

7. And the napkin that was about his head not lying with the linen clothes, but wrapt together in a place by itſelf:

8. Then went in alſo that other diſciple which came firſt to the ſepulchre, and [c] he ſaw and believed (*either the report of the women, or our Lord's reſurrection, which they believed not before.*)

9. For as yet [d] they knew not (*the import of*) the ſcriptures, (*which ſaid,*) that he muſt riſe again from the dead.

10. Then the-(*ſe two*) diſciples went again to their own home.

11. But Mary (*returning with them,*) ſtood without at the ſepulchre weeping; and as ſhe wept, ſhe ſtooped down and looked into the ſepulchre,

12. And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain:

13. And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.

14. And

14. And when she had thus said, she turned herself back, and saw Jesus standing, and (*but she*) knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast taken him away hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and saith unto him, Rabboni, that is to say, Master.

17. Jesus saith unto her, [e] Touch me not, (*spend not now thy time in touching my body*;) for I am not yet ascended (*I shall not presently ascend*) to my Father, but go (*first*) to my brethren, and say unto them, I (*am shortly to*) ascend to my Father, and your Father, [f] and to my God and your God, (*to do for you the things of which I spake*, chap. 14. 16.)

18. Mary Magdalene (*then*) came, and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19. Then the same (*Lord's*) day at evening, being the first day of the week, when the [g] doors were shut where the disciples were assembled, (*and kept themselves close*,) for fear of the Jews, came Jesus, and (*opening silently the doors*,) stood in the midst (*of them*,) and saith unto them, Peace be unto you.

20. And when he had so said, he shewed them his (*pierced*) hands and his side. Then were the disciples glad when they saw the Lord.

21. Then said Jesus unto them again, Peace be unto you; [h] as my Father hath sent me (*to preach in his name*,) even so send I you (*to preach in my name*.)

22. And when he had thus said, he breathed on them, and saith unto them, Receive ye the Holy Ghost, (*to enable you for this office*.)

23. [i] Whose soever sins ye (*thus commissionated, and thus assisted by the Holy Ghost, declaratively shall*) remit, they are (*and shall, under the gospel-covenant, be*) remitted to them; and whose soever sins ye (*declaratively in your gospel shall*) retain, they are (*and shall in heaven be*) retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days, (i. e. *the next Lord's day*,) again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he unto Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.

28. And Thomas answered, and said unto him, (*Dost thou know what I said in thy absence? and hast thou raised thyself from the dead? Thou art*) [k] my Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; (*but more*) [l] blessed are they who have not seen, and yet have believed.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31. But these are written, that ye might [m] believe that Jesus is the Christ, the (*only begotten*) Son of God, and that believing, ye might have life through his name.

ANNOTATIONS on Chap. XX.

Ver. 1. [a] *Mary Magdalane.*] More women, and more *Marys* came to the sepulchre, *Luke* 23. 55.——24. 1. but the other *evangelists* beginning still with her, St *John* by naming her, who only spake, and only looked down into the sepulchre, left the rest to be understood.

Ver. 2. [b] *She runneth before, and cometh to Simon Peter.*] All the *interpreters* that I have met with say, That *Mary* ran not presently to *Peter* and *John*, but only after she had seen the Lord, *ver.* 18. and this they prove from *Luke* 24. 10, 11. But this cannot consist with the words of St *John*, who saith, she came to *Peter* and *John* only; whereas St *Luke* and the other *evangelists* say, she came to all the rest of the *apostles*, Matth. 28. 8. *Mark* 16. 10. When she came to St *Peter* and St *John*, she came alone, complained to them, that *Christ's body was taken away*, not thinking that he was risen: so here. When she came to the rest of the *apostles*, she came with the message from the *angels*, and from *Christ* himself, that he was risen, *Matth.* 28. 7, 8, 10. and was seen of her, *Mark* 16. 10, 11. *Luke* 24. 23. So here, *ver.* 18. which plainly shews, that all the other

[e] *evangeliſts* ſpeak only of this ſecond coming, mentioned *ver.* 18.

Object. St *Luke* ſaith, *They came to the apoſtles*; and then adds, *ver.* 12. that *Peter* ἔδραμεν, ran to the ſepulchre.

Anſ. That word may be thus rendered, *Peter had run, and ſtooping down had ſeen*: as if he ſhould have ſaid, The woman told the words of the *angels* to the *diſciples*; and *Peter* alſo, to his admiration, had ſeen the body gone, and the linen clothes wrapped up by themſelves; which, by the way, is an evidence that Chriſt's body was not ſtolen away by his *diſciples*, ſince they would have carried it away, embalmed as it was, and not have ſtaid to wrap up the napkins.

Ver. 8. [e] *And he ſaw, and believed.*] *Peter* only ſaw, and admired at what was done, *Luke* 24. 12. but St *John* ſaw, and believed, not the words of *Mary*, for we find not that either of them ſuſpected her of falſhood, but the reſurrection of *Jeſus*, or the words of *Chriſt*, *After three days I will riſe again.* This, *John* ſaith, was the reaſon of his faith, not the predictions of the *Old Teſtament*: for, as for the *apoſtles*,

Ver. 9. [d] *As yet they believed not the ſcriptures*, (which ſaith) *that he ought to riſe from the dead.*] So infirm was the faith, not only of the *Jews* in general in that age, but of the *apoſtles* alſo, that they believed not the two fundamental articles of the *Chriſtian* faith, the death and reſurrection of the *Meſſiah*. As for the *Jews*, a contrary tradition had obtained among them, *that their Meſſiah ſhould not die*, John 12. 34. And though our *Saviour* ſpake oft to his diſciples of his death and reſurrection, this tradition and thoughts of his temporal kingdom were ſo fixed in their heads; that his diſciples *underſtood not what he ſaid*; *and this ſaying was concealed from them*, Mark 9. 32. Luke 9. 45.——18. 34. Whence *Chriſt*, after his reſurrection, upbraids them with their ſlowneſs to believe the *ſcriptures*, and ſhews them from them, that *Chriſt ought to ſuffer, and riſe again the third day*, Luke 24. 25.—44. 45. And hence it follows, that the *Jews* then underſtood not that any of their ſacrifices were types of our *Saviour*'s paſſion, or availed to procure the remiſſion of their ſins on that account, and ſo could have no explicite faith in his blood, or expect juſtification by it. Whence St *Paul*, in that whole chapter, *Heb.* 11. in which he ſpeaks ſo much of the faith of the patriarchs, hath not the leaſt intimation of any relation that it had to the death of the *Meſſiah*.

Ver. 17. [e] *Touch me not, for I am not yet aſcended to my Father.*] I was once inclined, from theſe words, to think, that as the *ſacrifice* was not only to be ſlain, but the blood was to be brought into the *ſanctuary*, and there preſented before God to obtain the remiſſion of ſins; ſo *Chriſt* here intimated, that having offered up his body to the death, he, to complete his *prieſtly office*, and procure the full pardon of our ſins, was immediately to aſcend into the heavenly ſanctuary, to preſent there his blood before God: for why elſe doth he ſay, *Hold, or detain me not, for I have not yet aſcended?* Why doth he add theſe words, *Go, tell my diſciples I aſcend?* But finding that no *evangeliſt* ever ſpeaks of any ſuch immediate aſcent after his reſurrection, and that no *commentator*, antient or modern, ever thought of ſuch a thing, I think it better to refer theſe words to what *Chriſt* ſaid to his diſciples not long before his paſſion: for he had told them, for their comfort, that he was ſhortly *to go to his Father*, chap. 14. 12. and that then he would enable them *to do greater works than he himſelf had done*; and that this was juſt matter of their joy, *ver.* 28. and was more expedient for them than his preſence with them, *chap.* 16. 7. becauſe then he would ſend the Comforter, and *whatſoever they ſhould ask the Father in his name, ſhould be done to them*, ver. 23. *becauſe the Father himſelf loved them*, ver. 26. 27. *Go*, ſaith he, *therefore, and tell my diſciples, that now they ſhortly may expect theſe gracious promiſes ſhould be made good to them by my aſcent to the Father*: and as for thee, thou needeſt not be ſollicitous to touch or hold me now, thou wilt have time ſufficient to converſe with me, and to experiment the truth of my reſurrection; for I ſhall not immediately aſcend, but ſtay ſome time with you here on earth. Againſt this it may be objected, That ἀναβέβηκα is an *aoriſt*, and ſo οὔπω ἀναβέβηκα ſhould be rendered, *I have not yet aſcended*; not, *I do*, or *I ſhall not yet aſcend.* But to this I anſwer, That *grammarians* obſerve, that the *aoriſt* is often put both for the *preſent tenſe* and the *future*. See *Glaſſius de verbo*, l. 3. tr. 3 can. 47. So is this word uſed in this very goſpel, as when *Chriſt* ſaith, *He that believeth in me ſhall not come into condemnation, but* μεταβέβηκεν *ſhall paſs from death to life*, John 5. 24.

Ibid. [f] Πρὸς Θεόν μου καὶ Θεὸν ὑμῶν, *To my God and your God.*] Seeing Chriſt ſtiles God *his God*, hence, ſay the *Socinians*, it is evident that *Chriſt* is not God. But from theſe words it only follows, that he was not God according to that nature which aſcended. Thus *God, even thy God, hath anointed thee*, ſaith the *Pſalmiſt* of *Chriſt*; and yet he adds of the ſame perſon, *Thy throne, O God, is for ever and ever*, Pſal. 45. See the note on *Heb.* 1. 8, 9.

Ver.

Ver. 19. [g] Τῶν θυρῶν κεκλεισμένων, *The doors being shut.*] Though it be an antient opinion that *Christ* made his body penetrate through the doors, yet it is both groundless and absurd, and contrary to the very design of *Christ* in coming to them. It is groundless; for why might not he, by his power, secretly open the doors, his disciples not perceiving it, as the angel opened the prison doors and gates to let out *Peter?* Acts 12. 10. It is absurd; for since *Christ* rose in that natural body which was crucified and laid in the grave, *philosophy* informs us, that such a body could not penetrate through another more solid body. See additions, N°. 32. And, 3*dly*, This fancy destroys not only the end of *Christ*'s then coming to them, but of all that he had said and done to convince them that it was the same body that was crucified in which he appeared to them. When he came the first time, his disciples were troubled, supposing they had seen a spirit; now, to convince them of the contrary, *Christ* saith, *See my hands and my feet, that it is even I; handle me, and see; for a spirit hath not flesh and bones, as ye see me have:* his second appearance, when the doors were shut, was to convince *Thomas* of the truth of the resurrection of his body, and this he does by calling him to put *his finger to his pierced hands, and his hands into his pierced side:* and yet this supposed pentration through the doors, destroys both these arguments; it being as certain that flesh and bones cannot penetrate through a door, as that a spirit hath not flesh and bones; and that his body must have passed through the door after the manner of a spirit, as that it afterwards appeared after the manner of a body; and that the same power which made a natural body penetrate through a door, could make a *phantasm* or *aerial body* appear like flesh and bones to the touch, and seem to have the marks and prints of a crucified body. So that unless our *Saviour* designed to invalidate the strength of what he said and did to convince them of the truth of his resurrection, he could not at the same time do a thing known to them, which did evacuate the force of all his proofs. Nor would the evangelist have twice recorded this circumstance, when speaking of the resurrection, had he imagined the words bore such a sense, as turned his body into a spirit, and ministred occasion to all that read it, to suspect the strength of any of these arguments to confirm this fundamental article.

Ver. 21. [h] *As my Father hath sent me, so send I you:*] not only to preach in my name, as I did in his, but as he sending me baptized me with the holy Ghost, and so anointed me to my office, *Luke* 4. 18. *John* 10. 36. so will I send you, baptizing you also with the holy Ghost sent down from heaven, *Luke* 24. 49. and so anoint you also for your office, 2 *Cor.* 1. 21, 22. And in testimony of this, I say to you now, *receive the holy Ghost*, ver. 22. and will soon after my ascension send him more plentifully down upon you.

Ver. 23. [i] *Whose sins ye do remit, they are remitted,—retain,* &c.] *Christ* sent them to preach repentance and remission of sins in his name, to *Jew* and *Gentile*, Luke 24. 47. and here he adds, that whose soever sins they, thus assisted by the *holy Ghost*, declared remitted by virtue of the gospel covenant, ratified in his blood shed for the remission of sins, should be remitted; and hence they preached remission of sins to all that believed in his name, and justification, or exemption from the guilt of them, *Acts* 2. 38.—13. 38, 39. and whose sins soever you retain, declaring to them, that according to the tenor of the gospel they still ly under the guilt of them, they shall be retained: and hence they declared to all that believed not on him, or lived not according to his laws, and sought not for justification by faith in his blood, that they were yet in their sins, 1 *Cor.* 15. 17. and could not be justified, *Rom.* 10. 4. —9. 32.

Ver. 28. [k] Ὁ Κύριός μου, καὶ ὁ Θεός μου, *And Thomas answered and said unto him, My Lord, and my God.*] Here,

1*st*, Let it be noted from *Woltzogenius* the *Socinian*, that they are not to be hearkned to, who say, *Thomas* spake these words, not to *Christ*, but by way of admiration to God the *Father:* for the *apostle* could not say, *that Thomas answered*, and much less, that *he answered and said to him*, unless he had directed his words to him, who said unto him in the precedent verse, *be not faithless, but believe:* and if he said to him, *thou art my Lord and my God*, he must acknowledge him as fully and as truly to be his God, as his Lord. And,

2*dly*, Since *Thomas* had learned from the law, *there was one God alone*, he could not own *Christ* as another God, but as the same in essence with him. Note,

3*dly*, That though *Christ* was still concerned for the honour of the *Father*, he doth not reprehend *Thomas* for thus owning him as his God, but doth attest that he believed aright concerning him; which shews that he did not mistake in owning the divinity of *Christ*. And whereas *Woltzogenius* here notes, that *Christ was never called God before his resurrection*, when he was to be worshipped as a divine Lord; as it is evident that his resurrection could not make him God, if he had been a creature

creature only, nor juſtify the worſhip of a creature as God, ſo is the reaſon of this evident, becauſe he acted as a *prophet* whilſt he was on earth, ſpeaking ſtill in his *Father*'s name, and as one ſent from him, it being eſſential to a *prophet* to ſpeak in the name of him whoſe *prophet* he is. See the preface to this goſpel, and the note on *Mark* 13. 32.

Ver. 29. [l] *Bleſſed are they who have not ſeen, and yet have believed.*] For faith is not praiſe-worthy upon this account, that we believe what we ſee with our eyes, and therefore can no longer doubt of; but on this account, that we yield to arguments highly probable, and againſt which we have nothing ſolid to object, and ſuch evidence as wiſe men conſent to, and act by, in the moſt important concernments of this preſent life; becauſe this ſhews a greater affection to the objects of our faith, and a better inclination to obey the will of God.

Ver. 31. [m] *But theſe things were written, that ye might believe that Jeſus is the Chriſt.*] Hence the *Socinians* argue, that they muſt err who think it was the intendment of this goſpel to ſhew that *Jeſus Chriſt* was the Word of God, begotten of the *Father* before all worlds, and therefore a divine perſon; whereas the *apoſtle* here plainly ſpeaks only of the miracles wrought by *Chriſt*, which we acknowledge to be done to prove him the *Meſſiah* promiſed to the *Jews*, and that *prophet* which was to come into the world, as St *John* here ſpeaks. But yet this hinders not his being God, or the Word of God, co-exiſtent with the *Father* before all worlds. Moreover, the *apoſtle* adds, theſe things were done to prove he was *the Son of God*: now this even the *Jews* interpreted as a form of words by which *Chriſt* made himſelf equal with God. See the notes on *chap.* 10. 33. and *chap.* 19. 7. Some alſo think, that St *John* ended here his goſpel, and that the following *chapter* was written by ſome other hand: but theſe words give no ground for this imagination, ſince other *apoſtles*, after they ſeemed to have concluded their *epiſtles*, add ſome new matter, as may be ſeen in the concluſions of the epiſtle to the *Romans*, and to the *Hebrews*. See the note on *chap.* 21. 24.

CHAP. XXI.

1. [a] AFTER theſe things Jeſus ſhewed himſelf again to the (*greateſt part of the*) diſciples at the ſea of Tiberias; and on this wiſe ſhewed he himſelf:

2. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the ſons of Zebedee, and two other (*in all ſeven*) of his diſciples.

3. Simon Peter ſaith unto them, I (*will*) go a-fiſhing. They ſay unto him, We alſo (*will*) go with thee. They (*then*) went forth and entered into a ſhip immediately; [b] and that night they caught nothing.

4. But when the morning was now come, Jeſus ſtood on the ſhore, but the diſciples (*then*) knew not that it was Jeſus (*who ſtood there.*)

5. Then Jeſus ſaith unto them, Children, have ye any meat? They anſwered him, No.

6. And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find (*fiſhes.*) They caſt therefore (*the net as he had ſaid,*) and now (*the draught was ſo great that*) they were not (*well*) able to draw it (*along*) for the multitude of fiſhes (*incloſed in the net.*)

7. Therefore that diſciple whom Jeſus loved ſaith unto Peter, It is the Lord (*Jeſus who hath done this.*) Now when Simon Peter heard that it was the Lord, he girt his [c] fiſhers coat upon him, for he was naked (*to his ſhirt,*) and did caſt himſelf into the ſea, (*to ſwim firſt to Jeſus.*)

8. And the other diſciples came in a little ſhip, for they were not far from land, but as it were two hundred cubits, dragging the net with (*the*) fiſhes (*in it.*)

9. (*And*) Aſſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread (*by it, all provided miraculouſly by Chriſt.*)

10. Jeſus ſaith unto them, Bring of the fiſh which ye have now caught.

11. Simon Peter went up (*into the boat,*) and drew the net to the land, full of great fiſhes, an hundred fifty and three: and for all there were ſo many, yet was not the net broken.

12. Jeſus ſaith unto them, Come and dine. And none of the diſciples durſt ask him, Who art thou? (*as*) knowing that it was the Lord.

13. [d] Jeſus

13. [d] Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe.

14. This is now the third time that Jeſus ſhewed himſelf to (*the body of*) his diſciples, after that he was riſen from the dead.

15. So when they had dined, Jeſus ſaith unto Simon Peter, Simon ſon of Jonas, [e] loveſt thou me more than theſe (*occupations thou art now employed in?*) He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, (*Leave then theſe things, and employments, and*) feed my lambs, (*my church ſhortly to be ſet up by new converts both of Jews and Gentiles.*)

16. He ſaith unto him again the ſecond time, Simon ſon of Jonas, loveſt thou me? He ſaith unto him (*again,*) Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep; (i. e. *my church thus gathered.*)

17. He ſaith unto him the third time, (*that his threefold denial of him before unbelievers, might be atoned for by a threefold confeſſion of his affection to him before his diſciples,*) Simon ſon of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid to him the third time, Loveſt thou me? And he ſaid unto him, [f] Lord, thou knoweſt all things, (*and therefore*) thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

18. Verily, verily, I ſay unto thee, When thou waſt young, thou girdedſt thyſelf, and walkedſt whither thou wouldſt (*without reſtraint*;) but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee (*to the pillar where thou ſhalt be ſcourged,*) and (*then*) carry thee (*to the croſs,*) where (*according to thy natural deſires*) thou wouldſt not (*be.*)

19. This ſpake he, (*Jeſus,*) ſignifying by what (*kind of*) death he ſhould glorify God, (*by this confirmation of the Chriſtian faith:*) and when he had ſpoken this, he (*roſe up and walked, and*) ſaith unto him, Follow me, (*to intimate to him, that he was to follow him in that kind of death he had ſuffered.*)

20. Then Peter, (*who followed him,*) turning (*his head*) about, ſeeth (St *John,*) the diſciple whom Jeſus loved, following (*alſo,* viz.) which alſo leaned on his breaſt at ſupper, and ſaid, Lord, who is he that betrayeth thee? (*John* 13. 25.)

21. Peter ſeeing him, ſaith unto Jeſus, Lord, and (Gr. *but*) what ſhall this man do? (*how ſhall it fare with him?*)

22. Jeſus ſaith unto him, [g] If I will that he tarry till I come, what is that to thee? Follow thou me.

23. Then went this ſaying abroad among the brethren, (*who afterwards underſtood that this was ſpoken of his departure from this life,*) that that diſciple ſhould not die; yet Jeſus ſaid not to him, He ſhall not die; but, If I will that he tarry till I come (*in judgment againſt Jeruſalem to deſtroy it by the Romans,*) what is that to thee?

24. [h] This is the diſciple which teſtifies of theſe things, and wrote theſe things, and we know (*ſure I am*) that his teſtimony is true.

25. And there are alſo many other things which Jeſus did; the which, if they ſhould be written every one, [i] I ſuppoſe that even the world itſelf would not contain the books which ſhould be written; (i. e. *they would be ſo many, that it would ſeem incredible to the world that one man ſhould do them.*) Amen.

ANNOTATIONS on Chap. XXI.

Ver. 1. [a] ΜΕΤΑ' ταῦτα, *After theſe things*;] *i. e.* after his firſt apparition, mentioned *chap.* 20. 20. and his ſecond, mentioned *ver.* 26. he appeared now τρίτον *the third time*, ver. 14.

Ver. 3. [b] *In that night they caught nothing,*] Chriſt being then abſent; but when he is preſent, they having his command, incloſe a very great multitude of fiſhes, to teach them, that though in preaching of the goſpel they were *inſufficient to do any thing as of themſelves*, 2 Cor. 3. 5. yet having his command to go and teach all nations, and the promiſe of his preſence with them, they ſhould be wonderfully ſucceſsful in bringing many to the faith. It is alſo very likely they went then a-fiſhing to ſupply their own want of neceſſaries; *Chriſt* therefore, by this draught of fiſhes, not only works a miracle to confirm them in the belief of his divine power, but to inform them alſo, that while they were employed in doing what he did command them, they ſhould never want what was convenient for them; and as by miraculouſly providing bread, and fiſh broiling on the fire, *ver.* 9. he ſhewed his ability to do ſo; ſo by this numerous draught of fiſhes he ſupplied them with neceſſaries, till the *Holy Ghoſt* ſhould come upon them, to fit them for their miniſtry.

Ver. 7. [c] *He girt about him* τὸν ἐπενδύτην, *his fiſher's*

fiſher's coat, ἦν γὰρ γυμνὸς, for he was naked.] *Suidas* and *Phavorinus* ſay ἐπενδύτης is ἱμάτιον τὸ ἐσώτατον, *the inner garment*; but *Julius Pollux* ſays it was χίτων ὁ ἔξωθεν, *the outward coat*. The context here ſeems to make it moſt probable it was the inward garment next his ſhirt; for *he was naked*, ſignifies, he only had *his ſhirt on*; for in this ſenſe only *Saul* lay naked among the *prophets*, 1 *Sam.* 19. 24. and *David* was naked when he danced before the *ephod*, 2 Sam. 6. 20. *i. e.* he had put off his royal robe. See the note on *Mark* 14. 51. ſee alſo *Iſa.* 20. 2, 3. *Job.* 22. 6. —24. 7. 1 *Cor.* 4. 11.

Ver. 13. [c] *Jeſus taketh bread, and giveth to them, and fiſh likewiſe.*] As the *Father* of the family he both makes proviſion for them, and gives to every man his portion. That he himſelf did eat, is not ſaid; yet ſince St *Peter* ſaith, *they did eat and drink with him after his reſurrection*, Acts 10. 41. and St *Luke* ſaith, that *he did eat before them*, Luke 24. 42, 43. as he did that for confirmation of his reſurrection, ſo it is probable he might eat here for the ſame end.

Ver. 15. [d] *Loveſt thou me πλέον τούτων, more than theſe?*] Moſt *interpreters* think Chriſt asketh whether St *Peter* loved him more than the other diſciples? But as *Peter* could not anſwer to this queſtion unleſs he knew their hearts, ſo could he not ſhew he did this by feeding *Chriſt*'s ſheep, unleſs he fed them more than they. It is therefore obſervable, that after *Chriſt* had given them a commiſſion to preach the goſpel, *John* 20. 21, 22. *Peter* betakes himſelf to his fiſhing trade; *Chriſt* therefore here enquires, whether he loved him more than *theſe nets* and *fiſher-boats*, about which he was now employed? and ſaith, that if indeed he did ſo, he ſhould leave them, and wholly employ himſelf in *feeding his ſheep and lambs*. Some of the *fathers* add, that *Chriſt* makes this enquiry thrice, that *Peter*, by a threefold confeſſion, might atone for his threefold denial. They who hence argue for the ſupremacy of *Peter* above the reſt of the *apoſtles*, are vain in their imaginations; for if by theſe words *Chriſt* required *Peter* to feed all his ſheep and lambs, it is certain he was wanting in his duty; for he never exerciſed one act of ſupremacy over the reſt of the *apoſtles*, but being ſent by them obeyed, *Acts* 8. 14. and being reproved by St *Paul*, he held his peace, and was ſo far from feeding all *Chriſt*'s ſheep, that he never fed any of the province of St *Paul*. Did he feed thoſe *apoſtles* on whom the ſame *holy Ghoſt* fell, who had the ſame commiſſion, given at the ſame time, and in the ſame words, to preach the goſpel to all nations, or to every creature? if not, they were not in the number of the ſheep whom *Peter* is here bid to feed: or did all other *paſtors* receive commiſſion from St *Peter* to feed Chriſt's ſheep? did St *Paul*, who doth ſo ſolemnly declare he had not his commiſſion *from man, neither by man?* Gal. 1. 1. did any of the *biſhops* of *Aſia?* No. St *Paul* aſſures us *the holy Ghoſt had made them overſeers of the flock of Chriſt*, Acts 20. 28. No, ſaith (a) *Pſeud-Ambroſius*, not *Peter* only, ſed nos cum eo, *but we with him have received commiſſion to feed Chriſt's ſheep*; and what is here ſaid to *Peter*, *Feed my ſheep*, ad omnes dicitur, *is*, ſaith St (b) *Auſtin*, *ſaid to all*; and, ſaith St (c) *Baſil*, *Chriſt* here gave τὴν ἴσην ἐξουσίαν πᾶσι τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις, *the ſame power to all enſuing paſtors and teachers.*

Ver. 17. [f] *Lord, σὺ πάντα οἶδας, thou knoweſt all things.*] *Schlictingius* here ſaith that *Chriſt* is here ſaid to know all things, becauſe he knew many things. But this deſtroys St *Peter*'s argument; for it follows not that *Chriſt* knew the ſincerity of St *Peter*'s heart, and his affection towards him, unleſs he knew the ſecrets of all hearts. This therefore is an argument that *Chriſt* was truly God, it being God alone *to whom the ſecrets of all hearts ly open*, 1 Kings 8. 39.

Ver. 22. [g] *If I will that he ſtay ἕως ἔρχομαι, till I come:*] *viz.* to the deſtruction of *Jeruſalem*, after which this *apoſtle* lived a long time, and he alone did ſo, the other *apoſtles* being dead before. Of this coming the *prophet Joel* ſpeaks ſaying, *the ſun ſhall be turned into darkneſs, πρὶν ἐλθεῖν, before the great and terrible day of the Lord cometh*, Joel 2. 31. ſee *ver.* 1. ſo *Mal.* 3. 1, 2. ἰδοὺ ἔρχεται. *behold he cometh—but who ſhall abide the day of his coming?* and *chap.* 4. 1. ἰδοὺ ἔρχεται ἡμέρα Κυρίου. *behold the day of the Lord cometh, which burneth as a furnace*; and *ver.* 6. μὴ ἔλθω, *leſt coming he ſmite the land with a curſe.* In the *New Teſtament* we have frequent mention of *this coming of our Lord*; for when our Lord ſpake of the deſtruction of the *temple*, the *apoſtles* ask what is the ſign τῆς σῆς παρουσίας, *of thy coming*, Matth. 24. 3. and he tells them that παρουσία, *the coming of the Son of man will be as lightning*, ver. 27. and *then ſhould they ſee the Son of man coming in the clouds of heaven*, ver. 30. that *as it was in the days of Noah, ſo ſhould it be at the coming of the Son of man*, ver. 37, 39. bidding them watch, *becauſe they know not when their Lord cometh*, ver. 42, 44. ſee *Matth.* 16. 28. *Heb.* 10. 37. *James* 5. 9. and the notes there, and on 2 *Theſſ.* 2. 1. And note here, That whereas it is ſaid, *that the ſcripture mentions only two comings of our Lord, one when he came*

(a) De ſacerd. c. (b) De Agone Chriſti, c. 30. (c) Conſtit. Mon. cap. 22.

came and lived on earth, the other at the day of judgment, when he ſhall come ἐκ δευτέρου, *a ſecond time without ſin unto ſalvation*, Heb. 9. 28. this is indeed no objection againſt this intermediate advent, ſo frequently and plainly mentioned in the *New Teſtament*; this being not a perſonal advent, by a deſcent of *Chriſt* from heaven, but only a coming of our Lord by the *Roman* army, and by ſigns from heaven, and in the clouds, of their approaching ruin. See additions, N°. 33.

Ver. 24. [h] *This is the diſciple who teſtifies of theſe things, and wrote theſe things,* καὶ οἴδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ, *and we know that his teſtimony is true.*] Here ſome tell us that this chapter was written by many, and therefore not by St *John*; and this they conclude from the word οἴδαμεν, *we know*, but without ground; for Dr *Lightfoot* here obſerves, that *we know*, in the *Chaldee dialect*, is often uſed of one. So *Mary Magdalene* ſaith of herſelf, *they have taken the Lord out of the ſepulchre, and* οὐκ οἴδαμεν, *and we know not where they have laid him*: ſo St *Paul* often, οἴδαμεν γάρ, *for we know that the law is ſpiritual, but I am carnal*, 1 Theſſ. 2. 18. ἠθελήσαμεν—ἐγὼ μὲν Παῦλος, *we would have come to you, I Paul.* So this *apoſtle* ſaith of himſelf, ἡμεῖς μαρτυροῦμεν, *we teſtify*, Eph. 3. *ver.* 12. And that here it is only one that ſpeaketh, is demonſtrated from the following word, οἶμαι, *I ſuppoſe.* Nay even theſe words ſhew that all the preceding words of this chapter were writ by this diſciple, and therefore were not written by the *Aſiatic biſhops.* And therefore *Theophylact* here ſaith, ὑπολαμβάνει λέγων ὅτι ἀληθεύω.

Ver. 25. [i] Οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία, *I ſuppoſe the world itſelf would not contain the books which ſhould be written.*] Here moſt *interpreters* ſay, the *apoſtle's* words contain a great *hyperbole*, with a *catechreſis*; but (d) *Origen* avoids them both, declaring that the *apoſtle* ſaith, the world would not receive the books written, *not for the multitude of the books, but for the greatneſs of the works recorded in them.* So the word is uſed by this *evangeliſt*, introducing *Chriſt* ſaying to the *Jews, My word* ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, *is not received by you*: ſo *Euſebius* ſaith, that the men of former ages οὐκ ἦν πᾶσι χωρεῖν, *were not able to receive Chriſt's doctrine*, l. 1. c. 1. p. 8. So *Chriſt* ſaith, οὐ πάντες χωροῦσι, *all men cannot receive this ſaying*, Matth. 19. 11. and (e) *Philo* ſaith, *there are very many things in the world,* ἃ διὰ μέγεθος, ἀνθρώπῳ λογισμὸς οὐ χωρεῖ, *which for their greatneſs human reaſon cannot comprehend.* See many other examples of this ſenſe of the word in *Stephanus*, and in *Grotius* on *Matth.* 19. 11.

(d) Τὸ γὰρ μὴ χωρεῖν τὸν κόσμον τὰ γραφόμενα βιβλία οὐ διὰ τὸ πλῆθος τῶν γεγραμμάτων ὡς τίνες ἐνόησαν, ἀλλὰ διὰ τὸ μέγεθος τῶν πραγμάτων. Philoc. c. 15. p. 46.

(e) De mundo, p. 889.

A

SERMON

On JOHN vii. 47, 48, 49.

Are ye alſo deceived? Have any of the rulers, or of the Phariſees believed on him? But this people who knoweth not the law is accurſed.

§. 1. THE *miracles* of our bleſſed *Saviour*, by which his doctrine was confirmed, were ſo exceeding many, and exceeding great, that they prevailed on thoſe plain-hearted people who beheld them to believe that he who wrought them was indeed the *Chriſt*: for *many of the people believed on him, ſaying, When Chriſt cometh, will he do more miracles than theſe?* ver. 31. Theſe apprehenſions of the *vulgar* did ſo alarm the *chief prieſts* and *Phariſees*, who ſaw their intereſt, authority, and credit with the people muſt decline as faſt as that of *Chriſt*'s prevailed, that they forthwith diſpatched their officers to take him, and bring him to them, *ver.* 32. Theſe *officers*, when they had heard the gracious words which iſſued from the mouth of Chriſt, were themſelves taken by him; they who were ſent to bring *Chriſt* to the *prieſts* and *Phariſees*, were themſelves brought to *Chriſt*; and ſo theſe converts neglected to do the office of the *high prieſt's* ſerjeants; and being asked the reaſon why they had not brought *Chriſt*, they boldly anſwer, That they had heard ſuch gracious and heavenly words proceeding from him, *as never man before him ſpake*, and therefore could not think it fit to apprehend ſo excellent a perſon as he was. The *Phariſees*, hearing this anſwer, do preſently conclude their *officers* muſt be deceived in theſe kind thoughts of *Chriſt*, and offer this (as they ſuppoſed) convincing argument to prove it, *viz.* That though the giddy multitude, who had no knowledge of the law, and therefore no capacity to underſtand the mind of God contained in it, might be inclined to think that *Jeſus* was indeed the *Chriſt*; yet ſince the *rulers* of the *church*, the *ſanhedrim*, ſeeing the *doctors* and expounders of the law, the *ſcribes* and *Phariſees*, believed not on him, but did unanimouſly reject him as a vile *impoſtor*, they muſt be certainly deceived who apprehend otherwiſe concerning him, becauſe they followed the verdict of the ignorant and giddy multitude, in oppoſition to the better judgments and the mature deliberations of their *church guides* and learned *clerks*.

Now amongſt all the arguments by which the *emiſſaries* of the *church* of *Rome* endeavour to beguile unſtable ſouls, and beget in them a ſuſpicion that they have been ſeduced from the *church*, none is more plauſible than this which by the *Phariſees* is here laid down. I therefore ſhall endeavour,

1. To propound the argument which is here urged by the *Phariſees*, to prove our *Jeſus* could not be the true *Meſſiah*, in its full ſtrength and vigour. And,

2. To ſhew, that what the *Papiſts* do produce to prove that *Proteſtants* muſt be deceived, is exactly parallel to what the *Phariſees* did or might produce againſt our *Saviour*: and the ſame arguments might, with equal reaſon, have been urged by the unbelieving *Jews* againſt our *Lord's diſciples*, and thoſe who laid the firſt foundations of, and became early converts to the *Chriſtian* faith, as they are urged by the *Papiſts* againſt our departure from the *church* of *Rome*.

§. 2. Now the argument contained in the text is this, *viz.* You muſt be certainly deceived if you believe that *Jeſus* is the *Chriſt*; becauſe you do, by entertaining this perſuaſion, contradict the judgment of your *church guides* which God hath ſet over you: for they have frequently aſſembled for the determination of this grand debate, *Whether this Jeſus was the Meſſiah promiſed to the*

the Jews or not, and they have conſtantly determined that he was not the *Chriſt*; and have unanimouſly concluded, that he deſerved to be puniſhed as a vile *impoſtor*, and that all who did confeſs that he was the *Chriſt* ſhould be *excommunicated*. In an aſſembly conſiſting of *chief prieſts* and *Phariſees*, they poſitively declare that *Chriſt* could be no *prophet*, becauſe he was a *Galilean*, John 7. 41, 42. This all, ſay they, who ſearch the ſcriptures, may plainly ſee, *ver.* 52. Moreover, they determine in my text, that all who ſo eſteemed him were themſelves deceived, and that they lay expoſed to this deluſion for want of knowledge in the law, *ver.* 47, 48, 49. In the 9th *chapter* of St *John*, ver. 16. the *Phariſees* again declare, that *this man could not be of God, becauſe he did not keep the ſabbath*. Moreover, theſe *Phariſees*, and other *rulers* of the *church*, Συνέθεντο, *determined* and *agreed* together, *that whoſoever did confeſs that Jeſus was the Chriſt, ſhould ſuffer excommunication*, John 9. 22.—12. 42. They therefore thought themſelves infallibly certain, (if excommunication be as (a) *R. H.* informs us, an evidence of a claim to be infallible,) that *Chriſt* was not the true *Meſſiah*. Elſewhere the *ſcribes* and *Phariſees* do poſitively conclude, that *Chriſt* did only *caſt out devils through Beelzebub*, Mark 3. 22. After ſome days they again call a *council*, Συνέδριον ἄσαντο, and there determine, that it was fit that *Chriſt* ſhould die, *John* 11. 47, 50, 53. This the *high prieſt* declares, and all the *Phariſees* and the *chief prieſts* agree to execute, *Luke* 22. 66. A full aſſembly, conſiſting of the *high prieſts*, and all the *chief prieſts*, *presbyters*, and *ſcribes*, *Chriſt* being brought before their *council*, do with one voice declare that he was worthy to die as a *blaſphemer*, and alſo that *by their law he ought to die, becauſe he made himſelf the Son of God*. After his death the *chief prieſts* and the *Phariſees*, with one conſent, pronounce him a *deceiver*, Matth. 27. 63. When the diſciples began to witneſs that he was riſen from the dead, the *high prieſt*, *rulers*, *elders*, *ſcribes*, and all the kindred of the *high prieſt*, aſſemble at *Jeruſalem*, and ſtrictly do command them, *not to ſpeak at all, or teach in the name of Jeſus*, Acts 4. 6, 18. Soon after the *high prieſt*, the *ſanhedrim*, and all the *elders* of *Iſrael*, being met in council, repeat the ſame command, and chaſtiſe the *apoſtles* for their diſobedience to it, *Acts* 5. 40. If therefore the decrees of many *councils*, conſiſting of the *guides* of the whole *Jewiſh church*, may be eſteemed ſufficient to decide a controverſy, it muſt be certain that *Jeſus Chriſt* was not the true *Meſſiah* promiſed to the *Jews*, but a *deceiver* and *blaſphemer*. Now as a (b) *Romaniſt*, having produced five *provincial* and two *general councils*, falſly ſo called, for that portentous doctrine of tranſubſtantiation, ſaith, *If the decrees of ſo many ſynods, ſo often weighing the adverſaries reaſons and evidences, was not ſufficient for ſettling ſuch a point, at leaſt as to the obedience of future ſilence and non-contradiction, and as to ſuffering the church to enjoy her peace, what can hereafter be ſufficient? or can we ever hope that any controverſy ſhall be finally determined or ended by any future council, if this* (of the *Meſſiah*) *is not by theſe forepaſt? Can there be any ground here to queſtion the integrity or lawful proceedings of ſo many councils, all concurring in the ſame judgment, (for a corporal preſence,* ſaith the *Romaniſt*, that *Chriſt was a deceiver*, ſaith the *Jew?*) *Or could there be a new light in this point attainable in thoſe times*, by the private perſon, or Chriſtian convert, *which thoſe* (guides of the *Jewiſh* church who condemned your *Jeſus*) *were not capable, or had no notice of?*

2. They who ſoo ften, and ſo unanimouſly, condemned your *Saviour* and his doctrine, (ſaith the *Jew*,) were the *church guides*, by God appointed to *teach the children of Iſrael all the ſtatutes which the Lord had ſpoken to them by the hand of* Moſes, *to teach* Jacob *his judgments, and* Iſrael *his law*, and by whoſe *lips* the *knowledge* of it was to be *preſerved*, Lev. 10. 11. Deut. 33. 10. they were the men who are in ſcripture ſtiled the *meſſengers*, or the *ambaſſadors of the Lord of hoſts*, Mal. 2. 7. that is, the men appointed by him to declare his meſſage to the people: they were the men ordained to *miniſter before the Lord in every controverſial matter*; men who were *ſet for the judgment of the Lord, and for controverſies*, Deut. 17. 8, 12. 2 Chron. 19. 8. *In controverſy they ſhall ſtand in judgment*, ſaith the Lord, and *by their word ſhall every controverſy be tried*, Ezek. 44. 24. Deut. 21. 5.—17. 12. Wherefore to act in oppoſition to the judgment of theſe *guides*, muſt be to act preſumptuouſly, as God himſelf declares, to deſpiſe the verdict of God's *meſſengers*, and, in a controverſial matter of the higheſt moment, to reject the ſentence of thoſe men who are by God ordained to define it, and by whoſe words, according to his ordinance, it muſt be tried.

3. As for the common people, who in this matter did oppoſe their private judgments to the decrees of their *church guides*, not acquieſcing in their conciliar determinations, that your *Jeſus* was not the true *Meſſiah*, they, ſaith the *Jew*, muſt act againſt that rule, which both the law of *Moſes* and the *prophets*

(a) Diſc. chap. 4. § 64, 65, 69, 70

(b) Rational Account, diſc. 1. chap. 6. § 59. p. 58.

have preſcribed; for by that law they are commanded, under pain of death, when any controverſy ſhould ariſe among them, *to go to the prieſts and Levites, and to the judge then living, to enquire the ſentence of judgment from his mouth, and to do according to the ſentence which they ſhall ſhew them, and according to all that they inform them, not declining from it to the right hand or to the left*, Deut. 17. 8, 12. They by the *prophets* are inſtructed to *ask the prieſts concerning the law*, and to *ſeek the knowledge of it from their mouths*, Hag. 2. 11. Mal. 2 7. they therefore ſtood obliged to aſſent to the determinations of the *ſanhedrim*, and the conciliar decrees of *prieſts* and *Levites*, *ſcribes* and *Phariſees*, confirmed by the *high-prieſt*; and ſo they were obliged to believe, that, according to the true intent and meaning of the law, your *Jeſus* could not be the true *Meſſiah*. And conſequently they muſt err, who, quitting the deciſions of the *Phariſees*, and other *rulers* of the *church*, embrace that tenet of the ignorant and giddy multitude.

§. 3. Thus the *Jews* plead from ſcripture againſt our bleſſed Lord. And if you do compare theſe pleas, and others of like nature, which might be offered from the ſcriptures by the *Jew*, with what the *Romaniſts* do offer for the infallibility of any of their *councils*, you will ſoon find that all their pleas for this infallibility from the *New Teſtament* are parallelled, or rather over-balanced, with places of like nature in the *Old*, which do more ſtrongly plead for the infallibility of the *high-prieſt* and *rulers* of the *Jewiſh church*. For,

1. Doth the *Romaniſts* plead *Chriſt*'s promiſe to be *for ever with the church?* Matth. 28. 20.

Anſw. The *Jews* had equal reaſon to expect *God*'s preſence among them, becauſe he promiſed *to dwell among the children of* Iſrael, *to meet them at the tabernacle of the congregation*, and *there ſpeak with them*, Exod. 29. 42, 43, 44, 45. to *reign over them in* Zion *from henceforth and for ever*, Mic. 4. 7. He *choſe* Zion *for his habitation*, and ſaid of it, *This is my reſt for ever, here will I dwell*, Pſal. 132. 13, 14. and of *Jeruſalem, that he would put his name for ever in that place, and that his eyes and his heart ſhould be there for ever*, 2 Chron. 7. 16.

2. Do they add that *Chriſt* hath promiſed, that *where two or three are gathered together in his name, he will be in the midſt them?* Matth. 18. 20.

Anſw. God alſo promiſed to the *Jews*, that he would *bleſs them out of* Zion, *Pſal.* 134. 3. and that *whereſoever he did record his name, there would be come and bleſs his people*, Exod. 20. 24.

3. Do they alledge the ſayings of our Lord to his diſciples, viz. *He that heareth you, heareth me*, Luke 10. 16. he who neglects to hear the *church* ſhall be accounted as *a heathen and a publican?* Matth. 18. 17.

Anſw. God alſo ſaid, that *he who will not hearken to the prieſt that ſtands to miniſter before the Lord, even that man ſhall die for his preſumption*, Deut. 17. 12.

4. Do they ſay, that *Chriſt*'s *apoſtles* commanded *Chriſtians* to *obey thoſe that had the rule over them, and to follow their faith?* Heb. 13. 7, 17.

Anſw. Our Jeſus did command his hearers to *do all that the ſcribes and Phariſees did ſay unto them*, Matth. 23. 3. and that becauſe of their authority derived from *Moſes*; and God himſelf commanded all his people to do *according to all that they ſhould be informed of by the prieſts*, Deut. 17. 10. And,

5. Do they plead *Chriſt*'s promiſe made to his *apoſtles*, that *he would ſend the Spirit of truth to guide them in to all truth?* John 16. 13. chap. 14. 26.

Anſw. Whereas this promiſe doth perſonally belong to the *apoſtles*, and not to their *ſucceſſors*, (for it is a promiſe *to bring to their remembrance* by his Spirit, *what he* before *had ſaid to them*, John 14. 26. and to *ſhew them things to come*, John 16. 13. to which *ſpirit of prophecy* the *Roman doctors* do not now pretend;) I ſay, whereas this promiſe did belong to the *apoſtles* only, God ſtood obliged by covenant to cauſe his holy Spirit to remain among the *rulers* of the *Jewiſh church*: for thus he ſpeaks, *According to the word that I covenanted with you, when ye came out of* Egypt, *ſo my Spirit remains among you*, Hag. 2. 5. Moreover God promiſed to the *ſanhedrim*, that *he would put the Spirit of* Moſes *upon them*, Numb. 11. 17. and in compliance with that promiſe he came down in a cloud, and took the Spirit which was upon *Moſes*, and gave it to the ſeventy elders, ſo that *they propheſied, and did not ceaſe*. Or,

6. Do they argue for their infallibility, becauſe the *church* is ſtiled by St *Paul the pillar and the ground of truth*, 1 Tim. 3. 15. by reaſon of that truth which is preſerved by her governors?

Anſw. God alſo hath declared touching his *prieſts*, that *the law of truth was in their mouth*, Mal. 2. 6. and of *Jeruſalem*, that *ſhe ſhould be called the city of truth*, Zach. 8. 3. And if the *church* of *Judah* hath ſince failed, ſo alſo hath the *church* of *Epheſus*, of which alone St *Paul* affirmed that it was *the pillar and the ground of truth*.

7. Do they conclude that the *church guides* muſt be infallible, becauſe *God hath placed in the church ſome apoſtles, ſome prophets, ſome paſtors, and ſome teachers*,

teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine? Eph. 4. 11, 12.

Answ. Were not the *Jewish priests* placed also for this end, for the work of their *ministry*, the perfecting of their *saints*, the edifying of their flocks? were not their lips to *preserve* that *knowledge* which should restrain the people from their errors? were not they appointed *to heal that which was sick, and bring again that which was strayed?* Ezek. 34. 4. Or,

Lastly, Do they triumph in that promise of our Lord, that the *gates of hell should not prevail against the church?* Matth. 16. 18.

Answ. God also promised, that his *covenant made with his Levites, priests and ministers* should be as certain and perpetual as that of *day and night*, Jer. 33. 20, 21. so that I need not add, that by this phrase *Christ* only promiseth, *that pious Christians shall not for ever be detained under the power of the grave*; which I have elsewhere shewed to be the natural and only import of these words, *The gates of hell shall not prevail against the church.*

Moreover, The plain meaning of the foregoing words, *viz. Thou art Peter, and upon this rock will I build my church*, is, as (c) *Tertullian* well informs us, on this: Thou who hast first of all my disciples acknowledged me to be the *Christ*, thou shalt first preach this doctrine to the world, and by so doing lay the first foundations of a *Christian church*: which he accordingly performed, first laying the foundation of a (d) *church* among the *Jews*, by the conversion of three thousand souls; and after, laying the foundations of a *church* among the *Gentiles*, by the conversion of *Cornelius* and his friends; *Christ* having, to fulfil his promise, (e) *made choice of him, among the rest of the apostles, that the Gentiles by his mouth should hear the word of the gospel, and believe.* Now to pretend to be St *Peter's successor* in this matter, is in effect to say, that the foundations of a *Christian church* are not yet laid.

If therefore *Roman Catholics* conclude from these ambiguous and obscure places for the infallibility of *councils*, or the major part of the *church guides* concurring with the *Pope* in any sentence or decree, although these places do not speak one syllable of any *Pope*, or major part of the *church guides*, and much less of the *Romish prelates*, and less of their *infallible* assistance; what *ovations* and *triumphs* would they have made, had it been said expressly of their *cardinals* and *councils*, as it is said of *Jewish priests*, that they were *set for judgment, and for controversy*; had *God* fixed his glorious presence at *Rome*, as he did at *Jerusalem*, and settled there a *seat of judgment*, and a continual court of highest *judicature*, as was that *sanhedrim* which in *Jerusalem* was settled; had he dwelt in St *Peter's*, as he dwelt in the *temple*; had he left with them, as he did with the *Jewish priests*, a standing *oracle*, a *Urim* and a *Thummim*, to consult with upon all occasions? so that this plea being much stronger for the infallibility of the *superiors* of the *Jewish church*, than for the infallibility of the whole *western church*, or any of its *councils*, the *Roman doctors* must acknowledge, either that they fallaciously urge it against *Protestants*, or must confess that it stands also good against the *Christian*, and is a confirmation of all those traditions which were condemned by our *Saviour*, and a sufficient plea for all those errors and corruptions, which, as the *prophets* do complain, were generally taught and practised by the *church guides* in the declining ages of the *Jewish church*. For (f) if these arguments be good now, they were so then; and if they were good then, for ought that I can see, the *high-priest*, and the major part of the *church rulers* of the *Jews*, were always in the right; and *Christ* and his *apostles*, with the *holy prophets*, must be in the wrong.

§. 4. Moreover, Had we no evidence from *scripture*, may the *Jew* say in prosecution of this argument, reason seems very strongly to conclude for this submission of the common people, and some few *priests*, to the concurring judgments of their *church guides*, and of the major part of *Jews*, who joined with them in condemnation of your *Jesus* as a *blasphemer* and false *prophet*, and of his followers as *heretics* and *schismatics*, or men who worshipped *God* after that way which by the *Jews* was called *heresy*, Acts 24. 14. and were *ring-leaders* of a *sect*, ibid. *ver.* 5. For, still to argue after the manner of the *Romish doctors*;

1. Is it not reasonable to conceive, that they who were God's *ministers* appointed for this very thing to judge in controversial matters, and to make trial of such as did pretend to *prophecy*, as was

(c) *Si quia dixerit Petro Dominus, super hanc petram ædificabo ecclesiam meam, idcirco præsumis & ad te derivasse solvendi & ligandi potestatem, qualis es evertens & commutans manifestam Domini intentionem personaliter* (N. B.) *hoc Petro conferentem, sic enim & exitus docet, in ipso ecclesia extructa est, id est, per ipsum.* —— *Ipse primus in Christi baptismo reseravit aditum cœlestis regni. De pudicitia*, cap. 21. p. 574. B.

(d) Acts 2. 41. (e) Acts 15. 7. (f) *V. Stillingfl.* Sermon upon *Acts* 24. 14. p. 39.

was the *Jewiſh ſanhedrim*; I ſay, is it not reaſonable to conceive that the aſſiſtance of the holy Spirit ſhould be vouchſafed to theſe rulers of the *church*, and *doctors* of the *law*, rather than to thoſe common people who bore no ſuch relation to *God*, had no commiſſion from him to direct others in the meaning of his word, but had ſo many and ſuch expreſs injunctions to ſeek it at the mouth of their *church guides?* Can we imagine, that theſe *Phariſees* and *rulers* ſhould be the men ordained by *God* for controverſies, and by whoſe words they muſt be tried, and yet ſhould be ſuch blind and ſtupid *guides*, as by your *Jeſus* they were ſaid to be, that *he who was led by them muſt fall into the ditch?*

Moreover, were no aſſiſtance from above to be expected in this caſe, is it not reaſonable to think that theſe great *doctors* of the law, thoſe numerous *prieſts* who made it their whole buſineſs to ſtudy and ſearch out the meaning of the law of *Moſes*, thoſe members of the *ſanhedrim*, (g) who were ſtill choſen out of the moſt learned *perſons*, and the moſt eminent for wiſdom; I ſay, may we not reaſonably conceive ſuch perſons to be fitter and more able *judges* of the ſenſe and meaning of that law, or of the truth of any miracles pretended to be wrought by *Chriſt* or his *apoſtles*, than was that rude and giddy multitude which had no knowledge of the law? (h) *They therefore conſidering their ſuperiors ſtudy and learning in ſuch things divine, and alſo their own ignorance; they conſidering both the ſpecial ordination and commiſſion of their ſuperiors from God to teach them in neceſſary truths, and his charge laid upon them to obey their eccleſiaſtical ſuperiors, ought to depend upon and adhere to their directions ſo much the more in any point of faith, by how much it is eſteemed more neceſſary, as wherein there is a much greater hazard if they ſhould err.*

3. All that your goſpel doth ſuggeſt, or reaſon may pretend, for the exemption of the firſt *Jewiſh* converts from obedience to theſe decrees of their *ſuperiors* in the *Jewiſh church*, may, ſaith the *Jew*, be fully anſwered from the plain principles, and almoſt in the words of *Roman Catholics*. For, to proceed in the expreſſions of *R. H.* the *guide in controverſies*, with very little variation of them;

§. 5. 1. Will you affirm, that all the *prieſts* and *rulers*, *ſcribes* and *Phariſees*, and the whole *ſanhedrim*, acted againſt their faith and conſcience in theſe determinations by which your Jeſus was condemned as an *impoſtor?*

Anſw. R. H. (i) will tell you, *There is a moral certainty that ſo many ſuch perſons cannot conſpire in ſuch a matter*, viz. *a neceſſary to ſalvation to falſify the truth againſt their own belief and conſcience, to their ſubjects and poſterity, with an anathema to all diſſenters*, or an excommunication of all who preached and believed that *Chriſt* was the *Meſſiah* promiſed to the *Jews*, and was already riſen from the dead, when their own conſciences could tell them that theſe things were true. (k) *If any can be ſo uncharitable as to credit of them ſo great a wickedneſs, that the ſupreme councils of the* (Jewiſh) *church ſhould with deſign decree an error contrary to their faith* (or knowledge) *in this neceſſary matter, and then enjoin all their ſubjects to believe it under anathema*, he muſt believe that *they moſt certainly do devote themſelves to eternal perdition.* And therefore, *if not out of charity, or reverence to ſuch ſacred perſons, yet from the irrationality of ſuch a defence*, it is *much better to paſs over this objection.*

2. Will you ſay that theſe *ſuperiors* were only to be appealed to in doubtful matters; and that this thing, *Whether the ſcriptures declared your Jeſus to be the true Meſſiah*, was not doubtful?

Anſw. R. H. informs you, that (l) *a right judgment cannot but account all thoſe places doubtful, in the ſenſe whereof either the antient or preſent major part of Chriſtianity are of a contrary judgment from himſelf.* That muſt be therefore doubtful, according to the ground and reaſon of this *rule*, which you preſume not to be doubtful, ſince it was that in which the major part of the then preſent *Jewiſh church* was of a contrary judgment from the Chriſtian convert.

3. Will you plead in favour of the *vulgar*, that they were bound to hearken to theſe *Jewiſh guides* no longer than they followed the *rule* of *ſcripture?*

Anſw. Be it ſo; but ſaith *R. H. Who* (m) *is appointed judge of theſe ſupreme judges, when they tranſgreſs againſt this rule? Their ſubjects? who are from them to learn the ſenſe of the rule, where difficult and diſputed, and who are bidden to follow their faith: the right exerciſe of judgment will not judge ſo.* For if the *vulgar* may paſs this judgment of the decrees of many *councils*, and the concurring judgment of their *ſuperiors* and *church-guides*, I hope the matter muſt be evident, even to the *vulgar* ſort, that notwithſtanding the contrary judgment of *chief prieſts* and *rulers*, *ſcribes*, *Phariſees* and *elders*, and almoſt all the *Jewiſh* nation, that ſenſe of *ſcripture* muſt be falſe which their *eccleſiaſtical guides* alledged to prove that *Jeſus* was not the true *Meſſiah*, and that *according to their law he was to die*; and that ſenſe of the *ſcripture* muſt be true, which by the *apoſtles* and their converts was alledged to prove that *Jeſus* was the *Meſſiah* promiſed to the *Jews*. Now, *How vainly*, ſaith *R. H. doth* (n) *any one pretend or promiſe himſelf a certainty*

(g) Vid. *Ainſw.* in Numb. 11, 16. 17.
(h) *R. H.* Diſcourſe, chap. 13. p. 13.
(i) Diſcourſe 1. chap. 3. ſect. 37, 38. p. 26.
(k) Ibid. p. 25.
(l) Diſc. chap. 3. ſect. 44. p. 29.
(m) Ibid. p. 28.
(n) Ibid. p. 143.

certainty of any thing wherein ſo many *councils*, and *a much major part of the church, having all the ſame means of certainty as he, judgeth contrary: where it* (o) *ſeems, the ſcripture may be ſo doubtful, that the ſenſe of the* (then) *Catholic church, or its* greateſt *councils, they ſay, can be to them no certain or infallible interpreter of it, where the judgment or common reaſon of* theſe *councils thinks itſelf ſo certain of the contrary as to anathematize diſſenters*, or caſt them out of the church? *On what grounds here theſe* private *perſons*, or new erected *churches, could aſſure themſelves of their own ſenſe of ſcripture to be true, they having left that of the churches, councils, and of a major part of* (Jews,) *who alſo judged their ſenſe falſe, I underſtand not. Surely they will not ſay they have this certainty from the ſcripture, becauſe the true ſenſe thereof is the thing ſo mainly queſtioned, and the certainty or infallibility of the traditive ſenſe of the* (Jewiſh) *church they renounced; and then, which only is left, their own judgment, or their own common reaſon, when that of* their greateſt *councils, or major part of* their *church guides differ from it, one would think ſhould be a more fallible ground to them than the judgment or common reaſon of the church? For* (p) a man *to preſume himſelf certain in a matter of faith, or in his own ſenſe of ſcripture, (though the literal expreſſion be never ſo clear,) where ſo many learned men, and his ſuperiors, (comparing other texts, &c.) are of a contrary judgment; this,* ſaith *R. H. is the ſame as if in a matter of ſenſe, a dim-ſighted perſon ſhould profeſs himſelf certain that an object is white, when a multitude of others, the moſt clear-ſighted that can be found, having all the ſame means of a right ſenſation as he hath, pronounce it black, or of another colour.* Moreover, (q) if theſe ſcriptures or reaſons be ſo clear, even to the ignorant and unlearned *Jews*, muſt they not be as clear to their *church guides?* and may not then their judgments more ſecurely be relied upon, at leaſt for any thing which is preſumed to be clear? (r) *For if ſcriptures be maintained ſo clear in neceſſaries, that every one uſing a right endeavour cannot miſtake in them, then ſhall the church governors much rather, by reaſon of this clearneſs, obvious to every ruſtic, not err in them; and ſo ſhall the people, the more the rule of faith is proved to be clear, the more ſecurely rely on, and be referred in them to their direction.*

4. If you pretend a more ſincere endeavour in thoſe few converts, to find out the ſenſe of *ſcripture*, or ſearch out the truth in theſe matters; which, in the caſe of the *Beræans*, your ſcripture ſeemeth to aſſert:

Anſw. I anſwer ſtill with the ſame author, (s) *That ſince all parties do pretend ſincere endeavour in the right underſtanding of the ſcriptures, and after all do differ ſo much in their ſenſe of it, it follows that ſuch ſincere endeavours being indifferently allowed to all parties, the ſenſe of ſcripture* (and the verdict of true reaſon) *ought to be pronounced clear, if on any, on that ſide as the major part doth apprehend it, (which certainly was not the primitive converts,* but the unbelieving *Jews*, and their *eccleſiaſtical ſuperiors.)* For ſurely (t) *we have reaſon to preſume that the chief guides of the church, in their conſults concerning a point neceſſary to ſalvation delivered in ſcripture,* (as that of the *Meſſiah* was,) *uſe at leaſt ſo much endeavour as a plain ruſtic doth to underſtand the meaning of it.* And, *whatſoever other thing is ſuppoſed neceſſary beſides ſincere endeavour, or is underſtood to be included in it, (as freedom from paſſion and ſecular intereſt, or alſo a freely profeſſing the truths which their ſincere endeavour diſcovers to them,) none can rationally imagine, but that the ſupreme church governors ſhould be as much or more diſengaged herein than private men:* and, *that* (u) *paſſion and intereſt blind private men or ourſelves, ſooner than general councils, or a major part of the church.*

See therefore here the wiſdom of the unbelieving *Jews, who to preſerve themſelves from erring* in this matter, *made uſe of the ſecureſt way that reaſon could imagine*, ſaith (x) *R. H. or that Chriſtians are preſcribed, whilſt for the ſenſe of the ſcriptures that* were *controverted in* this *point* of the *Meſſiah, they choſe not to rely on their own judgments, but on that of the ſupremeſt guides of the church, and judges of divine truth, that were afforded them on earth; and ſo, if they erred, yet took the wiſeſt courſe to have miſſed erring, that religion or reaſon could dictate. To which guides alſo the ſubjects of this former communion all believed ſubmiſſion of their private judgments to be due, and to be commanded; from whence alſo it follows, that till they are convinced of error in this point,* viz. *that no ſubmiſſion was due* to the decrees of all theſe *councils*, and the concurring judgment of thoſe *ſpiritual guides* by whom your *Jeſus* was condemned, *they are not capable of being convinced in any other matter.*

If, laſtly, you affirm that the common people had conviction and demonſtration, from the *miracles*

(o) *Rational account*, Diſc. 3. chap. 4. ſect. 42. p. 179.
(p) Ibid. Diſc. 2. chap. 2. ſect. 15. p. 95. (q) V. *Rational account*, Diſc. 2. chap. 5. ſect. 42. p. 141.
(r) *Diſc.* chap. 3. ſect. 37. p. 24. (s) *Diſc.* chap. 1. p. 4, 5.
(t) Ibid. p. 24. (u) Ibid. p. 145. (x) *Rat. account*, Diſc. 1. chap. 7. ſect. 77. p. 74.

racles of *Chriſt*, of the falſhood of the decrees, and the interpretations of their *church guides* in this matter, and of the truth of that *Chriſtianity* which they embraced in oppoſition to thoſe ſaid decrees;

Anſw. This I confeſs is a great truth; but then the *Roman doctors* cannot plead it, without rejecting moſt of their profeſſed tenets, and their ſtrongeſt pleas for abſolute ſubmiſſion to the *major* part of their *church guides*. For,

1. Admit our *Saviour* and his *apoſtles* wrought true *miracles*, how did the *vulgar* perceive them ſo to be, but by their ſenſes? and how did they infer from them the truth of *Chriſtianity*, but by their private reaſons? Now (y) *the evidence of ſenſe and reaſon muſt be both neglected*, ſaith the *Romaniſt*, *when a divine revelation declares any thing contrary to them*: this, and this only, being their defence of *tranſubſtantiation* againſt the common ſenſe and reaſon of mankind. Now of the certainty of a divine revelation, or the true ſenſe of *ſcripture*, they make the judgment of the *major* part of their *church guides* to be ſufficient evidences; and ſo there was ſufficient evidence, according to this *rule*, that all the *miracles* which *Chriſt* and his *apoſtles* ſeemed to work, were done in oppoſition to *divine revelation*, or the true ſenſe of *ſcripture*.

2. Certain it is that the *rulers* of the *Jews*, and the prevailing part of the whole *nation*, differed from the converted *Chriſtians* in their apprehenſions of theſe *miracles*, and judged them all *diabolical impoſtures*, or trials of their faith, &c. *Now this ſeems neceſſary to be granted*, ſaith (z) *R. H. that in what kind of knowledge ſoever it be*, (*whether of our ſenſe or reaſon, in whatever art or ſcience*) *one can never rightly aſſure himſelf concerning his own knowledge, that he is certain of any thing for a truth, which all or moſt others of the ſame or better abilities for their cognoſcitive faculties, in all the ſame external means, or grounds of the knowledge thereof, do pronounce an error.* So that, *where all or moſt differ from me, it ſeems a ſtrange pride not to imagine this defect in myſelf, rather than them; eſpecially whenas all the grounds of my ſcience are communicated to them, and when, as for my own miſtakes, I cannot know exactly the extent of ſupernatural deluſions.* According therefore to this rule, it was ſtrange pride in the firſt converts to *Chriſtianity* among the *Jews*, to judge the *miracles* of *Chriſt*, or his *apoſtles*, true, when moſt of their own *nation*, as well as *heathens*, differed from them in that apprehenſion, and ſpake ſo freely every where againſt the *ſect* of *Chriſtians*.

3. The truth of the pretences of our *Lord*, and his *apoſtles*, *depended on two things, viz.* the fulfilling of prophecies, and the truth of his miracles. (a) *Now, according to the* Roman principles, *no man could be certain of the truth of either of theſe, without the authority of the then* preſent church: *for the fulfilling of* prophecies *depended on the ſenſe of many obſcure places of* ſcripture, *of which, ſay they, the* major *part of the* church guides *muſt judge: and for* miracles, *they tell us, that there is no way of judging true from falſe, but by the authority of the* church. *Now if theſe things be ſo, what ground could the firſt* Jewiſh converts *have to believe* Chriſt *was the true* Meſſiah, *or a worker of true* miracles, *when in believing both theſe things they muſt oppoſe the authority of the then preſent* church?

4. All that hath been diſcourſed in anſwer to the former pleas, ſerves alſo againſt this; for who ſhall be judge whether theſe *miracles* were true, and were ſufficient to confirm the *Chriſtian* faith; thoſe *perſons* whoſe office it was to judge both of true *prophets* and true *miracles*, or thoſe who had no power or commiſſion ſo to do? Were not the *Jewiſh ſanhedrim*, and other *rulers* of that *church*, more able *judges* of the truth and the validity of any *miracles* pretended to be wrought by *Chriſt* and his *apoſtles*, than was that *multitude*, which, as experience teacheth, may be impoſed upon with eaſe? Were not thoſe *guides* who were appointed to be *judges* in all other matters, the proper *judges* of this controverſy? Have we not reaſon to believe their judgment was as free from intereſt and paſſion, and their endeavours to ſearch out the truth of theſe relations as ſincere, as was the judgment or endeavours of the *laity*? When therefore theſe *church guides* did, notwithſtanding thoſe pretended *miracles* of *Chriſt* and his *apoſtles*, conclude unanimouſly that *Chriſt* was a *deceiver*, was it not abſurd to ſay, that what they ſo univerſally determined, might be diſcerned by any private judgment to be the cleareſt falſhood; that *vulgar* perſons had demonſtration in this matter, againſt the judgment of the whole body of their guides, and that their common reaſon was able to diſcern that to be manifeſtly true, which the ſame common reaſon of their *ſuperiors* judged to be manifeſtly falſe?

§ 6. Thus

(y) Rat. account, diſc. 1. chap. 6. ſect. 62. p. 63.
(z) Rat. account, diſc. 4. conf. 2. p. 384.
(a) Stillingfleet, ibid. p. 42.

§ 6. Thus have we seen that *ſcripture* and reaſon do more countenance the *Jew* pleading againſt our Lord and the firſt *Chriſtian* converts, than they do countenance the *Papiſt* pleading againſt *Proteſtants*. In the laſt place, the *Jew* may argue from tradition thus, *viz.*

Theſe *ſpiritual guides*, in making this determination, and paſſing of this judgment concerning *Jeſus*, were guided by that *rule* which by the greateſt part of *Chriſtians*, I mean the *Roman Catholics*, is highly magnified, and equalled with the holy *ſcriptures*, *viz.* Tradition acknowledged by the *preſent church* for ſuch. (b) And ſo your *Jeſus* muſt alſo, upon this account, be deemed an *impoſtor*, or the pretences and pleadings of the *Romaniſt* againſt the *Proteſtant*, from the tradition of the *church*, muſt be acknowledged to be vain. For,

1. It is moſt certain that the *Jews* had a tradition generally received amongſt them, that their *Meſſiah*, at his coming, ſhould *reſtore the kingdom to Iſrael*; that he ſhould ſubdue the *nations* under them, and ſhould erect a temporal dominion in the *Jewiſh* nation over all their enemies. Even the diſciples of our Lord did conſtantly believe this article, till, by the *Holy Ghoſt*'s deſcent upon them, they were better informed: witneſs their conteſts, *who ſhould be greateſt in that kingdom*, Matth. 18. 1. and the deſire of the ſons of *Zebedee*, *to ſit one at his right hand, another at his left hand in it*, Matth. 20. 21. This was our faith, ſaith *Cleophas*, *we truſted that* this *Jeſus ſhould have redeemed* our *Iſrael*, Luke 24. 21. And when they were aſſembled, after the reſurrection, their firſt enquiry is this, *Lord, wilt thou now reſtore the kingdom to Iſrael?* Acts 1. 6. It is therefore certain that this was the received tradition of the whole *Jewiſh church*, grounded, as they ſuppoſed, upon the *ſcriptures*, which did neceſſitate them to expect (c) *a glorious Meſſiah, not ſuch a one*, ſaith *Trypho, as your mean and deſpiſed Jeſus was.*

2. It was alſo a tradition which generally obtained amongſt the *Jews*, that their *Elias*, who was called the *Thisbite*, was to appear again in perſon before the advent of the true *Meſſiah*; ſo was that place of *Malachi* tranſlated by the *ſeventy* three hundred and eighty years before our *Saviour*'s coming; *Behold I ſend unto you* Elias, τὸν Θεσβίτην, *before the great and terrible day of the Lord come*, Mal. 4. 5. *All we expect*, ſaith *Trypho*, *is, that Chriſt ſhould be anointed by* Elias, *who is for to come*; (d) *and becauſe this* Elias *is not come, we think your Jeſus cannot be the Chriſt.* Accordingly the *ſcribes*, or the expounders of the law, did, with one voice, declare it neceſſary *that* (e) Elias *ſhould firſt* come.

3. It was the general tradition of the *Jews*, that the law of *Moſes* ſhould be perpetually obliging to them, and that it was to be obſerved even in the days of the *Meſſiah*. On this preſumption certainly it was that Chriſt's *diſciples*, after his reſurrection, were ſtrict obſervers of the law of *Moſes* for a conſiderable time; and ſo were alſo many thouſands of the *Jewiſh converts*. St *Peter* was ſo nice in obſervation of the *Jewiſh* cuſtoms, that till he was informed better by a viſion, he thought ſuch meat was utterly unlawful as was forbidden by the law; ſo that when in that viſion he was bid *to ſlay and eat*, he preſently cries out, as a man tempted to an unlawful act, *Not ſo, Lord, for I have never eaten any thing that is unclean*, Acts 10. 14. St *James* gives an account to *Paul* of the great zeal that all the *Jewiſh* converts had to the law of *Moſes*, in theſe words, *Thou ſeeſt, brother, how many thouſands of Jews there are which believe, and they are all zealous of the law*, Acts 21. 20. He farther tells him, how highly they were all offended with him, becauſe they were informed he had taught that they were not obliged to yield obedience to the conſtitutions and cuſtoms of the *Jewiſh* law; and, *laſtly*, doth exhort him to do what might be proper to cauſe theſe *zealots* to believe that *he alſo walked orderly, and kept the law*, ver. 21, 24. St (f) *Jerom* and (g) *Sulpicius* inform us, that fourteen immediate ſucceeding *biſhops*, with their flocks, were all obſervers of the law of *Moſes*. And by the unbelieving *Jews* nothing was more abhorred than the thoughts of changing their *Moſaic* cuſtoms: for upon this account St *Stephen* was accuſed of blaſphemy againſt *Moſes* and the law, becauſe he ſaid, *that the Meſſiah ſhould change the cuſtoms which* Moſes *had delivered to them*, Acts 6. 11, 14. This accuſation before the *ſcribes*, the *elders*, and *high-prieſt*, was deemed ſufficient to prove him guilty of that capital offence of *blaſphemy*. On this account they bring St *Paul* before the judgment-ſeat of *Gallio*, becauſe, ſay they, he did perſuade men to worſhip God παρὰ τὸν νόμον, *againſt, or otherwiſe than was commanded by the law of* Moſes, *Acts* 18. 13. And this opinion they grounded chiefly upon thoſe places which ſeem to ſpeak of the perpetual du-

(b) Synod. Trid. ſeſſ. 4.

(c) Αὐτὸν ἡμᾶς οἱ γεγραμμένοι ἐνδέχεται καὶ μέγαν ἀναμένειν ἀναγκάζεσθαι. Dial. p. 249. B.

(d) Ἐξ ὧν ἡμεῖς Ἠλίαν ἐληλυθέναι καὶ τῆδε ἀποφαίνεσθαι εἶναι. Dial. p. 268. A.

(e) Ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον. Mark 9. 11. (f) Chron. 2. (g) Lib. 2. c. 45.

ration of those statutes, and say they shall be *ordinances to them for ever*, Deut. 29. 29. *Lev.* 23. 21. *Exod.* 12. 17. and consequently seem to infer a declaration from the mouth of God, that they should not be altered.

Moreover, it is certain, that as the *Protestants* condemn, as sinful and pernicious, many traditions and customs of the *Romish church*, so did that *Jesus* whom Christians honour as the true *Messiah* as frequently inveigh against, and solemnly condemn, many traditions which then were generally received and practised in the *Jewish church*, as vain and sinful customs, and such as tended to make void the *scriptures*, and render the whole *Jewish* worship vain. He therefore seemeth to have been as great an enemy to *ecclesiastical* traditions, though they were generally owned by the then present *church* as such, as *Protestants* can be esteemed.

Lastly, Certain it is that the *superiors* and *church-rulers*, or at least the major and prevailing part of the *church-rulers*, did then as firmly and unquestionably believe that those traditions which were condemned by your *Jesus*, and which so evidently proved, if true, he was not the *Messiah* promised to the *Jew*, were both agreeable to the word of God expounded by their *church-tradition*, and were delivered to them by *Moses* and the *patriarchs* and *prophets*, and were continually practised by their *forefathers*, as doth the *Roman church* believe that her traditions were taught and practised by *Christ* or his *apostles*, and by their successors throughout all ages of the church. Hence are they often stiled by them (h) *the traditions of the antients, or the traditions received by succession from their fathers*: and in their later writers, they are always held to be derived from God by *Moses*, together with the written law, and as an explication of it. Hence, like good *Roman Catholics*, they were more *exceedingly zealous for the traditions of their fathers* than for the law itself. They (i) accuse all who walked not according to these customs of their fathers, as persons who forsook the law of *Moses*: and to do any thing *against these customs of their fathers* was reputed criminal. This being so,

I ask, why the tradition of the *major* part of the *church catholic*, or Christians in any age whatsoever, and their concurring judgment, that what she doth at present teach and practise she received from *Christ* and his *apostles*, should be esteemed sufficient to render all those persons guilty of *heresy* and *schism* who do not yield assent to what they teach, or a compliance with their practices, as *Roman Catholics* assert; and yet that the general tradition of the then *Jewish church*, even including the *disciples* of *Christ*, should not conclude them *schismatics* and *heretics*, who being members of that church, would not assent unto what they so generally taught, or comply with that which they practised, as delivered to them by *Moses* and the *patriarchs* and *prophets*?

§. 7. But, to apply these things, if it be possible, yet more particularly unto the pleadings of the *Roman church*, and to shew the weakness and the pernicious results of their most specious pretences; I add,

1. That notwithstanding it was the duty of the *priests* and *rulers* of the *Jewish church*, both to preserve and teach unto the people the knowledge of the law, yet did the *major* part of these *church guides* both oft and dangerously swerve from this their duty: for they did teach and practise, and direct the people into those ways which were destructive to the eternal welfare of their souls: God, by his *prophets*, doth complain without exception of them, *That they erred in vision, and stumbled in judgment; that the teachers of his people made lies their refuge, and under falsehood hid themselves, saying, The overflowing scourge shall not come to us*, Isa. 28. 7, 15. that their *interpreters had transgressed against him; that his watchmen were blind, they were all ignorant, all dumb dogs that could not bark, sleeping, lying down, loving to slumber; that they were greedy dogs, that could not have enough*, Isa. 43. 27.—56. 10, 11. *shepherds that could not understand; that the priests said not, Where is the Lord? and they that handled the law knew him not; that the pastors also transgressed against him, and the prophets prophesied by Baal, and walked after the things that did not profit*, Jer. 2. 8. *that his prophets prophesied falsly, and the priests bare rule by their means*, Jer. 5. 31. *that from the prophet to the priest every one dealt falsly*, Jer. 6. 13, 14. *that they healed also the hurt of the daughter of his people slightly, saying, Peace, peace, when there was no peace*, Jer. 8. 9. *that his wise men had rejected the word of the Lord*, Jer. 23. 1, 2. *and that the pastors, whose business it was to feed his sheep, destroyed, and scattered, and drove them away, and did not visit them*, Ibid. *ver.* 11. *that both priests and prophets were profane*, Ezek. 22. 26. *that they had violated his law, and had profaned his holy things, putting no difference betwixt the holy and profane, the clean and the unclean, and hid their eyes from his sabbaths*, Ezek. 34. 1, 6. *that the shepherds of Israel fed themselves, but did not*

(h) Παράδοσις τῶν πρεσβυτέρων. Matth. 15. 2. Αἱ πατρικαὶ παράδοσεις. Gal. 1. 14.
(i) Ἀποστασίαν διδάσκεις ἀπὸ Μωσέως λέγων, μὴ τοῖς ἔθεσι περιπατεῖν. Acts 21. 21. Acts 28. 17.

not feed the flock; the diſeaſed did they not ſtrengthen, neither did they heal that which was ſick, nor bring again that which was driven away, nor ſeek that which was loſt, but with force and cruelty they ruled; ſo that the ſheep were ſcattered becauſe there was no ſhepherd, Hoſea 4. 6. *that they rejected knowledge, ſo that God's people were deſtroyed for lack of it,* Zeph. 3. 4. *that her prophets were light and treacherous perſons, her prieſts had polluted the ſanctuary, they had done violence to the law; that they had forgotten the law of their God, they departed out of the way, they cauſed many to ſtumble at the law, they corrupted the covenant of Levi,* Mal. 2. 8.

Moreover, of theſe guides it is expreſly ſaid, *that they which led the people cauſed them to err,* Iſa. 3. 12. *and deſtroyed the way of their paths,* chap. 9. 16. *That the leaders of the people cauſed them to err, and they that were led of them were deſtroyed, and that their ſhepherds cauſed them to go aſtray,* Jer. 50. 6. Matth. 23. Our Lord declares, *that they were fools, blind guides, full of hypocriſy, and of iniquity, that they had taken away the key of knowledge, and had ſhut up the kingdom of heaven againſt men, not going in themſelves, nor ſuffering them that were entering to go in,* Luke 11. 52. Matth. 23. 13. that they made many falſe deciſions in matters of ſo great importance, as to *make void the law of God, and render his whole worſhip vain,* Matth. 15. 6, 9. *that they tranſgreſſed the commandment of God by their traditions*: that notwithſtanding their inſtructions, the *people were as ſheep without a ſhepherd,* Matth. 9. 36. or only had *ſuch guides as would moſt certainly,* if they ſubmitted to their guidance, *lead them to the pit,* Matth. 15. 14. Hence therefore I infer,

1. That even thoſe *ſpiritual guides,* who are by God's appointment conſtituted to inſtruct his people, and to feed his flock, (for ſuch our Lord acknowledged the *ſcribes* and *Phariſees* and *rulers* of the *Jewiſh church* to be,) may ſcatter and deſtroy that flock; and they who are ſet for the judgment of the Lord, and for controverſies, may violate, corrupt, pervert that law they ſhould interpret, they may be partial in it, they may depart out of the way, they may make the commandments of God of none effect, and his whole worſhip vain by their traditions; they may cauſe their ſheep to err, ſtumble, and go aſtray, and that ſo dangerouſly, that they who are led by them ſhall be deſtroyed with them, and find no entrance into bliſs. And hence, I hope, I may aſſume the boldneſs to conclude againſt the *infallibility* of our *ſpiritual governors,* or the concurring judgments of the major part of them, which is ſufficient to root up even the foundations of the *Romiſh Babel.*

2. Hence I infer, That, notwithſtanding all the fore-mentioned ſcriptures, which ſay, it was the duty of the people to ask of their *ſpiritual guides* the meaning of the law, and ſeek the knowledge of it at their mouths, and to enquire after their judgments in all thoſe controverſies they were not able to reſolve; I ſay, hence I infer, that notwithſtanding this, the people were not abſolutely obliged to reſt in the deciſion of the major part of theſe *church-guides,* or bound to practiſe all that they approved; for then an obligation muſt be laid upon them, not only to err in judgment with them, to countenance falſe *prophets,* and to ſpeak peace to themſelves when there is no peace, but alſo to violate the law, and to comply with their falſe gloſſes and corrupt interpretations of it; nay, which is more unreaſonable, they muſt be then obliged to be deſtroyed, to fall into the pit, and to exclude themſelves from the enjoyment of *Chriſt*'s kingdom: whereas it is a contradiction to ſay, that God obligeth any perſon to tranſgreſs his law; and it is little leſs than *blaſphemy* to ſay, he doth require them to deſtroy themſelves, to fall into the pit, or to deprive themſelves of the enjoyment of his kingdom. Hence therefore I infer this corollary;

That neither are all Chriſtian people, churches or nations, abſolutely bound to reſt in the deciſions of the major part of Chriſtian biſhops, or to practiſe all that they approve and impoſe. Which propoſition overthrows that abſolute and blind obedience to their *church-guides* or *councils,* which *Romaniſts* ſo ſtiffly plead for.

3. Hence it is alſo evident, That *private perſons,* or that the *minor* part of the whole *church,* may have ſufficient ground, either from reaſon or clear ſcripture, for their refuſal of aſſent, and of ſubmiſſion to the authority and definitions of the *major* part of their *church-guides*; for the *Jews* were bound to believe *Chriſt* to be the true *Meſſiah,* although the *high-prieſt* and the *elders* had pronounced him a *deceiver* and a *malefactor*: they were obliged to believe his *miracles* were wrought, not by *Beelzebub,* but the *Spirit of God*; that *Chriſt*'s kingdom was not of this world; that *John Baptiſt* was that *Elias which was for to come*; and that to eat with hands unwaſhed, to heal the ſick, to pluck ſome ears of corn upon the *ſabbath-day,* were not unlawful actions, although the *major* part of their *church-guides* taught and believed the contrary, *Matth.* 15. 5. They were obliged not to void that law of nature which required *children* to relieve their own diſtreſſed *parents*; and therefore ſtood obliged not to comply with thoſe traditions of the *ſcribes* and *Phariſees* which made the word of God of none effect, and would not

ſuffer them to yield obedience to it. And ſeeing they had *many* (i) *traditions and decrees of the like nature*, which obtained amongſt them, and only were rejected by the *Sadducees* and *diſciples* of our *Lord*; in none of theſe could they comply with their *church-guides*, without the violation of that law of God, which ſure they had ſufficient ground and reaſon to obſerve. In a word; in all thoſe caſes in which they were not bound to reſt in the deciſion of the major part of their *church-guides*, or practiſe what they did approve, that is, in all the caſes mentioned in the former head, they muſt have had ſufficient ground, either from ſcripture or from reaſon, for their refuſal of ſubmiſſion to them. Now theſe three inferences do fully juſtify the reformation of the *church* of *England*.

§ 8. 4. From what hath been diſcourſed, we may ſee the weakneſs of thoſe pleas the *Roman doctors* make in their own defence, and of the arguments they uſe to ſhew that it is impoſſible they ſhould be guilty of thoſe corruptions in doctrine, or in manners, which we charge them with. For their moſt ſpecious pretences are to this effect, That we confeſs the *church* of *Rome* was once both true and orthodox; ſhew then, ſay they, how we did ceaſe to be ſo, whether by *ſchiſm* or *hereſy*. With *ſchiſm* you cannot juſtly charge us; *for* (k) *that can never be of a much major, and more dignified part, in reſpect of a leſs and inferior, ſubject to it; becauſe this main body, in any diviſion, is rightly taken for the whole, from which a ſeparation is ſchiſm, and to which every member ought to adhere, as to the body and head here upon earth to which it belongs:* we therefore being the much major and more dignified part of the *church*, cannot be *ſchiſmatics* in reference to *Proteſtants*, who are, and were at their departure, a leſs and an inferior body to us. If *hereſy* be the crime charged upon us, by what *church* were we condemned? what body of men before you found fault with thoſe corruptions which you pretend to reform? for ſure it was not poſſible for ſo many errors and corruptions to come into the church, and no one take notice of them. Could this be ſo, where was the watchful eye of Providence over the church? But if we could ſuppoſe this Providence was unconcerned for preſervation of the church, could all the *paſtors* fall aſleep at once? or could they all conſpire together to deceive their poſterity? Moreover, ſince God will always have a viſible church, what can you mention beſides that which holds communion with the church of *Rome*, as the then preſent viſible church of *Chriſt*, when you began your reformation, (except perhaps ſome *eaſtern churches*, which you diſlike almoſt as much as that of *Rome*?) And if that church could teach ſuch errors as you charge her with, as matters of the Chriſtian faith, what aſſurance can you have ſhe hath not erred in defining the canon of *ſcriptures*, and delivering ſome *book* or *books* for the word of *God*, which are not ſo? This is the ſum of all the pleadings of the *Roman* party in their own behalf; and they are only ſuch as the *Jewiſh doctors* might have pleaded with as much plauſibility againſt our *Lord*'s *diſciples*, and that firſt Chriſtian church which they planted in that nation. For,

1. Where, may they ſay, will (l) you produce the men of former ages who taxed the *Jewiſh church* with ſuch errors and corruptions as your *Jeſus* did, and bid men *beware of the leaven of the ſcribes and Phariſees*, that is, the moſt holy and learned members of our *church*? Do not the *Chriſtians* themſelves acknowledge, that we were once a *right vine*, and the *beloved of the Lord*? how, or when, therefore, did we ceaſe to be ſo? If by *ſchiſm*, produce that major part or body of the *Jewiſh church* from which we ſeparated, when firſt your *Jeſus*, like another *Luther*, appeared among us: or, if by *hereſy* we ceaſed to be ſo, by what church, what councils were we condemned? Who can believe that God would ever ſuffer ſuch dangerous doctrines to prevail in his own church, and raiſe up no *church-guides*, no *prophets*, to diſcover things ſo deſtructive to her very being, till theſe new teachers and reformers firſt aroſe? Where then had God a true *church* in the world, if not among the people of the *Jews*? what other church could *Chriſt* or his *apoſtles* mention, beſides that which he ſo often taxed with voiding the commandments of God, and rendering his worſhip vain, becauſe of ſome traditions which they had received from their *forefathers*? If then God ſuffered this *church* to be all over-run with ſuch a fatal leproſy, and gave no clear diſcovery thereof, where was the watchful eye of providence? where was that God, who promiſed that he would *put his name for ever in* Jeruſalem, *and that his eyes and heart ſhould be perpetually there*? But ſuppoſe that Providence was unconcerned, did all our *paſtors* fall aſleep at once? or could they conſpire to deceive poſterity? Were not the *oracles* of God committed to us *Jews*? did not you *Chriſtians* receive them from us? If then our *church* might teach her children ſuch deſtructive errors as you charge her with, how can

(i) Παρόμοια τοιαῦτα πολλά. Mark 7. 8.
(l) Vid *Stillingfl.* ſermon 24. Acts 14.

(k) *R. H.* Rational account. *Diſc.* 3. *chap.* 5. §. 63. p. 203.

can you be assured that she hath not erred even in that canon of *scriptures* which from her you have received?

Now, though this instance, which I have largely prosecuted, may be sufficient to shew the vanity of the most plausible pretences of *R. H.* against the *Protestants*, both in his *Rational account*, and his *Discourse*, it might be farther manifested, that they as strongly plead for the *Heathen* world against the *Jew*, for the *Mahometan* against the *Christian*, for the *priests* of *Baal* against *Elias*, and those seven thousand who had not bowed the knee to *Baal*; for the prevailing *Arian* against the *orthodox*; for the *fornicator*, the *Simoniac*, the *covetous* and the *debauched* person in all those *ages* in which these were the epidemical and almost general diseases of the *clergy*, that is, from the tenth to the sixteenth *century*; and, *lastly*, for *Antichrist* himself, when he, according to the predictions of the scripture, and the confession of many *Roman Catholics*, shall drive the *church*, that is, the *orthodox professors* of the faith, into the *wildernesses*, and slay the *witnesses* of *Christ* and of his *doctrine*. But,

To conclude; If this be truly the result of the most specious pretences of the *Roman* party to draw our souls into their deadly snares; if all their fairest pleas do make for *Judaism* more naturally than they do for *Popery*; if what they urge to prove the *Protestant divines* to be deceivers of the people doth more strongly prove our blessed *Jesus* a deceiver, which is the highest *blasphemy*; I hope that no true lover of this *Jesus* will be much tempted by such pleas to entertain a good opinion of the *Romish* faith; it being certainly that faith which cannot be established but on the ruins of *Christianity*, nor embraced by any *Protestant* but with the greatest *hazard*, if not the ruin of his *soul*.

THE PREFACE TO THE ACTS of the HOLY APOSTLES.

THE hiſtory of the Acts of the *apoſtles*, if it relateth matters truly, is an invincible demonſtration of the truth of *Chriſtian* faith. For,

1ſt, It confirms the truth of *Chriſt*'s great promiſe, *John* 14. 12. *He that believeth in me, ſhall do greater works than I have done, becauſe I go to my Father*. See the note there.

It confirms his promiſe made to his diſciples, that *the Spirit of his Father ſhould ſpeak in them, and give them a mouth and wiſdom which all their adverſaries ſhould not be able to gainſay*, Matth. 10. 20. Luke 21. 15. Acts 6. 10. that they who believed in him, after that he was glorified, ſhould *receive the holy Ghoſt*, John 7. 36. and the ſaying of his fore-runner, that *he who was to come after him, ſhould baptize them with the holy Ghoſt, and with fire*, Matth. 3. 11. Acts 2. 3. and of *Chriſt*'s declaration, that *when this Spirit was come, he ſhould convince the world of ſin, becauſe they believed not in him*, John 16. 9. Acts 2. 37. *and of his righteouſneſs, becauſe he went to the Father*, ver. 33.

It confirms the truth of his prediction, that *after he was liſted up, he would draw all men after him*, John 12. 31. when he was *ſown in the earth*, he ſhould *bring forth much fruit*, ver. 14. and of his compariſons of the kingdom of God to *a grain of muſtard-ſeed*, Mark 4. 30. for its wonderful increaſe, *Acts* 2. 41.—4. 4.—5. 14. *ſo mightily grew the word of God, and prevailed*, Acts 19. 20.

It confirms all that *Chriſt* had ſaid concerning the kingdom of *Satan falling down like lightning*, Luke 10. 17. the *caſting out and judging the prince of the world*, John 12. 31.—16. 11; and the conqueſt his diſciples ſhould have *over all the power of the enemy*, Luke 10. 18. by ſhewing the efficacy the goſpel had *to turn men from the power of Satan unto God*.

To make theſe things more evident, I ſhall reflect more largely upon two particulars, which are the frequent ſubjects of this hiſtory, *viz.* the gifts of the holy Ghoſt conferred upon the *apoſtles* and others, partly by the laying on of the *apoſtles* hands upon them, and partly at the preaching of the *apoſtles* to them. And, *2dly*, The miracles which the *apoſtles*, and other preachers of the goſpel, wrought for confirmation of their doctrine. And,

1. Of theſe miraculous gifts of the holy Ghoſt, theſe *Acts* of the *apoſtles* have left upon record theſe ſignal inſtances:

1ſt, That, on the day of *penteceſt*, the *apoſtles* and *diſciples* of *Chriſt Jeſus* being met together, *cloven tongues like to fire ſell upon them, and they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance*; adding, that when this miracle was wrought upon them, there were *devout men of every nation, who heard them ſpeak in their own tongues the wondrous works of God*; and, upon this account, did with amazement ask, *Are not all theſe which ſpeak, Galileans? and how hear we every man in our own tongue wherein we were born?* and that St *Peter*, one of *Chriſt*'s diſciples, did then and there declare, that the ſame *Jeſus* whom the *Jews* had crucified was by God raiſed up, and exalted to his own right hand, and *having received of the Father the promiſe of the holy Ghoſt, had ſhed forth this which they now ſaw and heard*; and that he, with theſe ſayings, inſtantly converted *three thouſand ſouls*; and *that God daily added to the church ſuch as ſhould be ſaved*, Acts 2.

2dly, That

2*dly*, That when St *Philip* had converted many people of *Samaria* to the *Chriſtian* faith, and had baptized them, St *Peter* and St *John* laid their hands on them, *and they received the holy Ghoſt*; and that *Simon Magus* ſeeing this, offered them money to have this power imparted to him, that *on whomſoever he ſhould lay his hands, they might receive the holy Ghoſt*, Acts 8.

3*dly*, That whilſt St *Peter* was preaching to *Cornelius*, his kinſmen and near friends, *the holy Ghoſt fell on all thoſe that heard the word, and they ſpake with tongues, and magnified God* in the preſence of the *Jews*, Acts 10. 44, 45.

4*thly*, That St *Paul* finding twelve diſciples of *John* the *Baptiſt* who had not yet received the Holy Ghoſt, he baptizes them in the name of the Lord *Jeſus*; and *when he had laid his hands upon them, they received the holy Ghoſt, and propheſied*, Acts 19. 6.

Now all theſe things were done, ſaith this record, in populous and famous cities:

The firſt in *Jeruſalem* at the great feaſt of *pentecoſt*, immediately enſuing *Chriſt*'s aſcenſion, and therefore at a time when all *Jeruſalem* was met to celebrate that feaſt, and when the fame of the *Meſſiah* expected ſuddenly to appear, *Luke* 19. 11. had brought great multitudes of *Jews* and *proſelytes* out of all nations, to attend the iſſue of that expectation; and ſo the matter of fact, if true, muſt be well known by all *Judea* ſo to be; nor could it poſſibly be falſe, but all then preſent and alive when firſt this fact was publiſhed to the world muſt be ſo many living witneſſes of the falſhood of it.

The ſecond populous city, whoſe converts received this effuſion of the holy Ghoſt, was the *metropolis* of *Samaria*, according to our Lord's prediction, *Ye ſhall be my witneſſes in Samaria*, Acts 1. 8. The time when this was done is noted by three characters, *viz.* That it was done ſoon after the death of *Stephen*, Acts 8. 2. and before the converſion of St *Paul*, ver. 1. and when *Simon* the celebrated *magician* was there, and had ſo gained upon the people of that city, that they all *gave heed to him*, and owned him *as the great power of God*, ver. 9, 10.

The third happened in the city of *Cæſarea*, (the ſeat of the *Roman governor* of *Judea*, inhabited by *Jews*, *Samaritans* and *Gentiles*, and well ſtocked with *Roman* ſoldiers) upon the perſon and kindred of *Cornelius*, *a centurion of the Roman band*, one *well reported of* by the whole nation of the *Jews*; and ſo not only *Cæſarea*, but all *Judea*, and *Rome* alſo, muſt be acquainted with the converſion of a man ſo eminent for his poſt, ſo well approved by the whole *Jewiſh nation* for his piety. The character of the time when this was done we learn from theſe circumſtances, that before, *the word was preached to the Jews only*; and that this was the firſt inſtance of their preaching to convert a *Gentile* to the faith of *Chriſt*, Acts 11. 19.

The fourth was done in *Epheſus*, the *metropolis* of the *Proconſular Aſia*, about twelve years after the former, in a city where dwelt many *Jews*, who were teachers of the law in oppoſition to the goſpel, and who had there a *ſynagogue*. And after this *all Aſia, both Jews and Greeks, heard the word of Chriſt*, Acts 19. 10, 17.

2. Of the miracles performed by the *apoſtles*, and other perſons aſſiſted by the holy Ghoſt, this hiſtory ſaith in the general, That *with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus*, Acts 4. 33. and that, in confirmation of it, *many ſigns and wonders were done by the apoſtles hands*. In particular it informs us,

1*ſt*, That at *Jeruſalem Peter* and *John* cured by the name of *Jeſus* a man forty years old, who had been ſo lame from his mother's womb, that he was carried from one place to another; that this was done to the aſtoniſhment of the people, who knew he had been ſo long impotent in his feet, but now ſaw him *leaping, and walking, and praiſing God*: and that theſe two *apoſtles* being brought before the whole *ſanhedrim* on this account, and asked *by what power or by what name they had done this cure*, they openly declare to them, that they had done it *by faith in the name of that Jeſus of Nazareth* whom theſe men had crucified; and that the council *ſeeing the man that was healed ſtanding by them*, were forced to confeſs, *that it was manifeſt to all them that dwelt at Jeruſalem, that a notable miracle had* undeniably *been done by them*, chap. 3. 2.—11. chap. 4. 6.—16.

2*dly*, That when the chief *prieſts* and *Sadducees* had put them by night into priſon for preaching in the name of *Jeſus*, though *the priſon was found ſhut with all ſafety, and the keeper ſtanding without before the doors*, yet were the *apoſtles* on the morrow found *ſtanding in the temple, and teaching the people, the angel of the Lord having opened the priſon doors, and brought them forth, and commanded them thus to preach*, chap. 5. 18.—25. and that this ſo affected them, that they not only *doubted what this might come to*, ver. 24. but were prevailed upon by the great and celebrated *Gamaliel* to *let theſe men alone, leſt haply they ſhould be found to fight againſt God*, ver. 39.

3*dly*, That

3*dly*, That *Stephen*, being *full of faith and power, did great wonders and miracles among the people*, Chap. 6. 8.

4*thly*, That theſe miracles were ſo certainly and ſo effectually performed, that thereupon the people *brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by, might overſhadow ſome of them*; and that *a multitude came out of the cities round about them to Jeruſalem, bringing ſick folks, and them that were vexed with unclean ſpirits; and they were healed every one*, Chap. 5. 15, 16. And alſo, that by their miracles and preaching, they converted to the *Chriſtian* faith at one time *three thouſand*, Chap. 2. 41. at another time *five thouſand perſons*, Chap. 4. 4. that *men were daily added to the Church*, Chap. 2. 47. that *believers were more added to the Lord, even multitudes of men and women*, Chap. 5. 14. that *the word of the Lord increaſed, and the multitude of the diſciples multiplied in Jeruſalem greatly, and a great company of the prieſts were obedient to the faith*, Chap. 6. 7.

5*thly*, That upon St. *Philip*'s preaching *Chriſt* at *Samaria*, the people, *with one accord gave heed to the things which he ſpake, beholding the miracles which he did; for unclean ſpirits crying with loud voice, came out of many that were poſſeſſed with them, and many taken with palſies, and that were lame were healed*: And that theſe things prevailed there, not only with many men and women, to receive *Chriſtian* baptiſm, but alſo forced *Simon Magus*, a famous *ſorcerer*, to believe; and, being baptized, to *continue with Philip, wondering at the ſigns and miracles done by him*, Chap. 8. 6, 7, 13.

6*thly*, That whilſt St. *Paul*, a zealous *Phariſee*, and a more zealous perſecutor, *breathed out threatnings and ſlaughter* againſt the diſciples of the Lord, and had received commiſſion from the *high prieſts and elders to bring them bound unto Jeruſalem to be puniſhed*; as he came nigh to *Damaſcus, a light from heaven above the brightneſs of the ſun, ſhone round about him*, and ſtruck him *blind*; and the *Lord Jeſus*, by a voice from heaven, ſaid unto him, *Saul, Saul, why perſecuteſt thou me?* And that one *Ananias*, being ſent by the ſame *Jeſus* to lay his hands upon him, he preſently receives his ſight, is *filled with the Holy Ghoſt*, and preacheth *Chriſt* in the *Jewiſh ſynagogues* erected in that famous city, *Acts* 9. And to this miraculous converſion he twice appeals, *Chap.* 22. and 26. in vindication of himſelf, declaring, that partly the *high prieſts* and *elders*, partly thoſe perſons that were with him then, partly one *Ananias, a devout man according to the law, and a man of good report among all the Jews*, could bear witneſs to them, *Chap.* 22. 5, 9, 12. and that *none of theſe things were hid from King Agrippa's knowledge, they being not done in a corner*; and by this narrative he almoſt perſuaded that King to *become a Chriſtian*, Chap. 26. 26, 28. See the Note on *Chap.* 22. 6.

7*thly*, That when St. *Peter* being at *Lydda*, a city of *Paleſtine*, ſaid to one *Æneas* there, who had *kept his bed eight years, and was ſick of a palſy, Æneas, Jeſus Chriſt maketh thee whole, ariſe, and make thy bed*; he immediately did ſo; and that thereupon, *all that dwelt at Lydda*, ſeeing this, *were turned to the Lord*, Chap. 9. 32, 35.

8*thly*, That the ſame *Peter* at *Joppa*, a city of *Phœnicia*, lying upon the *Mediterranean*, raiſeth one *Tabitha* from the dead; and that this being *known throughout all Joppa, many believed in the Lord*, ibid. *ver.* 39——42. And here let it be noted, that at *Jabneh*, near *Joppa*, ſat the great *Sanhedrim*; and at *Lydda* were famous ſchools and eminent perſons of the *Jewiſh* nation and religion.

9*thly*, That at *Cyprus*, St. *Paul* converted *Sergius Paulus*, the Deputy of the iſland, by ſtriking *Elymas*, a *Jewiſh ſorcerer* there, blind with a word, becauſe *he ſought to turn the Deputy*, or the *Proconſul, from the faith*, Chap. 13. 7, 12.

10*thly*, That at *Iconium*, a city of *Lycaonia*, where alſo was a *ſynagogue* of the *Jews*, *Paul* and *Barnabas* ſo preached, *that a great multitude, both of the Jews and Greeks, believed*, Chap. 14. 1. and that *the Lord gave teſtimony to his word, by granting ſigns and wonders to be done by their hands*, ver. 3.

11*thly*, That at *Epheſus*, *Paul* preached almoſt three years, and prevailed ſo much among them, that all *Aſia, both Jews*, there very numerous, and *Greeks*, reſorting to *Epheſus, heard*, and many of them believed the Goſpel, *God working*, in confirmation of it, *ſpecial miracles by the hands of Paul*; *ſo that from his body were brought handerchiefs and aprons*; and by this means *the diſeaſes departed from them, and the evil ſpirits went out of them*. And,

12*thly*, That ſeven ſons of one *Sceva*, a *Jew*, (and of the *prieſt*'s order, ſaith the *Talmud*) which were *exorciſts*, perceiving how powerful *Paul* was to caſt out *devils* by the name of *Jeſus*, and therefore attempted to exorciſe one that had an evil ſpirit, by the name of that *Jeſus*, whom *Paul* preached, (ſuppoſing that the very name of

Jesus, without faith in him as the true *Messiah*, would be effectual to cast out devils,) they were set upon, and overpowered by the evil spirit, and forced to fly from the place *naked and wounded*, and this being *known to all the Jews and Greeks*, prevailed with many who formerly had used *magick arts, to burn their books, confess their deeds, and believe in Jesus*; so *mightily grew the word of God, and prevailed*, Chap. 19.

13*thly*, That at the isle of *Malta*, St. *Paul* not only shook off a viper from his hand that had fastened on it, without harm, but healed the father of *Publius, the chief man of the island*, lying *sick of a fever*, by *laying his hands upon him*; and that hereupon, *others in that island who had diseases, came and were healed*; and that thereupon they honoured all *Paul*'s companions, *and laded them at* their departure *with such things as they needed*, Acts 28. 3.——10. Which things, if true, must be known to the inhabitants, and also to the 276 persons, who were cast with *Paul* on that island, *Chap.* 27. 37.

So that this history affords us an account of miracles, great and many, done in many places, upon persons remarkable and well known, *viz.* the lame man *laid at the beautiful gate of the temple*; upon *Tabitha*, eminent for her works of charity; upon *Saul*, a zealous persecutor of the Church; upon *Elymas* the sorcerer, opposing *the right ways of the Lord*; upon the *Pythoness* at *Philippi*, Acts 16. 18. upon the sons of *Sceva*; upon the Father of *Publius*, to the conversion of many thousands, not only of the people, but of *multitudes of the priests* at *Jerusalem*; to the astonishment of *Simon Magus*, that Prince of *sorcerers*, and the conviction and conversion of multitudes of the same wicked art at *Ephesus*, a city famous for those practices. See the note on *Chap.* 19. 19.

Moreover, these miracles were either done in *Jerusalem, Samaria, Ephesus*, cities of which we have already spoken; or where the *Jews* abounded: and that so certainly, that St. *Paul*, in his *Epistle* to the *Hebrews*, enquires, *How shall we escape, if we neglect so great salvation, which was confirmed to us by signs and wonders, and divers miracles, and gifts of the Holy Ghost?* Heb. 2. 3, 4. And as for the conversion of St. *Paul*, it was done at *Damascus*, the *metropolis* and noble mart of *Syria*, where flourished many thousand *Jews*; upon a person known by the whole nation of the *Jews*, to be a strict and celebrated *Pharisee*, and once a zealous persecutor of the *Christian* faith; one who after his conversion, which happened the next year after our Lord's ascension, was hated and persecuted by his own nation, for preaching up that faith he formerly endeavoured to destroy; and so not only they of *Damascus*, and they who journeyed with him, and saw and felt that glorious light which was the means of his conversion, but even the whole *Jewish* nation must be acquainted with, and even alarmed at this miraculous and sudden change. *Lastly*, These miracles were mostly done within two years, and all of them within twenty-seven years after our Lord's ascension.

Now, when times and places, circumstances and events, are so particularly set down, and are of such a nature as seem to carry in them a conspicuous evidence of the notorious falshood, or the clear truth of the narration, as it is a sign the *historian* intended no deceit; so neither seems it easy to conceive, how such great cities and regions should be ignorant of the truth or falshood of them, or be capable of being imposed upon by such relations.

All that can possibly be offered to impair the credit of these evidences, of the miraculous operations of the Holy Ghost exercised by the *Apostles*, and conferred on such as did embrace the *Christian* faith, must be comprized in these two particulars, *viz.* either that these things were not written and published by St. *Luke*, or in his time; or, that they were not truly written, but contain false stories invented for the credit of *Christianity*.

Now, that this history was universally and originally received by the tradition of the *Church*, amongst her true undoubted scriptures, (a) *Eusebius* sufficiently informs us. (b) *Clemens* of *Alexandria* and *Origen* confirm the same tradition. And as all agree, that this history was written by St. *Luke*, and owned as an unquestionable record of *Christianity*, so do we find it cited by (c) St. *Clemens*, St. *Paul*'s companion; by (d) *Papias*, who conversed with men of the *Apostles* time; and by (e) *Polycarp*, who was St. *John*'s disciple; and *Irenæus*, who flourished in the second century, hath in a large chapter almost epitomis'd it: Nor do I read of any *Jew* or *Gentile*, who did except against the truth, or the sincerity of the relator of these things: Now, if a record so early and so generally received, and cited by the *Christians*, may be, without all proof, rejected, as not written by that author whose name it hath

(a) *Ponit nempe Actus Apostolorum in homologumenois, & inter* τὰ ἐκκλησιαστικὰ ἔγγραφα ἀληθῆ καὶ ἀπλάστως, καὶ ἀνωμολογημένως γεγραφέναι. Hist. Ec cl. l. 3. c. 4. (b) Et 25.
(c) Ep. ad Cor. § 18. (d) Apud Euseb. H. Eccl. l. 3. c. 39.
(e) Ad Philip. § 1. l. 3. c. 12.

hath ſtill born; if a writing thus unanimouſly owned among the records of the *Chriſtian* faith, may be, without all reaſon, rejected as a ſpurious or doubtful piece, the truth and credit of all hiſtory muſt be entirely ſubverted; and ſo there will be nothing certain left concerning any records of antiquity.

But if, according to this general tradition, this hiſtory was indeed writ and publiſhed by St. *Luke*, there muſt be many myriads ſtill living in *Judea*, *Samaria*, *Damaſcus*, *Epheſus*, *Cæſarea*, and many other places mentioned in theſe *Acts*, who could be able to diſprove theſe things, had they been falſe; which yet was either not at all, or unſucceſsfully attempted, as the iſſue, which concluded in its general reception, teſtifies. We therefore may conclude, that neither *Jew* or *Gentile*, *orthodox Chriſtian* or *apoſtate*, though they were all concerned to do it, found any cauſe to doubt the certainty of what was thus recorded.

But, to give *ſcepticiſm* its utmoſt ſcope, be it this *hiſtory* was not publiſhed till an hundred years after our Lord's aſcenſion; beyond which, infidelity cannot go, if we conſider the *citations* of it before that time, and the abridgment of it made by *Irenæus* not long after; either the facts related in it were true, and then they are a ſignal evidence of the miraculous operations of the Holy Ghoſt vouchſafed to *Chriſtians*; or, they were falſe: And then, how is it poſſible they ſhould obtain ſo eaſy and ſo general belief? Could they not know in *Judea*, *Samaria*, and *Epheſus*, and in the other cities mentioned, by what means they were firſt converted to the *Chriſtian* faith? Muſt it not be ſufficient prejudice to them againſt theſe tales, that they had lived ſo long in the profeſſion of that faith, and had heard nothing of theſe things, too wonderful, too much conducing to the honour and confirmation of that faith to be ſo long concealed, had they been truly done by two ſuch eminent *Apoſtles*, as were St. *Peter* and St. *Paul*.

ACTS OF THE HOLY APOSTLES.

CHAP. I.

1. THE former treatiſe have I made, O Theophilus, [a] of all that Jeſus began both to do and teach, *(as far as I thought this needful for the inſtruction of a catechumen,)*

2. Until the day in which he was taken up, after that he, [b] through the Holy Ghoſt, had given commandments to the Apoſtles whom he had choſen;

3. To whom alſo he ſhewed himſelf alive after his paſſion, by many [c] infallible proofs, (Gr. *by many ſigns or teſtimonies of his reſurrection,)* being ſeen of them forty days, and [d] ſpeaking of the things pertaining to the kingdom of God.

4. And being [e] aſſembled together, *(or eating, and converſing)* with them, *(he)* commanded them that they ſhould not *(or not to)* depart from Jeruſalem, *(till power from on high was come upon them, to fit them for their work,* Luke 24. 49.) but *(to)* wait for the promiſe of the Father, which, ſaith he, ye have heard of me; (Gr. *for the promiſe of my Father, of which you have heard.)*

5. For John truly (Ἰωάννης μέν, *John indeed)* baptized with water *(only,)* but *(as he ſaid,* Matth. 3. 11.) [f] you ſhall be baptized with the Holy Ghoſt, not many days hence; (i. e. *within ten days; for this was ſpoken on the day of our Lord's aſcenſion, that is, ten days before Pentecoſt.*)

6. When they therefore were come together, they aſked of him, *(that which they chiefly deſired, and expected)* ſaying, Lord, [g] wilt thou at this time reſtore again the kingdom to Iſrael? (i. e. *Wilt thou now ſet up that temporal kingdom, in which the Jews ſhall rule over all nations, which we impatiently expect?)*

7. And he ſaid to them, It is not for you to know the times or the ſeaſons, which the Father [h] hath put in his own power, (i. e. *reſerved to himſelf.)*

8. But *(for your ſatisfaction in what more concerns you, know that)* [i] ye ſhall receive *(a miraculous)* power, after the Holy Ghoſt *(which I have promiſed)* is come upon you, and *(then)* ye ſhall be witneſſes to me *(of what I ſaid and did,* John 15. 27.*)* both in Jeruſalem, and in all Judea, and in Samaria, and to the [k] uttermoſt parts of the earth.

9. And when he had ſpoken theſe things, while they beheld *(him,)* he was taken up *(into heaven,)* and a cloud received him *(and conveyed him)* out of their ſight.

10. And while they looked ſtedfaſtly toward heaven, as he went up, behold two *(angels, like)* men, ſtood by them in white apparel.

11. Who alſo ſaid, Ye men of Galilee, why ſtand ye *(thus)* gazing up into heaven, *(after him whom ye cannot now ſee, but the time will come at the end of the world, when)* this ſame Jeſus, who is taken up from you into heaven, [l] ſhall ſo come *(down from thence)* in like manner as ye have *(now)* ſeen him go into heaven.

12. Then returned they to Jeruſalem from the mount called Olivet, [m] which is from Jeruſalem a ſabbath-day's journey, (i. e. *ſeven furlongs.)*

13. And when they were come in *(thither)* they [n] went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the ſon of Alphæus, and Simon Zelotes, and Judas the brother of James.

14. Theſe all continued with one accord in prayer, and ſupplication, with the women, and [o] Mary the mother of Jeſus, and with his brethren.

15. And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, [the [p] number of the names *(of which)* together were about an hundred and twenty.]

16. Men and brethren, this ſcripture muſt needs have been (Gr. *be)* fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus;

17. For he was numbred with us, *(being one of*

of the twelve ſent out, and empowered by Chriſt to preach in his name, Matth. 10. 1——5.) and had obtained part of this miniſtry.

18. Now this man [q] purchaſed a field with the reward of *(his)* iniquity, (i. e. *with the reward of his iniquity, had no other advantage, but to return it back to them that gave it, who with it purchaſed a field,)* and *(then)* [r] falling headlong he burſt aſunder in the midſt, and all his bowels guſhed out.

19. And it *(this fact)* was known to all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood;

20. [s] For it is written *(by way of prediction concerning him)* in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take; *(or his habitation ſhall be deſolate, and no man ſhall dwell in it, and his biſhoprick let another take.)*

21. [t] Wherefore of theſe men that have accompanied with us all the time that the Lord Jeſus went in and out among us, *(and ſo can teſtify of all he did and ſaid,* John 15. 27.*)*

22. Beginning from the baptiſm of John, unto that ſame day that he was taken up from us *(into heaven,)* muſt one be ordained to be witneſs with us of his reſurrection, *(and of his words and actions.)*

23. And they appointed two, Joſeph, called Barſabas, who was ſirnamed Juſtus, and Matthias, *(to be preſented before the Lord.)*

24. And [v] they prayed, and ſaid, (Gr. *and praying they ſaid,)* Thou, Lord, who knoweſt the hearts of all men, ſhew, *(by directing of the lot to come out with his name,)* whether of theſe two thou haſt choſen.

25. That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, [w] that he might go to his own place, *(as the reward of his iniquity.)*

26. And *(then)* [x] they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles, *(making their number twelve.)*

ANNOTATIONS on Chap. I.

Ver. 1. [a] Περὶ πάντων, *Of all that Jeſus began both to do and teach.*] Since the Apoſtle John hath left on record many things the bleſſed *Jeſus* did and taught, which are not in St. *Luke*; yea, ſince St. *Luke* himſelf doth about ten times ſay, *Chriſt* taught the people, *Chap.* 4. 15, 31. *Chap.* 5. 3, 17.——6. 6.——13. 10.——19. 47.——21. 37.——20. 1.——23. 5. and yet in none of thoſe places records the words he taught, it is neceſſary to limit the generality of theſe words. Now though the word *All* doth ſometimes ſignify the chief of all the things related to, as when our *Saviour* ſaith to his diſciples, ἐγνώρισα ὑμῖν πάντα, *I have made known to you all things, which I have heard of my Father,* and yet he adds, *Chap.* 16. 12. *I have many things to ſay unto you, but ye cannot bear them yet*; notwithſtanding, ſeeing all the excellent diſcourſes of our *Saviour* mentioned by St. *John*, and two of his great miracles, the cure of the man born blind, *John* 9. and the raiſing of *Lazarus* mentioned *Chap.* 11. are not recorded by St. *Luke*, though theſe diſcourſes, and theſe miracles deſerve well to be ranked among the chief things which *Chriſt* did, and taught, I prefer the expoſition of theſe words given in the paraphraſe, as being in effect the expoſition which the *Evangeliſt*'s own words afford, *Luke* 1. 4.

Ibid. See Additions, N° 1.

Ver. 2. [b] Διὰ πνεύματος ἁγίου, *By the Holy Ghoſt.*] Theſe words admit of ſeveral conſtructions, as, (1.) That he had choſen his *Apoſtles* by the *Holy Ghoſt*; but againſt this it is objected, that the *ſcripture* no where ſaith that *Chriſt* choſe his *Apoſtles* by the *Holy Ghoſt*: Or, (2.) that he was taken up into heaven by the *Holy Ghoſt*, as by the ſame Spirit he was led into the wilderneſs, *Luke* 4. 1. Or, (3.) that he gave commandments to his diſciples by the *Holy Ghoſt*; which again is capable of divers conſtructions; as, (*1ſt*,) That he gave them theſe commandments by the inward operations of the *Holy Ghoſt*, which he had breathed into them, *John* 20. 22. But this ſenſe ſeems not very probable, (1.) Becauſe after his breathing of the *Holy Ghoſt* upon them, he ſtill ſaith, he will ſend the promiſe of his Father upon them, *viz.* the promiſe of the *Holy Ghoſt*; and bids them ſtay at *Jeruſalem* till they had received him, *Luke* 24. 49. and here, *ver.* 4. And, (2.) becauſe he is ſaid, *ver.* 3. to ſpeak unto them the things which belonged to the kingdom of God. Or, (*2dly*,) as he did all his miracles, and delivered all his doctrines by virtue of the *Holy Ghoſt*, whilſt he diſcharged his prophetick office. See Note on *Matth.* 3. 16. So being yet on earth, he ſpake theſe things, and gave theſe commands to his *Apoſtles*, touching his kingdom, by the ſame Spirit. And his paſſion, mentioned in the Verſe following, renders it probable that St. *Luke* ſpeaks of the commands relating to his kingdom, which he had given them before his paſſion.

Ver. 3.

Ver. 3. [e] Ἐν πολλοῖς τεκμηρίοις, *By many infallible proofs.*] For, by ſpeaking to, by walking, and by eating with them, he gave them certain indication that he lived; that he was ſeen, and handled by them, was a ſure evidence that he had a true and natural body; that he permitted *Thomas* to view the ſcars of his feet and hands, and put his hand into his ſide, was a certain token that the body raiſed was the ſame which was crucified, and pierced by the ſoldier's lance.

Ibid. [d] *And ſpeaking of the things pertaining to the kingdom of God;*] *viz.* Of the teaching the doctrine of this kingdom to all nations, and the receiving them into it by baptiſm who believed, and profeſſed to own it, *Matth.* 28. 19. of the benefits which were promiſed to them who cordially believed their doctrine, and the condemnation which belonged to them who would not believe it, *Mark* 16. 15, 16. of the encouragements and aſſiſtances he would afford them in the propagation of it by his continual preſence with them, *Matth.* 28. 20. and the aſſiſtance of his ſpirit, *ver.* 4, 5. and by the miracles by which their doctrine ſhould be confirmed by them, and others who believed it, *Mark* 16. 17, 18.

Ver. 4. [e] Συναλιζόμενος, *Being aſſembled with them.*] So *Phavorinus* ſaith, that ἁλίζω is συναθροίζω, *I aſſemble together.* So *Herodotus* in *Clio*, (a) οὕτω μὲν δὴ συμμίζουσι, *ſo they met together*; and again, *Cyrus* συναλίσας εἰς ταυτὸ, (b) *gathering together all his father's herds*; and *c.* 125. ἁλίσας τὰ μὲν αὐτέων ὁ Κῦρος συνάλισε, *Cyrus gathered together ſome of the Perſians*; and in his *Euterpe* he ſaith, that (c) *Pheron King of Egypt*, εἰς μίλτου πόλιν συναλίζων, *gathering together all the women that had been falſe to their huſbands into one city, burnt them all with the city*; and ſo in *Melpomene*, ἁλίζειν στρατὸν, is *to aſſemble*, or *gather together* the army. Now this aſſembling them together is, by Dr. *Lightfoot*, thought to have been in *Galilee*, but this is contrary both to the text in *Luke* and here; for *Luke* 24. 49. he commands them καθίζειν *to abide in* the city of *Jeruſalem*, here μὴ χωρίζεσθαι ἀπό, *not to depart from Jeruſalem*, ἀλλὰ ἐμμένειν, *but to abide there*; and it is added in both places, that having ſpoken this, *he led them out* (of *Jeruſalem*) *to Bethany*, Acts 1. 9. Luke 24. 51. and there was taken up into heaven, and that thence ὑπέστρεψαν, *they went back* (from *Bethany*) *to Jeruſalem*, Luke 24. 52. Acts 1. 12. they muſt be therefore at *Jeruſalem* when *Chriſt* thus converſed with them, and there abiding, were to expect the promiſe of the *Father*, Luke 24. 49. *Al.* χοινωνῶν ἁλῶν καὶ τραπέζης, *Chryſ. Oecom.*

Ver. 5. [f] Βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, *Ye ſhall be baptiſed with the Holy Ghoſt.*] The word Ye, and the time affixed to this baptiſm, the day of *Pentecoſt*, ſhew that this baptiſm relates only to the diſciples then preſent, and converſing with the holy *Jeſus*. And to them the Holy Spirit was given, (1.) To render them powerful, or able witneſſes of our Lord's reſurrection, *Luke* 24. 48. *Acts* 1. 8. and conſequently that he was the true *Meſſiah*, or that *Prophet which was to come into the world*, and was to be the Saviour of it, *John* 16. 8, 9, 10. And therefore *Peter* ſpeaks thus to the *Jews*, *Ye have killed the Prince of life, whom God hath raiſed from the dead, of which we are witneſſes*, Acts 3. 15. And he, with the *Apoſtles*, ſays to them, *The God of our fathers hath raiſed Jeſus from the dead, whom ye killed and hanged on a tree, him hath God exalted to his own right-hand to be a Prince, and a Saviour, to give repentance to Iſrael, and remiſſion of ſins. And we are his witneſſes of theſe things, and ſo is the Holy Ghoſt, which he hath given to them that obey him*, Acts 5. 30, 31, 32. (2.) To render them able to give us an exact account, as far as divine wiſdom ſaw it neceſſary, of what our *Saviour* did, and taught. *The Spirit*, ſaith he, *ſhall bear witneſs of me, and you alſo ſhall be my witneſſes, becauſe you have been with me from the beginning*, John 15. 26, 27. And becauſe, were they never ſo faithful, yet could we not ſo truſt to the ſtrength of their natural memories, as to depend on thoſe long diſcourſes we meet with in the Goſpels of St. *Matthew*, *Luke* and *John*, as the very words of *Chriſt*, or be aſſured thence, that they delivered all the circumſtances of *Chriſt*'s miracles exactly as they were tranſacted, therefore hath he aſſured us that he would ſend *the Spirit of truth* to them, *to bring thoſe things to their remembrance* which he had ſaid unto them, *John* 14. 26. (3.) To make them able miniſters of the New Teſtament, able to acquaint all *Chriſtians* with all ſaving truth, and teach them all things which he had commanded to be obſerved throughout all ages of the church; and to declare unto them by the ſpirit of *prophecy*, what ſhould be hereafter: And hence he promiſeth them this Spirit *to teach them all things*, John 14. 26. *to lead them into all truth*, Chap. 16. 13. and *to teach them all things to come*; and upon the ſtrength of this promiſe all *Chriſtians* of all ages have believed that the *Apoſtles*, and writers of the *New Teſtament*, both ſpake and wrote *as they were moved*, or directed *by the Spirit of God*; and received thoſe doctrines they taught and indited,

not

(a) Clio, c. 126. (b) Cap. 111. (c) Cap. 12.

not as the words of man, but as they were in truth, the word of God, 1 Thess. 2. 13.

Ver. 6. g Ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις; *Wilt thou at this time restore?*] That temporal dominion over all other nations which the *Jews* then expected, being never before granted to them, the word here cannot well be rendered *restore*, but rather, *grant*, or *establish*, as it may be rendered, for ἀποκαθιστῶν, say *Suidas* and *Phavorinus*, is, δίδως, χαριζόμενος, *giving*, or *granting*; and in the *Septuagint* the word signifies *to establish*. So *Amos* 5. 15. ἀποκαταστήσατε, *ye shall establish judgment in the gates*; and *Psal.* 16. 5. σὺ εἶ ὁ ἀποκαθιστῶν, *thou sustainest*, or establishest *my lot*. Ingenious here is the conceit of Dr. *Lightfoot*, that the reason of the question, *wilt thou do it at this time?* arose from their reflection on the indignities the *Jews* had done to *Christ*, and was to this effect; *Lord, wilt thou restore the kingdom to those who have dealt so basely with thee? what! to this generation so unworthy of that honour, as lying under the guilt of thy blood-shed?*

Ver. 7. h *Which God hath put in his own power*; *i. e.* reserved to himself, for *secret things belong to God*, Deut. 29. 29. and not revealing the critical moment when they shall come to pass to any of his *Prophets*, he left himself free to choose his own season when he will effect them. *Grotius* here saith, this kingdom was granted to the true *Israel*, *i. e.* the *Christians*, when *Constantine* and other *Christian Kings* began to reign; but this agrees not with the prediction of the *Prophets*, which plainly speak of a glorious kingdom belonging to the *Jewish* nation coming in to the faith of *Christ*. Dr. *Lightfoot* is positive that this place hath no relation to such a kingdom, and if he only means a temporal kingdom, this may be granted; but this answer speaking of times and seasons relating to a kingdom to be set up, or granted to *Israel*, I know not why he may not respect that time when the *Jews* generally shall be converted, and *all nations shall flow in to them, and make Christ's kingdom glorious*.

Ver. 8. i Λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, *Ye shall receive power after that the Holy Ghost is come upon you*,] Or, ye shall receive *the power of the Holy Ghost coming upon you*; for δύναμις in the *New Testament*, when it relates to God the *Father*, *Christ*, or the *Holy Ghost*, imports generally some miraculous, or extraordinary power; and what is here, ye shall receive power, the Holy Ghost coming upon you, is, *Luke* 24. 50. *ye shall be endued with power from on high*, and then ye shall be my witnesses, enabled to confirm what you say of my words and actions, and especially of my resurrection, with signs and wonders, and divers distributions of the Holy Ghost, *Heb.* 2. 4.

Ibid. k *And to the uttermost parts of the earth*;] that is, to the *Jews* first, then to the *Samaritans*, and lastly, to *all the nations of the world*; and yet it is evident that the *Apostles*, and converted *Jews*, at the first understood this of their preaching only to the *Jews* dispersed through the earth, for they preached the word *to the Jews only*, Acts 11. 19. and thought it unlawful, till by a vision from heaven they were taught otherwise, to preach to the *Gentiles*.

Ver. 11. l Οὗτος ἐλεύσεται ὃν τρόπον, *Shall so come in like manner as ye have seen him go up into heaven.*] We are told, 2 *Thess.* 1. 7, 8. that he shall come down from heaven *with his mighty angels in a flame of fire*; and 1 *Thess.* 4. 16, 17. that *he shall come* down from heaven, *and snatch us up into the clouds*; as therefore here the *angels* attended on him ascending to heaven, so the cloud that received him. *ver.* 9. must be such a cloud of fire in which God was wont to appear with the attendance of his *holy angels*; of which see Note on *Philip.* 2. 6. and this makes out the parallel; he being then to come also with a cloud of glory, in the body, and with the attendance of his holy angels. And thus *Elias* went up to heaven in a fiery chariot, 2 *Kings* 2. 12.

Ver. 12. m *Which is from Jerusalem a sabbath-day's journey.*] Note here, (1.) That St. *Luke* doth not intend to give us the distance of the place of Christ's ascent from *Jerusalem*, that being from *Bethany*, Luke 24. 50. which was *from Jerusalem fifteen furlongs*, John 11. 18. but only from the foot of *Mount Olivet*, which was, say the *Syriac*, and *Theophylact* from (d) *Josephus*, *seven furlongs*, though now we read in *Josephus* only *five furlongs*: Now, say the *Jews*, a sabbath day's journey is two thousand cubits, that is, a thousand yards, which is about *eight furlongs*, or a mile. See of this *Buxt. Lex Talm.* p. 2582. See Additions, No 2.

Ver. 13. n *They went up* εἰς ὑπερῷον, *into an upper room.*] Where, and what this upper room was, as it is not much material, so is it difficult to determine; that it was not the room in which *Christ* celebrated his last supper, appears from this, that that is called ἀνάγαιον, *Mark* 14. 15. *Luke* 22. 12. which difference of names argues a difference in the thing itself; for ἀνάγαιον is any room above stairs, be it only one story high, but ὑπερῷον is the highest room in the house, *Acts* 20. 8, 9. Note,

2*dly*, That there was ὑπερῷον ἐν τῷ ἱερῷ, *an upper room in the second temple*, in which *Ezra* sat with the chief of the fathers of the people (e) *Jo-*

sephus

(d) Antiq. l. 20. cap. 6.

(e) Antiq. l. 15. c. 5.

ſephus teſtifies; 'tis therefore ſuppoſed there might be many ſuch, in one of which Chriſt's *Apoſtles*, and the other *Chriſtians* with them, might abide.

It was alſo common among the *Jews*, not only for their *Rabbins*, to have an upper room for their *Beth Midraſh*, but alſo for others to have ſuch an upper room, where they diſcourſed of the law, or exerciſed other parts of religion; now in which of theſe two the *Apoſtles* and diſciples abode, is the queſtion.

That it was an upper room in the *Temple* is argued, (1.) Becauſe St. *Luke* tells us, that after their return to *Jeruſalem*, they were διαπαντὸς ἐν τῷ ἱερῷ, *always in the temple*, Luke 24. 52, 53. and here, that after their return to *Jeruſalem*, they went up into this upper room, that they were, καταμένοντες, *abiding there*; and *Chap.* 2. 46. it is ſaid of them conveened, and remaining in this upper room, that they were daily, προσκαρτεροῦντες ἐν τῷ ἱερῷ, *abiding in the temple.* But to this it is anſwered,

1*ſt*, That the phraſe, they were *always in the temple*, doth not prove this; for *Chriſt* ſaith of himſelf, *John* 18. 10. I taught, πάντοτε ἐν τῷ ἱερῷ, *always in the temple*, and yet he had no habitation in any part of it.

2*dly*, We read, *Chap.* 3. 1. that *Peter* and *John*, ἀνέβαινον, *went up into the temple at the hour of prayer*, whereas had they been in an upper room of the temple, it ſhould have rather been ſaid that *they went down into it.* It is alſo ſaid that they continued there, καθ' ἡμέραν, *day after day*, which ſeemeth to import that they lodged not there by night.

3*dly*, It follows that they broke bread, κατ' οἶκον, that is, ſaith Dr. *Hammond*, *in the temple*; but both theſe, and the former words are ſpoken of the whole number of *Chriſtians*, which were now at leaſt three thouſand one hundred and twenty, too many ſure to lodge together in one upper room. Moreover that κατ' οἶκον refers to houſes diſtinct from the *temple*, we learn from this *Evangeliſt*, ſaying, *Chap.* 5. 42. they were teaching all the day, ἐν τῷ ἱερῷ, καὶ κατ' οἶκον, *in the temple, and from houſe to houſe.*

4*thly*, That there were, ὑπερῶα, *upper rooms* in the temple, is granted, but then that they belonged to any beſides the *prieſts* and *Levites* is not proved; the ὑπερῶον mentioned by *Joſephus*, was that of *Johanan*, the *ſon of the High Prieſt.* And *Maimonides*, in his book *de ædificio templi*, mentions ſixteen *conclavia*, or chambers, but ſaith, they were all appointed for ſacred things, or perſons: How improbable therefore is it, that poor fiſhermen, and *Galileans*, odious for their Maſter's ſake, ſhould be permitted to croud in ſuch numbers into one of theſe rooms. See the Note on *Luke* 24. 53.

Ver. 14. ° *And Mary, the mother of Jeſus.*] Here is the laſt time that we have any mention of this bleſſed mother: Of her aſcenſion St. *Luke* ſaith nothing, becauſe he knew nothing of it, that idle tale being the invention of later ages from *apocryphal* writings, and vain revelations.

Ibid. *And with his brethren.*] They therefore then believed, though before they did not, *John* 7. 5.

Ver. 15. ᵖ *The number,* ὀνομάτων, *of names,*] *i. e* of perſons. So, *Rev.* 3. 4. thou haſt ὀλίγα ὀνόματα, *a few perſons in Sardis*, which have *not defiled their garments.* So in *Æſchylus*, τὸ Θηβαίων ὄνομα, is one of *Thebes:* In (f) *Cicero*, Romanorum nomen, is a *Roman citizen:* and in (g) *Virgil*, Sylvius Albanum nomen, *a man of Albania.*

Ver. 18. *This man purchaſed a field,* ἐκτήσατο χωρίον, *with the wages of iniquity.*] As in the *Old Teſtament* men are ſaid to get or *purchaſe to themſelves ſhame*, Prov. 9. 7. and in the *New*, to *receive* to themſelves damnation, and in profane authors, κτήσασθαι ἔχθραν, καὶ συμφοράν, *to purchaſe enmity, and calamities*; and we in our language are ſaid, to *create trouble to ourſelves*, when this is the event, though it is not the intention of the action; ſo is *Judas* here ſaid to *purchaſe* this *field* by the wages of his iniquity, which was bought with the money he received as the reward of his iniquity, though he neither intended this, nor was he inſtrumental to it.

Ibid. ʳ *And falling headlong, he burſt aſunder.*] See Note on *Matth.* 27. 5.

Ver. 20. ˢ *For it is written in the book of Pſalms*, Pſal. 69. 26. *Let his habitation be deſolate*, and Pſal. 109. 8. *and his biſhoprick, or office, let another take.*] That the firſt of theſe *Pſalms* refers to that *Meſſiah*, of whom *David* was a type, we learn from the 21ſt Verſe, where it is ſaid, *they gave me gall to eat, and when I was thirſty they gave me vinegar to drink*, which was true only of *Chriſt*, and is applied to him, *John* 19. 29. and from the ninth Verſe, where it is ſaid, *the zeal of thy houſe hath conſumed me, and the reproaches of them that reproached thee, fell on me*, which is applied to *Chriſt*, John 2. 17. Rom. 15. 3. and therefore what is ſaid, *ver.* 26. of the enemies of *David*, may reaſonably be applied to *Judas*, the great enemy of *Chriſt*; what is ſaid, *Pſal.* 109. 8. if it primarily relate either to *Doeg*, or *Achitophel*, the mortal enemies of *David*, might by the *Holy Spirit* be intended to have its full completion in the betrayer of the Son of *David*, and this intention might be ſuggeſted to St. *Peter* by the ſame Spirit. See the *Appendix* to the ſecond Chapter of St. *Matthew.*

Ver. 21.

(f) L. 1. de Fin.

(g) Æn. 6. v. 763.

Ver. 21. [t] Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν, *Wherefore of these men who have accompanied with us all the time, one must be ordained to be a witness.*] One must be chosen to make up the number twelve, answerable to the twelve tribes of *Israel*. He must be one who always had conversed with them, that he might be a witness of all that *Jesus* said, and did, *John* 15. 27. whilst he discharged his office among them; for that is the import of the phrase, *Go in and out*; as when *Moses* says, *I am grown old, I can no more go in and out before you*, Deut. 31. 3. and when *Solomon* prays for wisdom, *that he might go in and out before that great people*, 2 Chron. 1. 10. See Deut. 28. 6. *Psal.* 121. 8.

Ver. 24. [v] *And they praying, said*, Κύριε καρδιογνῶστα, *Lord, who knowest the hearts of all men*, &c.] Here *Woltzogenius* truly notes that they prayed to the Lord *Jesus*, because the *Apostles* were at first chosen by him, were his *Apostles*, and were to be his *witnesses*, and then they must ascribe to him the knowledge of all hearts, which is the property of God alone.

Ver. 25. [w] Πορευθῆναι εἰς τὸν τόπον ἴδιον, *That he might go to his own place*;] i. e. To the place worthy of him, and which he had deserved by his sin. So the *Jews* say of *Balaam*, ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ, *he went into his own place*, Numb. 24. 14, 15. that is, saith *Baal Turim*, *to hell*. So (h) *Ignatius* saith, ἥξει ὁ εἰς τὸν ἴδιον τόπον χωρῆσαι μέλλων, *every one must hereafter go to his own place*; and (i) *Barnabas* saith of those that walk in the light, that they do afterwards ὁδεύειν εἰς τὸν ἀρέσαντα αὐτοῖς τόπον, *go to the place appointed for them*; *Clemens R.* that they do go, εἰς τὸν ἅγιον τόπον, *to the holy place*, εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, *to the place of glory due to them*; and *Polycarp*, that they are with the Lord, and go, εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον, *to the place appointed for them*; according to the Hebrew phrase here cited by *Lightfoot*, *he came from his own place, that is, from hell, appointed for idolaters.*

Object. 1. Hell is not the proper place of *Judas*, but common to him with all the wicked.

Answ. St. *Peter* doth not expressly say he went to hell, but into a place proper for him: now *Ignatius* saith, there is appointed for every man, ἴδιος τόπος, *a proper place*, *i. e.* a place worthy of him, or agreeable to his actions. This in (k) *Plato* is the place whither the genius which he had chosen whilst he lived was appointed to bring him, *viz.* the incorrigible wicked soul, εἰς τὸν αὐτῇ πρέποντα οἶκον, *into an habitation fitted for it*, but the pure soul, εἰς τόπον περιφανῆ, *to a place convenient for it.*

Object. 2. *Ly*, It is objected, that it belonged not to *Peter* to pass sentence on *Judas*, or affirm any thing of God's secrets, such as *Judas*'s going to hell.

Answ. This is wonderful, that when *Christ* had pronounced him a *devil*, John 6. 71. *a son of perdition*, John 17. 12. and declared, that *it had been better for him that he had never been born*, Matth. 26. 24. it should be thought a diving into God's secrets to say, he went into a place prepared for, or due to such miscreants. Moreover, doth not our *Saviour* say this fall of the son of perdition was foretold by the *scripture?* John 17. 12. Does not St. *Peter* here apply those scriptures to him, which foretel the most dreadful things? Does not *Luke* shew the dreadful issue of his iniquity upon his body, and after all this might he not say, he went *to a place proper for him? Whosoever betrays an Israelite into the hands of the Gentiles*, say the *Jews*, *hath no part in the world to come*, how much less he who betrays the *Messiah*, the *King of Israel*, into the hands of the *Gentiles?* Matth. 20. 19.—26. 24.

Object. 3. It seems improper to say, such a one sinned that he might go to hell.

Answ. This is even such an impropriety of speech as God is pleased to use to his own people, when he saith by *Hosea*, Chap. 8. 4. *Of their silver and gold have they made them idols, that they might be cut off:* and by the Prophet *Micah*, Chap. 6. 16. *The statutes of Omri are kept, and ye walk in their counsels, that I should make you a desolation:* and as *Christ* useth, when he saith, the *Jews* had shut their eyes and hardned their hearts, *lest they should be converted and healed*, or *lest their sin should be forgiven them*, Mark 4. 12. John 12. 39, 40. By all which places it appears, that in divine construction any man may be said to do an action to that end which he knows will be the event of it, and which by God is threatned to the doers of it.

Moreover, the other exposition, *viz.* that the κλῆρος διακονίας, καὶ ἀποστολῆς, portion of the ministry and apostleship, is the province which fell to the lot of *Judas* in the distribution of them among the *Apostles*, and that this is called the proper place from which *Judas* fell by his sin, and into which *Matthias* is here said to go; I say this exposition is founded upon an evident mistake, *viz.* that the several provinces into which the *Apostles* were to go, for preaching the Gospel, were distributed among them before they were filled with the *Holy Ghost*, which is abundantly confuted by Dr. *Stillingfleet*,

(h) Ep. ad Magn. § 5. (i) § 19. (k) In Phæd. p. 80. B. D. E.

Iren. l. 2. *Chap.* 6. § 2. And when, where, and to what end, ſhould a province of preaching the Goſpel after our Lord's aſcenſion be diſtributed to him, who was before to be a ſon of perdition? (2.) To ſucceed in the office of *Judas*, is not παραβῆναι *to go into his place*, but λαμβάνειν, *to take his place*; according to the words of the *Pſalmiſt*, *His office* λάβοι ἕτερος, *ſhall another take*. And, *Laſtly*, Had this been intended, a conjunction copulative ſhould have been put before παραβῆναι, and the words ſhould have run thus, λαβεῖν καὶ παραβῆναι, To take the ſhare of his Apoſtleſhip, and to go into his place.

Ver. 26. [a] Καὶ ἔδωκαν κλήρους αὐτοῖς, *And they gave forth their lots:*] That is, ſaith *Grotius*, they put two lots into two urns, the one containing the two names of *Joſeph* and *Matthias*, the other the name of an *Apoſtle*, and a void lot; and then drawing forth the name of *Joſeph*, and the void lot, they knew that the lot containing the name of an *Apoſtle*, belonged to *Matthias*. See *Lucian's Hermotimus, ſive de Sectis*, p. 232, 233.

CHAP. II.

1. [a] AND when the day of pentecoſt was fully come, they were all with one accord (*together*) in one place:

2. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, (Gr. *as of a ſtrong wind brought, or coming thence,*) and it filled all the houſe where they were ſitting.

3. And there appeared to them cloven tongues, like as of fire, and it ſat (Gr. καθίσαι *ſub.* γλῶσσα, *a tongue ſat*) upon each of them.

4. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues (*than thoſe which they had learned,*) as the (*gift of the*) Spirit gave them utterance.

5. And there were (*then*) dwelling at Jeruſalem, Jews, (*by nation and by proſelytiſm*, ver. 10.) devout men, out of every nation under heaven, (*where the Jews dwelt.*)

6. Now when this was noiſed abroad, the multitude came together, and was confounded, (*or aſtoniſhed at the ſtrangeneſs of the thing,*) becauſe that (ὅτι *for*) every man (*of them who were of ſeveral nations,*) heard them ſpeak in his own language.

7. And they were (*therefore*) all amazed, and marvelled, ſaying one to another, Behold, are not all theſe who ſpeak (*theſe ſtrange tongues, by birth*) Galileans?

8. And how (*then*) hear we every man (*of us, them ſpeaking*) in our own tongue wherein we were born?

9. (*For being*) Parthians and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews, and proſelytes,

11. Cretes, and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12. And they (*who ſaid this,*) were all amazed, and were in doubt (*what the iſſue of this might be,*) ſaying one to another, What meaneth this? (*What importeth this great matter?*)

13. (*But*) others mocking, ſaid, Theſe men are full of new wine, (*and this cauſes them to ſpeak thus.*)

14. But Peter ſtanding up with the eleven, lift up his voice, and ſaid to them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known to you, and hearken to my words (*which I am about to ſpeak.*)

15. For theſe (*men*) are not drunken, as ye (*ſcoffers*) ſuppoſe, ſeeing it is but the third hour of the day, (i. e. *the ninth hour, or the time of the morning ſacrifice, to which we Jews uſually come faſting.*)

16. But this (*which is come to paſs,*) is (*the completion of*) that which is ſpoken by the Prophet Joel, (*Chap.* 2. 28. *in theſe words,*)

17. [b] And it ſhall come to paſs in the laſt days, (i. e. *the times of the Meſſiah,*) ſaith God, I will pour out my Spirit upon all fleſh, (i. e. *upon perſons of all ranks;*) and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams;

18. And on my ſervants, and on my hand-maidens, I will pour out in thoſe days of my Spirit, and they ſhall propheſy.

19. And (*for the terror and condemnation of thoſe who will not be convinced by this effuſion of the Holy Ghoſt,*) [c] I will ſhew wonders in heaven above, and ſigns in the earth beneath, (*an extraordinary effuſion of*) blood, and (*Matth.* 24. 6, 7. *ſtrange appearances of lightnings, and of*) fire, (*devouring towns, and cities, and cauſing*) pillars of ſmoke (*to aſcend up.*)

20. The ſun ſhall be turned into darkneſs, and the moon into blood, (*the government in church and ſtate ſhall be diſſolved*) before that great and terrible day of the Lord (*be fully*) come.

21. And

21. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved, (*from these direful judgments.*)

22. Ye men of Israel, hear these words (*which I am now about to speak,* viz.) Jesus of Nazareth, a man approved of (i. e. *declared to be sent from*) God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23. [d] Him being delivered (*into your hands*) by the determinate counsel, and foreknowledge of God, (*declaring by his Prophets, that he should lay down his life for sinners,*) ye have taken, and by wicked hands have crucified and slain:

24. (*And he is that very person*) whom God hath raised up (*from the grave,*) having loosed the pains (*or bands*) of death (*as you may be assured he hath done,*) because it was impossible that he (*who had life in himself,* John 5. 26. *and the promise of a speedy resurrection,* ver. 25.) should be holden of it.

25. For David speaketh (*thus, not of himself, but*) concerning him, (*Psal.* 16. 8, &c.) I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26. Therefore did my heart rejoice, and my tongue was glad; moreover also, [e] my flesh shall rest in hope,

27. Because (*or that*) thou wilt not leave my soul in hell, (Gr. *hades,* i. e. *my life in the grave*;) neither wilt thou suffer thy holy One to see corruption.

28. Thou hast made known to me the ways of life, thou hast made me full of joy with thy countenance.

29. Men and brethren, let me freely speak to you of the Patriarch David, that he is both dead and buried, and his sepulchre is (*still seen*) with us to this day; (*from whence his body never rising, this cannot personally belong to him.*)

30. Therefore being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ (*from the dead*) to sit upon his throne.

31. He (*I say*) seeing this before, spake of the resurrection of Christ ('*s body thus,*) That his soul was not (*to be*) left in hell, (i. e. *the grave,*) neither his flesh did (*should*) see corruption.

32. This Jesus (*I say*) hath God raised up, whereof we all are witnesses:

33. Therefore being by the right hand of God exalted, (Gr. *exalted to the right hand of God,*) and having [f] received of the Father the promise of the Holy Ghost, he hath shed forth this (*gift, of*) which you now see, and hear (*the effects.*)

34. For (*this passage, which I am about to cite, cannot belong to*) [g] David (*himself, seeing he*) is not (*yet*) ascended into the heavens; but he saith himself (*of Christ,*) The Lord said to my Lord, [h] Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that (*by this exaltation of him to his right hand,*) [i] God hath made that same Jesus, whom ye have crucified, both Lord (*of all things,* Chap. 10. 36.) and Christ, (i. e. *the King of Israel,* John 1. 50.)

37. Now when they heard this, they were pricked (*or filled with sorrow*) in their hearts (*for this sin,*) and said to Peter, and to the rest of the Apostles, Men and brethren, what shall we do (*to obtain the pardon of so great a crime?*)

38. Then Peter said to them, Repent, and be baptized every one of you in the [k] name of Jesus Christ, for the remission of (*your*) sins, (*which by this baptism will be washed away,* Chap. 22. 16.) and (*then*) ye (*also*) shall receive the gift of the Holy Ghost.

39. For the promise (*of him, mentioned,* Joel 2.) is (*made*) to you, and to your children, and (*not to them only, but also*) to all that are afar off, (i. e. *the Gentiles,*) even (*to*) as many as the Lord our God shall call.

40. And with many other words did he testify, and exhort (*them to repentance,*) saying, Save yourselves from (*the evils coming on*) this untoward generation.

41. Then they that gladly received the word, were baptized; and the same day there were added to them (*of the Church*) about three thousand souls, (i. e. *persons.*)

42. And they continued stedfastly in the Apostles doctrine, and (*in*) fellowship (*with them, and one another,* 1 John 1. 3, 7.) and in [l] breaking of bread, and in prayers.

43. And fear came upon every soul, (*that was acquainted with these things,*) and many wonders and signs were done by the Apostles.

44. And all that believed [m] were together, and had [n] all things common,

45. And sold their possessions and goods, and parted them to all men as every man had need.

46. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, (*or sincere liberality one towards another*)

47. Praising God, and having favour with all the people: And the Lord added to the Church daily such as should be [o] saved, (Gr. *the saved.*)

ANNOTATIONS on Chap. II.

Ver. 1. [a] Καὶ ἐν τῷ συμπληροῦσθαι, *And when the day of pentecost was fully come, they were,* ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, *with one accord in one place.*] Here the *critical* Notes are these: (1.) That πληροῦσθαι, and συμπληροῦσθαι, when they relate to time, signify only the coming of that time. See Dr. *Hammond.* But Dr. *Lightfoot* here more critically obſerves, that the phraſe hath a particular reſpect to the words of the inſtitution of the feaſt of *pentecoſt*, Lev. 23. 15. where it is ſaid, *You ſhall count to you from the morrow after the ſabbath*, (that is, from the morrow of the firſt day of unleavened bread, which always was a ſabbath, becauſe no ſervile work was to be done in it; or from the 16th of *Niſan*) *ſeven ſabbaths,* תְּמִימֹת, *compleat,* ὁλοκλήρους, ſaith the Seventy, *even to the morrow after the ſabbath ſhall ye number fifty days.* Now it is to be noted from *R. Solomon*, that this account of the ſeven weeks complete, was to begin at the evening: *They reckoned*, ſaith *Maimonides*, *from the night of the ſixteenth of Niſan*; for elſe the weeks would not be complete; and ſo this day after the *ſabbath* was none of the forty-nine, which made ſeven *ſabbaths* complete; but that even and *Sunday* made the firſt day of the firſt week, and ſo *Friday* even and *Saturday* the forty-ninth, and *Saturday* evening and the Lord's-day the fiftieth; and ſo on that day *pentecoſt* was fully come, as our tranſlation truly ſaith; ſo that the evening beginning the account, *pentecoſt* was on the fiftieth day; but the day was not complete till the fifty-firſt.

So that two things may be noted for the dignity and honour of this day, *which the Lord hath made:* That on this day he roſe from the dead, and *became the firſt-fruits of them that ſlept:* And, (2.) that on this day he poured forth the *Holy Ghoſt* on his *Apoſtles*, and ſent them forth to ſpeak the *wonderful works of God* to men of every language and nation. It alſo is obſervable, that as the confuſion of tongues in *Babel* ſpread idolatry throughout the world, and made men loſe the knowledge of God and true religion, ſo God provided by the gifts of tongues at *Sion*, to repair the knowledge of himſelf among thoſe *nations.*

2*dly*, Dr. *Hammond*, Note on *Chap.* 1. 15. ſaith, that ἐπὶ τὸ αὐτὸ, ſignifies *aſſembling for the ſervice of God*; but though this ſometimes happens ſo to be, as when men meet, ἐπὶ τὸ αὐτὸ, together to pray, or celebrate the Lord's ſupper, as 1 *Cor.* 11. 20. yet the phraſe ſignifies only to meet ὁμοῦ, ἢ εἰς τὸ αὐτὸν τόπον, *together, or in the ſame place,* without any relation to the buſineſs of the meeting: and indeed I might as well argue that it ſignifies meeting after religious exerciſes are ended, becauſe it is ſaid 1 *Cor.* 7. 5. *Let them not ſeparate, except for prayer and faſting, and then let them come again,* ἐπὶ τὸ αὐτὸ, *together.* See *Deut.* 22. 10. *Luke* 17. 35. *Acts* 3. 1.

But the great important queſtion here is this, Whether *they all* here ſignify all the hundred and twenty, mentioned, *Chap.* 1. 15. as *Grotius* and Dr. *Lightfoot* think, or only the twelve, as Dr. *Hammond* in his paraphraſe? This is a queſtion of ſome importance; for if the whole hundred and twenty be here intended, the cloven tongues muſt ſit upon every one of them, as well as upon the twelve *Apoſtles*, and ſo muſt give them a right, though not an equal power, to be Chriſt's witneſſes; for a tongue ſat upon *every one of them*, ver. 3. who were met together in the houſe.

The arguments of Dr. *Lightfoot* ſeem only probable; but this is certain, that there were many beſides the *Apoſtles*, of their company, who had theſe gifts of the *Holy Ghoſt*; for when the *Apoſtles* come to appoint ſeven *Deacons*, they command the aſſembly *to look out among them ſeven men full of the Holy Ghoſt, and wiſdom*; there muſt therefore be many ſuch perſons among them, known to them by the exerciſe of theſe gifts, who therefore muſt have received them either at this time, or when they praying, that *God would ſtretch forth his hands to heal, and to work ſigns and wonders by the name of Jeſus, were all filled with the Holy Ghoſt, and ſpake the word with great freedom*, Acts 4. 30, 31. Now if theſe gifts were given then to others for this end, we may reaſonably conceive, that when that great promiſe of him was to be fulfilled, they might be given to others alſo. And if we conſider what multitudes of ſeveral languages were then met, and even living at *Jeruſalem*, it ſeems but rational to conceive this gift ſhould be conferred on many, to enable them to diſcourſe intelligibly for their converſion in the ſeveral *ſynagogues*, in which men of ſo many diverſe languages muſt meet for divine ſervice. Moreover, ſeeing the *Apoſtles* themſelves imparted the ſame gift by the impoſition of hands, to thoſe whom they ordained miniſters in particular churches, it ſeems unreaſonable to think, that thoſe extraordinary perſons, who had been all along in company with *Chriſt* and his *Apoſtles*, and were to be the great preachers of the Goſpel in ſeveral parts of the world, ſhould not be enriched with the ſame gifts. And,

Laſtly,

Laſtly, This ſeems to have obtained as a tradition, or a received opinion, in the Church; for, ſaith St. (a) *Jerom*, when *Paula came to Sion, they ſhewed her the place where the Holy Ghoſt fell upon the hundred and twenty, to compleat the prophecy of Joel:* And St. (b) *Chryſoſtom* and *Oecumenius* on the place, ſay, *he fell not only upon the Apoſtles, but alſo upon the hundred and twenty*; and that St. *Luke* would not have ſaid, πάντες, *all*, when the *Apoſtles* were preſent, εἰ μὴ καὶ ἄλλοι μείζονα, *if others alſo had not been made partakers of the Holy Ghoſt.*

Concerning this gift of tongues, let it be farther noted:

Firſt, That they miſtake the matter who imagine that the *Apoſtles* only ſpake in their own mother tongue; and that the hearers, of what tongue ſoever they were, underſtood them as well as if they had ſpoken in their native language: for, as *Greg. Nazianzen* well notes, this makes the miracle to be wrought rather upon the hearers than upon the *Apoſtles*; it alſo contradicts the words of the text, which ſaith, *the Apoſtles began to ſpeak*, ἑτέραις γλώσσαις, *with other tongues*, not *as the Spirit* gave the auditors ability to hear, but as he *gave the Apoſtles utterance.* Nor could the ſeveral auditors hear the *Apoſtles* ſpeak, τῇ ἰδίᾳ διαλέκτῳ, *in their own proper dialect*, unleſs they had ſpoken in the language of thoſe nations who heard them. Nor,

2*dly*, Are we to admit of the *criticiſm* of thoſe who, inſtead of οἱ κατοικοῦντες Ἰουδαίαν, *the dwellers in Judea*, ver. 9. read οἱ κατοικοῦντες Ἰνδίαν, *the dwellers in India*, becauſe, ſay they, it was no miracle for the men of *Judea* to hear the *Apoſtles* ſpeaking in their language. For, (1.) this *criticiſm* is confuted by the following Verſe, which ſaith, *All thoſe men were Jews and proſelytes.* And, (2.) the *Jews* are mentioned only, to ſhew that men of all *nations* heard them ſpeak in their own language; and in that conſiſts the miracle, not that the *Jews*, but that every *nation* heard and underſtood them.

Note alſo, that the nations here reckoned up, living ſome in *Aſia*, ſome in *Africa*, ſome in *Europe*, are ſaid, though not without an *hyperbole*, *to be men of every nation under heaven*, ver. 5. And this phraſe is not only uſed in the ſcriptures, as when God ſaith, he would make the dread of the *Jews* fall *upon every nation under heaven*, Deut. 2. 25. but it is frequent in *Jewiſh* writers, who lived about this time; for (c) *Philo* often ſpeaks of the *Jews* dwelling, παντα χόθεν ἀ οἰκουμένης, *every where through the whole earth*; and ſays, *that* (d) πᾶσα οἰκουμένη, *almoſt the whole earth was inhabited by them.* *Agrippa* alſo in *Joſephus* ſaith, Οὐ γάρ ἐστιν ἐπὶ ἀ οἰκουμένης δῆμος, *there is not a people upon earth among whom ſome Jews do not inhabit.* See the Note on *Coloſſ.* 1. 23. Note,

4*thly*, That it ſeems incredible, that they who ſaid, *theſe men are full of new wine*, ver. 13. ſhould be ſo fooliſh as to think, that new wine ſhould enable them to ſpeak all languages, or to declare the wonderful works of God; it is therefore well conjectured by Dr. *Lightfoot*, that they who ſaid this were men of *Judea*, who, not underſtanding what the *Apoſtles* ſpake in other languages, imagined they had babled ſome fooliſh gibberiſh they could make nothing of, as drunken men are uſed to do. Note,

5*thly*, That St. *Peter* well confuteth this ſurmiſe, by ſaying, *ver.* 15. It is not yet the third hour of the day, or nine of the clock, becauſe, before that time, eſpecially on the ſabbath, and other feaſt days, the *Jews* were not wont ſo much as to taſte any thing of meat or drink, as Dr. *Lightfoot* here ſhews. And, ſaith (e) *Joſephus*, by their tradition, they were not to eat on their ſabbaths till the ſixth hour.

Ver. 17, 18. [b] *And it ſhall come to paſs in the laſt days, I will pour my ſpirit upon all fleſh*, &c.] For explication of theſe two verſes, let it be obſerved:

Firſt, That even *Kimchi* owns, that *achaire cen* in the Prophet *Joel*, is here all one with *beacharith hayamim, in the laſt days*, in the Prophet *Iſaiah*, Chap. 2. 2, 3. where is a plain prophecy of the exaltation of Chriſt's kingdom, and of the flowing in of the *nations* to it; and ſo St. *Peter* hath truly rendered what is in the Prophet *afterwards*, by ἐν ταῖς ἐσχάταις ἡμέραις, *in the laſt days*; and ſo it follows, that as there was no time before in which this promiſe fully was made good, ſo are we not to expect any after times for the completion of it. Note,

2*dly*, That as the words *all fleſh* muſt be reſtrained to all men, they only being capable of ſpiritual gifts, as when the *Pſalmiſt* ſaith, *Pſal.* 145. 20. *Lord*

(a) *Ubi ſuper centum viginti credentium Spiritus Sanctus cecidiſſet.* Epitaph. Paulæ, F. 61. M.

(b) Τί δαί, ἆρα ἐπὶ τοὺς δώδεκα μόνους ἦλθεν, οὐχὶ δὲ ἐπὶ τοὺς λοιπούς; ἀλλὰ καὶ ἐπὶ τοὺς ἑκατὸν εἴκοσι.

(c) Orat. in Flaccum, p. 752. (d) Leg. ad Caium, p. 791, 802.

(e) Τὸν σαββάτου διάλυσιν ἐπιβῦσα ἕκτη ὥρα, καθ' ἣν τοῖς σάββασι δειπνοποιεῖσθαι νόμιμον ἦν ἡμῖν. De vita ſua, p. 1320. D.

Let all fleſh bleſs his holy name; and the Prophet, *Iſa.* 66. 23. *All fleſh ſhall come, and worſhip before me, ſaith the Lord*; ſo muſt all men be here reſtrained to ſome of *all ranks of men*; as when *Hazael* is ſaid to bring to the Prophet *Eliſha*, Col Tob *all the good of Damaſcus*, 2 Kings 8. 9. *i. e.* ſome of every good thing. So *Chriſt* healed πᾶσαν νόσον, *all kinds of diſeaſes*, Matth. 4. 23. See *Claſſ. Phil. S.* p. 437. So that the phraſe includes all ſorts of men without excluſion of age, young and old; without excluſion of ſex, *viz.* ſons and daughters; without excluſion of conditions, ſervants and maidens; without excluſion of nation, *Jews* or *Gentiles, even as many as the Lord ſhall call*, ver. 39. This promiſe being fulfilled as well upon the *Samaritans*, Chap. 8. 17. and upon *Cornelius* and his kinsfolk, *Acts* 10. as upon the *Jews*; and ſo this promiſe contradicts the *Jewiſh* rules, that *prophecy belonged only to Iſraelites, and to them dwelling only in Judea, and to them only being Muchanim, fitly prepared for it*; that is, ſay they, *upon thoſe who are wiſe, and valiant, and rich, and who are free from ſorrow.* See all this in Dr. *Pocock* on *Joel* 2. 28. Moreover, this effuſion of this Spirit upon all fleſh, as it denotes an inexhauſtible fulneſs in that Spirit, who was to fill all men with all diverſity of gifts, as the glory of God, and the good of the Church required; ſo the effuſion of it, upon all the ſeveral ranks of men and women mentioned, is a full confutation of all the *Jewiſh* rules and gloſſes, requiring ſuch qualifications as they do, to make men capable of the gifts here promiſed. Again, theſe gifts being here ſtiled *prophecy, viſions, dreams*, it is apparent, that the promiſe of diſtributing them to all fleſh, could be meant only of the diſtribution of them to ſome of all ranks of men; for it being never ſo, that all men individually had the gifts of *prophecy, dreams, viſions*, or *revelations*, 1 Cor. 12. 29, 30. this could be never promiſed; it being certain, that God did punctually fulfil his promiſe.

Ver. 19, 20. [c] *And I will ſhew wonders in heaven above, and ſigns in the earth beneath, blood and fire, and vapour of ſmoak.*] Τέρατα καὶ σημεῖα, *The firſt relating to ſigns in the heaven, the ſecond to thoſe on earth.* See Note on *Heb.* 2. 4. So (f) *Joſephus* ſpeaking of the calamities of the *Jews*, mentions περὶ ταύτης σημεῖα καὶ τέρατα, *the ſigns and wonders* that preceeded them, *Pref. ad Bell. Jud.* p. 708. C. καὶ ἐναργῆ τέρατα, *the prodigies* which manifeſtly portended their deſtruction, and the dreadful thundrings and lightnings, καὶ μυκήματα σεισμῶν τε γῆς ἄκαιρα, *and the vaſt earthquakes, which in the judgment of all men portended no ſmall evil to them*; See Note on *Matth.* 24. 7, 8. and on *Luke* 21. 11. The blood very probably relates to that great effuſion of blood which was then made, partly by their continual conflicts with other nations, and the inſults of other nations upon them; the wars betwixt them and the *Samaritans*, *Joſeph. Antiq. lib.* 20. *c.* 5. betwixt them and the *Syrians* at *Caſarea*, *Ibid. c.* 6. *p.* 695. betwixt them and the *Greeks* and *Syrians*, *l.* 18. *c.* 12. *p.* 649, 650. the ſedition betwixt them and the *Greeks* at *Alexandria*, *Antiq. l.* 19. *c.* 4. the vaſt ſlaughter of them there, mentioned by *Philo* in his oration againſt *Flaccus*, where τὰς μὲ ἡμέρας ἐν αἵμασι διῆσαν. and by *Joſephus*, in almoſt all the cities round about them; and partly by the *Zealots* and *Sicarii*, of which (g) *Joſephus* ſpeaks very tragically; the *fire* here mentioned, may relate either to the fiery meteors ſpoken of by *Joſephus*, viz. *The flaming ſword hanging over the city, and the fiery comet pointing down upon it for a year; the light that ſhone upon the temple, and the altar in the night, as if it had been noon-day, and the terrible lightnings now mentioned*; or to the continual burnings of their *ſynagogues*, their *oratories*, their *cities*, *villages*, and *houſes*, mentioned by *Philo*, as done at *Alexandria* by *Flaccus*; by (h) *Joſephus*, as done there by *Tiberius*; in *Galilee* and in *Judea*, by *Ceſtius* and *Veſpaſian*; from whence muſt ariſe *pillars of ſmoke.*

Of the import *of the ſun's being darkened, and the moon turned into blood*, ſee the Note on *Matth.* 24. 20. And of the wonderful preſervation of thoſe who then called upon the name of the Lord, as the *Septuagint* hath it of the εὐαγγελιζόμενοι, i. e. *of thoſe who had embraced the Goſpel:* See the Note on *Ver.* 12.

Ver. 23. [d] *Him being delivered by the determinate counſel and foreknowledge of God*, τῇ ὡρισμένῃ βουλῇ, καὶ προγνώσει τοῦ Θεοῦ.] Here note, (1.) That in Scripture, that is ſaid to be done by the determinate counſel of God, which is done according to what he had written and declared in his word, all his predictions concerning things future being declarations, and determinations that they ſhall come to paſs; *The Son of man goeth, as it is written of him*, ſaith St. *Matthew*, Chap. 26. 24. κατὰ τὸ ὡρισμένον, *as it is determined by God concerning him*, Luke 22. 22. Note, (2.) That in order to the completion of this prediction, it was neceſſary that God ſhould ſuffer Chriſt to fall into the hands of wicked men, for they could have no power over him, *unleſs it were thus given them from above*, John 19. 11. and that he ſhould lay no reſtraints upon

(f) De Bello Jud. l. 7. c. 31. (g) Lib. 2. cap. 34, 35. (h) De Bello Jud. l. 2. c. 36.

upon them, from executing their malicious deſigns upon him; and this unreſtrained permiſſion is all that is, or can be ſignified by God's delivering Chriſt up into their hands. Note, (3.) That this permiſſion doth neither hinder, nor abate their ſin in crucifying Chriſt; for, notwithſtanding this, 'tis plainly ſaid, that they by wicked hands had crucified him: Hence therefore it doth only follow, that God foreſaw what he foretold, that Chriſt would ſuffer by the hands of wicked men. (2.) That when their malice ſhould incline them to bring him to theſe ſufferings, he had determined not to interpoſe by his immediate power to hinder them from doing it, but rather to permit them ſo to do: But then it muſt be noted that every divine permiſſion of what God hath forbidden men to do, and of what he requires them to repent of when they have done it, as God doth by *Peter* here, is a permiſſion of what he would not have done by them, whom he forbids to do it, and a permiſſion of that which cannot be done by them without ſin, for of that only are we called to repent. Hence therefore it muſt follow, that this foreknowledge and determinate counſel of God can be no intimation of his will, that any man ſhould do what he forbids him to do, but only of his will to permit the action to be done; for God cannot will that any one ſhould do what he forbids, *i. e.* wills he ſhould not do. Nor, *2dly*, Can it lay on any perſon a neceſſity of doing what he thus determines to permit, for then it muſt remove the ſin, becauſe it takes away the freedom of the action, and renders it not mine, but his that laid upon me the unavoidable neceſſity of doing; it only doth ſuppoſe that God can ſee and foretel what man, not hindered by him, but left to his own inclinations, will do; and if that foreſight hath any influence upon the will to make the action neceſſary, then, (1.) Not only all our actions muſt be neceſſary, they being all foreſeen, but alſo God muſt foreſee that they are neceſſary, for he foreſees them as they are in their cauſes, and doth not by foreſeeing make them, *i. e.* cauſe them ſo to be, ſince that muſt neceſſarily make him the cauſe of all the ſinful actions he foreſees.

Ver. 26, 27. [e] *My fleſh ſhall reſt in hope,* 27. *that thou wilt not leave* τὴν ψυχήν *μου εἰς ᾅδου, neither wilt thou ſuffer thy holy One to ſee corruption.*] That is, ſaith Dr. *Hammond, I am confident that though I die, yet ſhalt thou not leave me ſo long dead, as that my body ſhall be putrified;* or, thou wilt not *leave my life in the grave,* or in the ſtate of death. To explain and confirm this interpretation, let it be conſidered,

1*ſt*, That the *Hebrew* word *Nepheſh*, tranſlated by the *Septuagint* ψυχή, doth many hundred times, both in the *Old* and the *New Teſtament*, ſignify *life*; ſo σῶσαι, τηρεῖν, φυλάσσειν τὴν ψυχήν, is *to preſerve life*, Gen. 19. 17.——32. 30. 1 Sam. 19. 11. Job 2. 6. Pſal. 85. 2. Jer. 48. 6.——51. 6. See the Note on *Matth.* 16. 25, 26.

Ζητεῖν τὴν ψυχήν, is *to ſeek the life of a man* to deſtroy it, *Exod.* 4. 19. 1 *Sam.* 20. 1.——24. 9.——25. 29. 2 *Sam.* 4. 8. 1 *Kings* 19. 10, 14. *Pſal.* 14. 4.——37. 12.——39. 19.——53. 3.——69. 2.——141. 6. *Jer.* 4. 30.——11. 23.——22. 25.——44. 30.

Ῥύσαι, ἁρπάσαι, λυτρῶσαι τὴν ψυχήν, is *to ſave life, or preſerve it from death*, Joſh. 2. 13. 2 Sam. 4. 9. 1 Kings 1. 12, 29. Pſal. 16. 14.——21. 21.——32. 19.——40. 4.——54. 25.——56. 5.——71. 13.——85. 12. 88. 47.——108. 30.——114. 5.——119. 2. Iſa. 44. 20.

Δοῦναι λύτρον τὴν ψυχῆς, is *to give a ranſom for his life*, Exod. 23. 30.——30. 12.

Ψυχὴ ἀντὶ ψυχῆς, is *life for life*, Exod. 21. 23. Levit. 24. 18. Deut. 19. 21. 1 Kings 23. 39, 42. See the Note on *Matth.* 28. 20. and ψυχὴ ἡμῶν ἀντὶ ὑμῶν, is *our life for yours*, Joſh. 2. 13.

Τιθέναι τὴν ψυχὴν μου ἐν τῇ χειρί μου, is *to put my life in jeopardy*, Judg. 12. 3. 1 Sam. 19. 5.—— 28. 21. See for this ſenſe in the New Teſtament, the Note on 1 *Theſſ.* 2. 8. Note,

2*dly*, That when a man dies, *his life*, in the ſcripture-phraſe, *is ſaid to go down to Hades*, to the *pit*, or *into the houſe of ſilence*; and when he is ſnatched from the gates of death, *his life is ſaid to be brought or lifted up from Hades*, or the grave; and therefore when their bodies remain unquickned in the grave, their *life* may properly be ſaid to *be left* in it. Thus *Jacob* ſaith, *Gen.* 37. 35. *I will go down to Sheol to my ſon mourning,* κατάγω σύν πένθει εἰς ᾅδου, *I will deſcend to hell*, ſaith the *Seventy*, lebi Cheburtha *to the ſepulchre:* So *Jonathan*, that I may be in the ſtate of the dead, as my ſon is. So again, *Chap.* 42. 38. *If miſchief befal my ſon Benjamin, you will bring down my gray hairs with ſorrow to Sheol,* κατάξετέ με εἰς ᾅδου, *you will bring me down to Hades, into the houſe of the ſepulchre*, ſaith *R. Uziel* again; and that to bring down his gray hairs, was to bring down his *life to the grave*, is evident, becauſe when *Judas* repeats theſe very words, *Chap.* 44. 29. and 31. he gives this reaſon of them, becauſe ἡ ψυχὴ αὐτοῦ ἐκκρέμαται ἐν τῇ τούτου ψυχῇ, *his life depended on the lad's life.* So 1 Sam. 2. 6. *the Lord*, ſaith *Hannah*, *killeth, and he maketh alive,* καταγάγει εἰς ᾅδου καὶ ἀνάγει, *he bringeth down to Hades, and he raiſeth up again*; where note,

than

that theſe words are by (1) *Joſephus* uſed as a proof of the reſurrection; and that the *Chaldee paraphraſt* was of the ſame opinion, his words teſtify, for thus he renders them, *he killeth, and he hath ſaid, we ſhall live again; he bringeth down to hades, and he will after bring us up to life eternal.* So again, *Job* 7. 9. if a man, καταβήσεται εἰς ᾅδου, ſhall go down to hades, ſhall he riſe up again? And, *Job* 33. 18. we find theſe very words, *if God will teach him diſcipline, he will deliver,* נפשו מבני שחת, *his life from the pit, from corruption,* ſaith the *Chaldee,* ἀπὸ θανάτου, *from death,* ſaith the *Septuagint,* and *ver.* 22. *if his life draweth nigh to the pit,* לשחת נפשו, ἡ ζωὴ αὐτῆς εἰς θανατον, *to death,* and he ſay, *redeem me from going down,* שחת, *into corruption,* εἰς ᾅδου, *to hades, he ſhall return to the days of his youth.* And *Jonah,* who was a type of *Chriſt* in this very thing, *Matth.* 12. 39, 40. ſaith, *when,* naphſhi *my ſoul failed in me,* taal miſhechatz chaii, *thou cauſeſt my life to aſcend out of the pit,* Jon. 2. 6, 7. In the *Pſalmiſt* this expreſſion is very frequent, *O Lord,* ſaith he, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου, *thou haſt brought up,* min ſheol naphſhi, *my life from hell,* or *hades, thou haſt preſerved me from going down into the pit,* Pſal. 30. 3. And again, *Pſal.* 86. 13. *thou haſt delivered my life,* τὴν ψυχήν μου, *from the nethermoſt hell,* or hades, miſheol haragitha, *from ſheol beneath,* or from the low earth, ſaith the *Chaldee, from the ſtate of death,* Ainſworth, *from the ſepulchre,* I. T. into which Chriſt is ſaid to have *deſcended,* Eph. 4. 9. See the Note there; and into which *David,* had he then died, would only have deſcended, and not into *hell* properly ſo called. *Pſal.* 88. 3. Chajah leſheol, *my life draweth nigh to hell;* ἡ ψυχή μου τῷ ᾅδῃ, *to hades;* and, *Pſal.* 94. 14. *If the Lord had not been my helper, my life had dwelt in ſilence,* ἐν ᾅδῃ, *in the grave,* the houſe of ſilence, as appears from thoſe words, *Pſal.* 115. 17. *the dead cannot praiſe thee, nor,* οἱ καταβαίνοντες εἰς ᾅδου, *they that go down into hades,* Seventy, *into ſilence,* Hebr. into beth cheborah, *the houſe of the ſepulchre,* Chaldee, and *Pſal.* 89. 48. *what man is he that liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of hell,* τὴν ψυχὴν αὐτῆς ἐκ χειρὸς ᾅδου, *his life from the hand of hades, i. e.* the grave? *ſhall he be delivered from the angel of death, ſhall he not deſcend into the houſe of the ſepulchre?* Parallel to which are the words of *Hezekiah,* Iſa. 38. 18. οἱ ἐν ᾅδῃ, *they that are in hades,* or ſheol, *ſhall not praiſe, neither ſhall the dead bleſs thee.* So *Tob.* 3. 10. *I ſhall bring the old age of my father with ſorrow,* εἰς ᾅδου, that is εἰς τάφον *to the grave,* Chap. 6. 14. So *David* ſaith to *Solomon* of *Joab* and *Shimei,* καταξεις εἰς ᾅδου, *Thou ſhalt bring down their gray hairs to the grave,* 1 Kings 2. 6, 9.

Note, 3*dly*, That *ſheol* throughout the Old Teſtament, and ᾅδης in the *Septuagint,* anſwering to it, ſignify not the place of puniſhment, or of the ſouls of bad men only, but the grave only, or the place of death, appears,

1*ſt*, From the root of it *ſhaal,* which ſignifies *to aſk, crave,* and *require,* becauſe it *craves for all men,* Prov. 30. 16. and will let no man eſcape its hands, *Pſal.* 89. 48. it is that *ſheol* or *hades whither we are all going,* Eccleſ. 9. 10. *The Hebrew ſheol,* ſaith *Buxtorf, ſignifies in general the place of human bodies, when they are ſeparated from their ſouls,* ᾅδου τοπὸν γοερὸν, exponunt Græci, *the Greeks ſay, that hades is the place of the dead,* ſaith Dr. *Windet;* it is, ὁ τάφος, ὁ τύμβος, *the tomb or ſepulchre,* ſaith *Phavorinus:* thus, *to go to the gates of hades* in *Homer,* is, ſaith the Scholiaſt, περίφρασις θανάτου *a deſcription of death: He ſhall knock at the gates of hades,* ſaith *Theocritus,* τύπτεις ἀποθανεῖν, *he ſhall die,* ſaith the *Scholiaſt.* See the Note on *Matth.* 16. 18.

2*dly*, Becauſe it is the place to which the good as well as the bad go, for they whoſe ſouls go upwards, deſcend into it, thither went *Jacob,* Gen. 37. 35. there *Job* deſired to be, *Chap.* 14. 13. *for he knew that ſheol was his houſe,* Chap. 17. 13. and *that to deſcend into the duſt, was to deſcend into hades,* where *Olympiodorus* brings him in ſpeaking thus, ἡ κοινὸν ἅπασιν ἀνθρώποις τὸ ἀποθανεῖν; οὐχὶ ᾅδης ἅπασιν ὁ οἶκος; *is not death common to all men? is not hades the houſe of all men?* *Hezekiah* expected to be there after he went hence, for he ſaid, *I ſhall go to the gates of hades,* Iſa. 38. 30. that is, ſaith *Jerom, to thoſe gates of which the Pſalmiſt ſpeaks, ſaying, Thou wilt lift me up from the gates of death.* The *ancient Greeks* aſſigned one hades to all that died, and therefore ſay, πανδεκὴς ὁμῶ θνητῶς ᾅδης δέχεται, *Hades receives all mortal men together,* εἰς κοινὸν ᾅδου πάντες ἥξουσι βέλτοι, *all men ſhall go to hades.*

3*dly*, Had the penmen of the Old Teſtament meant by *hades* any receptacle of ſouls, they could not truly have declared there was *no wiſdom or knowledge in ſheol,* Eccleſ. 9. 10. *no remembrance of God there,* Pſal. 6. 6. *no praiſing him in ſheol,* Iſa. 38. 18. for thoſe *heathens* who looked upon it as the receptacle of ſouls, held it to be a place in which they would be *puniſhed* or *rewarded.*

Seeing then καταβιβάσαι τὴν ψυχὴν εἰς ᾅδου, is *to bring down*

(1) L. de Maccab. p. 1101.

down the life to the grave, ἀνάγειν ψυχὴν εἰς ᾅδην, is *to bring the life up from the grave;* μὴ ἐγκαταλείπειν ψυχὴν μου εἰς ᾅδην, may very properly here import, *not to leave the life of Chriſt in the grave,* but to revive his dead body, by giving a new life and motion to his animal ſpirits, now dormant in it, and a re-union of his ſoul to it; and ſo this firſt part of the ſentence, thou wilt not leave my life in the grave, will be in ſenſe the ſame with the enſuing words, *thou wilt not ſuffer thy holy One to ſee corruption;* as are thoſe words of the Pſalmiſt, *what man is he that ſhall not ſee death?* the ſame with the following words, *ſhall he deliver his life from the hand of Hades?* and thoſe of *Job,* Chap. 17. 18. *the grave is my houſe, I have made my bed in the darkneſs;* and thoſe of *Elihu,* Chap. 33. 28. *He will deliver his life from going down into the pit, and his life ſhall ſee the light;* and thoſe of *David, Thou haſt brought up my ſoul from the grave, thou haſt kept me alive, that I ſhould not go down into the pit,* Pſal. 30. 3. *My life draweth nigh to the grave, I am counted with them that go down into the pit,* Pſal. 88. 3. See *Pſal.* 115. 17. *Iſa.* 38. 10, 11, 12. And that this muſt be the true import of the words, will be ſtill farther evident,

1*ſt,* From the precedent words, *my fleſh ſhall reſt in hope,* that thou wilt not leave my ſoul in hell, it being a very proper *proſopopœia* to bring his dead fleſh, hoping it ſhall be revived, but not ſo proper to introduce it, hoping that its ſoul ſhall not be left in hell, or in the place of the damned; and alſo from the following words, *thou wilt not leave my ſoul in hell, for thou wilt ſhew me the path of life;* for as life is oppoſed to death, ſo ſhewing to one dead, or in danger of it, the path of life, muſt ſignify the preſerving him from death, or the reſtoring him to life when dead. And,

2*dly,* From the conſideration of the perſon to whom theſe words do, in the primary ſenſe, belong; for being ſpoken by King *David,* when his life was continually in his hand, and he was ſtill in danger of death from a perſecuting *Saul,* they in reſpect of him can only ſignify his hope, that God would not give him over unto death; and ſo in reference to the Son of *David* will very naturally import, that tho' thou ſuffereſt men to kill me, and lay me in the grave, yet wilt thou raiſe me from the dead. In a word, this phraſe is by St. *Peter* interpreted of our Lord's reſurrection; for ſo he ſpeaks, *Him whom you by wicked hands have ſlain, God hath raiſed up, looſing the bands of death,* ver. 23, 24. *for David ſaith of him, thou wilt not leave my ſoul in hell, i. e.* my life in the grave; and it is oppoſed to *David*'s continuing in the grave, and in the ſtate of death, thus, *David is both dead and buried,* and *his body* lies ſtill in the ſepulchre, he therefore could not ſay this of himſelf, but *being a Prophet,* and ſo foreſeeing *that God would raiſe up Jeſus from the dead,* he ſaid this *of the reſurrection of Chriſt, thou wilt not leave my ſoul in hell,* or my life in the grave, See the Appendix to this verſe.

Ver. 31. See Additions N° 3.

Ver. 33. [f] *He receiving the promiſe of the Spirit from the Father;*] *i. e.* the Spirit promiſed by him, and therefore ſtiled his promiſe, *Luke* 24. 49. and received from him by *Chriſt,* who, as Mediator betwixt God and man, is to convey all bleſſings to man, from that *Father of light from whom comes every good and perfect gift;* and thus this one Mediator betwixt God and man, *the man Chriſt Jeſus,* 1 Tim. 2. 5. is fitly ſaid to have received this Spirit from the *Father,* tho' as to his divine nature he alſo is the Spirit of *Chriſt,* 1 Pet. 1. 11. And he receives *of his to give unto us,* John 16. 12. See the Note there; yea he hath ſo received him as to be the Lord of the Spirit, 2 *Cor.* 3. 18. and of all his adminiſtrations, 1 *Cor.* 12. 5. So that all *Chriſtians* ever did receive him *according to the meaſure of the gift of Chriſt,* Eph. 4. 7.

Ver. 34. [g] *David is not aſcended into heaven;*] *i. e.* with his body, as *Enoch* and *Elias* did, but that *Jeſus,* who is the Son, and Lord of *David,* and was to ſit upon his throne, *ver.* 33. and reign over the houſe of *Jacob* for ever, *Luke* 1. 32, 33. muſt have aſcended thither; for thus did *David* propheſy concerning him, when he ſaid, *the Lord ſaid to my Lord,* &c. of which words ſee the Notes on *Matth.* 22. 46. *Heb.* 1. 13.

Ibid. [h] *Sit thou on my right hand.*] Chriſt's ſeſſion at the right hand of God, imports, (1.) The unſpeakable felicity which Chriſt, according to his human nature, now enjoys; for God's right hand is repreſented as the place of everlaſting happineſs and joy, as in thoſe words, *Pſal.* 16. 11. *In thy preſence there is fulneſs of joy, at thy right hand there are pleaſures for evermore;* and hence the Pſalmiſt, having propheſied of our Lord's reſurrection, adds theſe words, *thou wilt make me full of joy with thy countenance,* ver. 28. (2.) The glorious Majeſty to which our Saviour is advanced; God's right hand being ſtiled in ſcripture, *the right hand of Majeſty,* Heb. 1. 3. and as the moſt honourable place among men is the right hand, and *Solomon* ſhewed his mother *Bathſheba* the higheſt honour, when he made her *ſit on the right hand of his throne,* 1 Kings 2. 19. So hath the Father advanced Chriſt's human nature:

ture to the higheſt dignity, by cauſing it to ſit *on the right hand of the throne of Majeſty in heaven*, Heb. 8. 1. (3.) It ſignifies that fulneſs of power with which he is inveſted over all things in heaven and earth, *Matth.* 28. 18. for ſo the Scripture repreſents the greatneſs of his divine power by *the ſtrength of his right hand*, Pſal. 20. 6.——89. 13. And hence our Lord is ſaid to *ſit on the right hand of power*, Matth. 27. 64. (4.) Becauſe princes ſit on their thrones to execute judgment, and exert that dominion which God hath given them over their ſubjects; therefore this ſeſſion at the right hand of God imports his authority to judge both the quick and dead, as being by it conſtituted Lord of the dead, and of the living, *Rom.* 14. 9——12.

Ver. 36. [i] *God hath made the ſame Jeſus both Lord and Chriſt.*] Here the word *Chriſt* ſignifies the *Meſſiah*, according to his regal office, in which ſenſe he is ſtill ſtiled by the *Chaldee paraphraſts*, and *Jewiſh* writers, משיחא מלכא *Meſſias*, or *Chriſt* the King, as (k) *Buxtorf* ſhews in the word *Meſſias*; under which title the Prophets frequently ſpeak of him as of a King to reign over God's people, *Pſal.* 24. 7.——45. 1. *Iſa.* 32. 1. *Zach.* 9. 9. and not the *Jews* only, but the whole Eaſt under that title did expect him. See the Note on *Luke* 2. 38.

Ver. 38, 39. [k] *Be baptized in the name of the Lord Jeſus, and ye ſhall receive the gift of the Holy Ghoſt, for the promiſe is to you, and to your children.*] Here let it be obſerved,

1ſt, That St. *Peter* exhorts the *Jews* to be baptized, not in the name of the Father, and the Holy Ghoſt, but only in the name of Jeſus, becauſe they did already believe in God the Father, and in the Holy Ghoſt, and profeſs obedience to the laws of God, and of the Holy Ghoſt ſpeaking by the mouth of his *Prophets*.

2dly, That when 'tis ſaid, *ye ſhall receive the Holy Ghoſt*, 'tis not intended that every one of them upon their baptiſm, ſhould be endued with the extraordinary gifts of tongues, and prophecy; for it is manifeſt from the *Hiſtory* of the *Acts*, and eſpecially from *Chap.* 6. 3. that he was given only to ſome among them, though that was for the benefit of all; and hence is that enquiry of St. *Paul*, 1 *Cor.* 12. 29, 30. are all Prophets? do all ſpeak with tongues? But the meaning of St. *Peter* is, that he ſhould fall upon ſome of all ranks of them, according to the true purport of the words of *Joel*. Note,

3dly, That theſe words will not prove a right of infants to receive baptiſm; the promiſe mentioned here, being that only of the Holy Ghoſt, mentioned, *ver.* 16, 17, 18. and ſo relating only to the times of the miraculous effuſion of the Holy Ghoſt, and to thoſe perſons, who by age were made capable of theſe extraordinary gifts.

Ver. 42. [l] *And in breaking of bread.*] I ſee no neceſſity to think theſe words relate to the receiving of the Sacrament; not from the phraſe of breaking bread, for this is uſed by the *Evangeliſt* when they relate Chriſt's miraculous feeding of the multitude, *Matth.* 15. 36. Mark 8. 19, 20. and in the 46th *Verſe* of this Chapter, they are ſaid, *to break bread from houſe to houſe, and ſo to eat their meat with ſingleneſs of heart*, where it can only ſignify their friendly converſe with one another. But, (2.) Allowing this to relate to the receiving of the ſacrament, and not to their breaking bread at this feaſt of pentecoſt, either wine was alſo conſecrated with the bread, or it was not; if it was, then muſt bread ſignify, by a ſynecdoche (l) very uſual in the ſcripture, bread and drink; and therefore, when that drink is wine, as in the ſacrament it is, bread and wine; and then, if both were conſecrated, both might be diſtributed, according to our Saviour's precept, *Drink ye all of this*; if it was not, the officiator, even according to the principles of the Church of *Rome*, muſt be guilty of ſacrilege. See the Notes on *Luke* 24. 30. *Acts* 20. 7.

Ver. 44. [m] *They were* ὁμοῦ τὸ αὐτὸ, *all together.*] There being added to the one hundred and twenty, three thouſand ſouls, *ver.* 41. it ſeemeth inconvenient to ſay, they were all together in one place, unleſs it were in one of thoſe apartments in the towers of the temple, which, ſaith (m) *Joſephus*, would receive an hundred beds; and therefore it ſeems better to refer this to their communion in the ſame action, in which ſenſe all the *Jews* are ſaid to build ὁμοῦ τὸ αὐτὸ, *together*, Ezra 4. 3. though they were far ſeparated from one another, *Neh.* 4. 19. and *Joab* and *Abner*'s men to be ὁμοῦ τὸ αὐτὸ, *together*, 2 Sam. 2. 12. though one were on the one, the other on the other ſide of the pool; See *Pſal.* 4. 9.——49. 2. *Iſa.* 66. 17. *Jer.* 6. 12.

Ibid. [n] *And had all things common.*] Theſe words here, and *Chap.* 4. 32. do not ſignify that they had no longer any propriety in what belonged to them, for then they could not ſell them afterward, but that they uſed and diſpoſed of them as things common, freely imparting of them to all that had need. And that this making ſale of them was not done by command, St. *Peter* declares, by telling *Ananias*, he was under no obligation

(k) P. 1267. (l) Gen. 43. 16——25. Exod. 2. 20.——16. 3.——18. 12. Luke 14. 1. Matth. 15. 2. Mark 3. 10. Acts 27. 35. (m) De bello Jud. l. 6. c. 13. p. 915.

gation ſo to do, *Acts* 5. 4. Nor was it ever intended for an example, or precedent to other Chriſtians, as is evident from all the *Epiſtles*, in which we have frequent mention of the diſtinction betwixt rich and poor; and frequent exhortations to the wealthy to be rich in good works, but not the leaſt intimation that they ought to ſell their poſſeſſions; this being now done on a particular account, either by them who had lands out of *Judea*, as *Barnabas* had his in *Cyprus*, and being reſolved not to return thither, but to cleave to the *Apoſtles*, could make but little benefit from them there; or elſe in *Judea*, and therefore they, knowing from our Saviour's prophecy of the deſtruction of *Jeruſalem*, and from his exhortation, that they were ſhortly to fly from, and quit them to the enemy, were willing to part with their eſtates for the benefit of the Church, before they were ſnatched from them by the enemy.

Ver. 47. ὁ Τὺς σωζομένους, *The ſaved.*] The Chriſtians are ſo ſtiled elſewhere. So 1 *Cor.* 1. 18. τοῖς σωζομένοις ἡμῖν, *to us the ſaved, Chriſt crucified is the power of God*; and when the means of ſalvation, or that *grace of God, which brings ſalvation* was vouchſafed to them, ſalvation is ſaid to come, *Luke* 19. 9. *Rom.* 11. 11. or to be ſent to them, *Acts* 13. 16.——28. 28. See the Note on *Eph.* 2. 8. *Tit.* 3. 5.

CHAP. III.

1. NOW (Gr. *and*) Peter and John went up together into the temple at the hour of prayer, (*being*) [a] the ninth hour; (Gr. *at the ninth hour of prayer.*)

2. And a certain man (*who had been*) lame from his mother's womb, was carried (*thither,*) whom they (*who brought him*) laid daily at the [b] gate of the temple, which is called Beautiful, to aſk alms of them that entred into the temple (*by which means he became well known to all who entred into it*, ver. 10.)

3. Who ſeeing Peter and John about to go into the temple, aſked (Gr. *to receive*) an alms (*of them.*)

4. And Peter faſtening his eyes upon him with John, (*to raiſe his expectation of receiving ſome benefit from them,*) ſaid (*to him,*) Look on us;

5. And he gave heed unto (Gr. *looked on*) them, expecting to receive ſomething of them.

6. Then Peter ſaid (*to him,*) Silver and gold have I none (*to give,*) but ſuch as I have (Gr. *what I have*) give I to thee, (*ſaying to thee*) In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7. And he (*having ſaid this,*) took him by the right hand, and lift him up, (Gr. *and taking him by the right hand, he aroſe,*) and (*for*) immediately his feet and ankle bones received ſtrength (*to ariſe.*)

8. And he leaping up (*from his bed*) ſtood (*up,*) and walked, and entred with them into the temple, walking, and leaping, and praiſing God, (*according to the prophecy*, Iſa. 35. 6. *then the lame ſhall leap as the hart.*)

9. And all the people ſaw him walking, and (*heard him*) praiſing God.

10. And they knew that it was he, that ſat for (*to beg*) alms at the Beautiful gate of the temple, and (*therefore*) they were filled with wonder and amazement, at that which had happened to him.

11. And as the lame man which was healed, held Peter and John, all the people (*preſent*) ran together to them, in the porch called Solomon's, greatly wondring (*at what was done.*)

12. And when Peter ſaw it, he [c] anſwered (*or ſpake thus*) unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power, or [d] holineſs, we had made this man to walk?

13. (*This miracle is wholly to be aſcribed to the Lord Jeſus, for be it known to you, that*) the God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his Son Jeſus, (*placing him at the right hand of his Majeſty, in the higheſt heavens*, Heb. 1. 3. *and giving him all power in heaven and earth*, Matth. 28. 18. *even that Jeſus*) whom ye delivered up (*to be crucified,*) and denied him (*or refuſed him*) in the preſence of Pilate, when he was determined to let him go (κεῖνον κρίναντα ἀπολύειν *judging him rather fit to be releaſed*;)

14. (*He, I ſay, would have releaſed him,*) But ye [e] denied the holy One, and the juſt, (i. e. *him who was truly ſo,*) and (*inſtead of him*) deſired a murderer, (i. e. *Barabbas*, Luke 23. 19.) to be granted to you.

15. And (*ye*) killed the [f] Prince of life, whom God hath raiſed from the dead, whereof we are witneſſes;

16. And his name, through (*our*) [g] faith in his name, hath made this man ſtrong (*to walk*) whom ye ſee, and know (*to have been unable from his birth to go*;) yea, the faith which is by him (i. e. *which we have in him, or which is efficacious by his power,*) hath given him this perfect ſoundneſs in the preſence of you all.

17. And now, brethren, I wot that [h] through ignorance (*of his miſſion from God,*) ye did it, (i. e. *theſe things*) as did alſo your rulers (*through the*

like ignorance, ariſing not from want of evidence that he was ſent of God, but from thoſe prejudices which obſtructed their diſcerning it.)

18. But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled (*as that you, through this ignorance, have been the very means of fulfilling what they had foretold,* Acts 13. 27.)

19. Repent ye therefore (*of the murder of this juſt One,*) and be converted (*from your oppoſition to his name and doctrine, to faith in him,*) that your ſins may be blotted out, [i] when the times of refreſhing ſhall (ὅπως ἂν ἔλθωσι, *that times of refreſhing may*) come from the preſence of the Lord.

20. And he ſhall ſend (Gr. καὶ ἀποστείλῃ, *and that he may ſend*) Jeſus Chriſt, who [k] before was preached to you, (*to give you a final abſolution from them at the great day; him, I ſay,*)

21. [l] Whom the heavens muſt receive till the [m] times of reſtitution (*or completion*) of all things, which God hath ſpoken by the mouth of all his holy Prophets [n] ſince the world began.

22. [o] For Moſes truly ſaid, (*or ſaid indeed*) to the fathers, A Prophet ſhall the Lord your God raiſe up to you of your brethren, like unto me, him ſhall ye hear in all things, whatſoever he ſhall ſay to you:

23. And it ſhall come to paſs, that every ſoul (i. e. *perſon*) who will not hear that Prophet, ſhall be deſtroyed from among the people.

24. Yea, and [p] all the Prophets from Samuel, and thoſe that follow after, (*or, and the times following,*) as many as have ſpoken (*of this Prophet,*) have likewiſe foretold of theſe days (*of grace and refreſhment by him.*)

25. (*Now*) [q] Ye are the children of (*your fathers*) the Prophets, and of the covenant which God made with our fathers, ſaying to Abraham, (*Gen.* 22. 18.) And in [r] thy ſeed ſhall all the kingdoms of the earth be bleſſed.

26. Unto you (*therefore*) firſt, God having raiſed up his Son Jeſus (*as he promiſed by Moſes,* ver. 22.) ſent him to bleſs you, in turning every one of you from his iniquities.

ANNOTATIONS on Chap. III.

Ver. 1. [a] *AT the ninth hour of prayer.*] Among the *Jews* there were three ſtated hours of prayer; the firſt at the third hour of the day, *Acts* 2. 15. which anſwers to our ninth; at which time they offered their morning ſacrifice, *Exod.* 29. 39. *Num.* 28. 3, 4. at the ninth hour, or at three in the afternoon, when they offered their evening ſacrifice, *Acts* 10. 3, 30. Of theſe two, the *Hebrew* doctors ſay, The continual ſacrifice of the morning made atonement for the iniquities that were done in the night, and the evening ſacrifice for the iniquity that was done by day. But (a) *Philo* ſaith, *They were both ſacrifices of thankſgiving for the bleſſings God was pleaſed continually to confer upon mankind by day and night.* At both theſe times, ſpecial favours were ſhewn by God to his people; thus, πρωὶ ἀναβαινούσης τ θυσίας, *in the morning when the mincha was offered,* the thirſty land was miraculouſly filled with water, 2 *Kings* 3. 20. And about the time of the evening oblation, God anſwers *Daniel*'s prayer, by ſending the angel *Gabriel* to him, *Dan.* 9. 21. Hence *David* ſays, *Let my prayer aſcend to thee as incenſe, and the lifting up of my hands, as an evening ſacrifice,* Pſal. 141. 2. either becauſe that alſo comprehends the morning ſacrifice, as *Kimchi* conjectures, or as *R. Saadias*, becauſe by that all things were atoned, there being no ſacrifice offered after that: And upon this account it might be, that the *Apoſtles* and other pious perſons went always up into the *temple at theſe hours of prayer,* Acts 2. 46.

The third time of prayer was the ſixth hour, that is, at twelve of the clock before they dined, or after dinner; at which time we find *Peter* at his prayers, *Acts* 10. 9. Of theſe three times, the *Royal Pſalmiſt* ſpeaketh thus, *At evening, and at morning, and at noon, will I pray to thee,* Pſal. 55. 17. And of *Daniel* it is recorded, that *he kneeled down three times a day, and prayed, and gave thanks,* Dan. 6. 10, 13. And the *Jews* ſay, they received theſe ſtated hours of prayer from *Abraham, Iſaac,* and *Jacob;* but yet as their going to the temple is no precedent for us *Chriſtians* to perform our private devotions in the church, which by our Lord's directions we rather are to do *entring into our cloſets*; God not being ſo preſent in our churches, as in a place of his perpetual and glorious reſidence, as he was in the tabernacle and the temple; ſo neither is their obſervation of theſe hours of prayer any warrant for our inſtitution of *canonical* hours of prayer, much leſs an evidence, that the *Apoſtles,* by going thither, did inſtitute theſe

(a) Τρὶς ἐυχαεισίας ἑκάτερον, ἥ μὲν ὑπὲρ τ μεθ' ἡμέραν, ἡ δ' ὑπὲρ τ νύκτωρ ἐυσρεσιῶν, ἃς ἀπαύστως καὶ ἀδιαλείπτως τῷ ἡμῖ τ ἀνθρώπων ὁ Θεὸς χορηγεῖ. De Victimis, l. 1. p. 647. B.

theſe *canonical hours*, as *Baronius* fancies. Notwithſtanding, ſeeing we *Chriſtians* are as much obliged both to perform our publick and private devotions to God, as the *Jews* could be, it muſt be laudable in us alſo to ſet apart ſolemn times for the performance of thoſe duties, as they did. And hence the (b) *conſtitutions* of the *Apoſtles*, having cited the *Lord's prayer*, ſay, Τρὶς τ ἡμέρας προσεύχεσθε, *Pray thus thrice a day:* And (c) *Tertullian* ſays, That theſe three hours, morning, noon, and evening, *were*, inſigniores in orationibus diurnis, *the moſt celebrated in their daily prayers:* And theſe three times, ſaith (d) *Theodoret*, we glorify God, τὰς θείας λειτουργίας ἐν ἐκκλησίαις ἐπιτελοῦντες, *uſing the ſacred liturgies in the churches.*

Ver. 2. [b] Πρὸς τ θύραν τ ἱερ τ λεγομένην Ὡραίαν, *To the gate of the temple called Beautiful.*] This gate being the very front and entrance into the temple, was built with ſuch ſumptuouſneſs and glory as became the frontiſpiece of that place, where the Divine Majeſty vouchſafed to dwell, and hence bore the name of the *Beautiful Gate:* The other three gates belonging to the entrance into the court of the women, were, ſaith *Joſephus*, χρυσῷ τε, κ ἀργύρῳ κεκαλυμμένην πανταχόθεν, *covered over with ſilver, and then gilt;* but this gate, which he called the *Corinthian* gate, as being made of *Corinthian* braſs, was, ſaith he, (e) πολὺ τῇ τιμῇ τὰς καλαργύρους κ χρυσώσεις ὑπερεχουσα, *much exceeding in glory thoſe of gold and ſilver.*

Ver. 12. [c] Ἀποκριναμενος, *He anſwered.*] This word is often uſed without relation to any precedent queſtion, and ſometimes only ſignifies, that ſuch a one began to ſpeak, and is uſually joined with λέγω or εἶπον, *to ſpeak:* So *Matth.* 11. 25. Ἀποκριθεὶς δ ὁ Ἰησοῦς εἶπεν, Jeſus Patrem compellans dixit, *Jeſus ſpeaking to his Father, ſaid*; or, Jeſus began to ſay, *Matth.* 12. 38. Some of the ſcribes ἀπεκριθησαν, λέγοντες, *ſpake, ſaying*, c. 17. 4. Ἀποκριθεὶς δ ὁ Πέτρος, εἶπεν, *and Peter ſpeaking, ſaid to Jeſus.* See *Chap.* 22. 1.——26. 63.——27. 21.——28. 5. *Mark* 9. 38.——10. 51.——11. 14. Ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ, *Jeſus ſpeaking, ſaid to the fig-tree*, Chap. 12. 35.——14. 48. *Luke* 1. 60.——13. 14.——14. 3, 5.——17. 17. *John* 5. 19. *Acts* 5. 8.——8. 34.——10. 46.——15. 13.——24. 25.——25. 9. So the *Hebrew* word אמר often ſignifies, as in *Exod.* 15. 21. So *Exod.* 21. 5. ἐὰν ἀποκριθῇ, *if the ſervant ſay.* So 1 *Kings* 2. 1. Ἀποκριναμενος, *David ſpeaks*; and *Chap.* 3. 26. ἀποκριθη ἡ γυνὴ, *the woman ſaid*, Pſal. 119. 172. and frequently in the book of *Job.* Sometimes, tho' no queſtion is aſked, and no diſcourſe requiring an anſwer preceeded, yet our Lord anſwers to the ſecret thoughts and inward reaſonings of the *Jews*, or to their admiration touching his words or works, as *Matth.* 17. 4.——28. 5. *Mark* 10. 24. *Luke* 3. 16.——5. 22.——7. 40.

Ibid. [d] Ἡ ἐυσεβεία, *Or holineſs.*] This is the reading of *Chryſoſtom* and *Oecumenius*, and of all the *MSS.* and ancient *verſions*, excepting only the *Syriack*; for it is confeſſed by *Lorinus*, that the ancient *Latin* copies, both *MSS.* and printed, read not *poteſtate*, but *pietate.* Here then is a plain evidence of the variation of the *Roman* doctrine from that of the *Apoſtles*, aſſiſted by the Holy Ghoſt; for the *Apoſtles* here plainly diſclaim any excellency or piety in them, which might make them worthy to be God's inſtruments above any others, in working ſuch miracles as theſe: But the (f) catechiſm of the *Trent council* plainly declares, that God confers upon us many benefits, eorum merito, *by virtue of the merits of the ſaints*; and *Lorinus* on the place declares, that innumerable hiſtories and the practice of the Church ſhew, quod ſanctorum merita ad impetranda miracula valeant, *that the merits of the ſaints are prevalent for the working miracles.*

Ver. 14. [e] Τὸν ἅγιον κ δίκαιον ἠρνήσασθε, Theſe words I would render thus; *you refuſed the holy One:*] So ſtiled by good, *Luke* 1. 35. and evil angels, *Luke* 4. 34. and even by *Pilate's* wife, *that juſt one*, Matth. 27. 19. for ſo ἀρνέομαι doth often ſignify both in ſcripture and profane authors. So *Acts* 7. 25. *This Moſes*, ὃν ἠρνήσαντο, *whom they refuſed:* Heb. 11. 24. ἠρνήσατο, *He refuſed to be called the ſon of Pharaoh.* So in *Phavorinus*, ἀρνεῖται ὁ μὴ θέλων ποιῆσαι τὸ τ τι, is he that is unwilling, and refuſeth to do any thing: In *Suidas*, τὸ ἀρνεῖσθαι δανειστάς, is to reject the uſurers. And to this ſenſe, the very derivation of the word ſeems to lead; it being, ſay *grammarians*, ἀπ τ αἴρειν τὰς χεῖρας ἐπὶ τῇ ἀποβολῇ, done by lifting up the hands in way of refuſal.

Ver. 15. [f] Ἀρχηγὸν τ ζωῆς, *the prince of life.*] The perſon ſent by God to lead you in the way to life eternal, having firſt declared it fully to the world, 2 *Tim.* 1. 10. propoſed it to believers, *John* 6. purchaſed it for them by his death, ſhewed the way to it by his doctrine, and being appointed to give it to his faithful ſervants, *John* 17. 2. Whence he is ſtiled, ἀρχηγὸς τ σωτηρίας, *the captain of our ſalvation*, Heb. 2. 10. ὁ ἀρχηγὸς,

(b) L. 7. c. 24. (c) D. Orat. C.
(d) Ep. 145. p. 1023.
(e) De Bello Jud. l. 6. c. 14. p. 916. G.
(f) Part. 3. c. 2. § 12.

χηγὸν, *a Prince and Saviour, to give repentance to Iſrael, and remiſſion of ſins,* Chap. 5. 32. Or, as *Grotius* here hath it, he is ſtiled *a Prince of life,* as having life in himſelf, and power to raiſe all men from the dead, *John* 5. 26—29. To which ſenſe the whole phraſe, *Ye have killed the Prince of life,* ſeems to lead us.

Ver. 16. g Ἡ πίστις ἡ δι' αὐτοῦ, *The faith which is by him:*] For ἐν αὐτῷ, *in him.* So *Rom.* 14. 20. *nothing is unclean* δι' αὐτοῦ, *in itſelf,* δι' ὕδατος, *in the water,* 2 Pet. 3. 5. τὰ διὰ τοῦ σώματος, *the things done in the body,* 2 Cor. 5. 10. *they that ſleep* διὰ τοῦ Ἰησοῦ, *in Jeſus,* 1 Theſſ. 4. 14. and in this Book διὰ τῆς νυκτὸς, *in the night,* Chap. 5. 19.—23. 31.

Ver. 17. h *Through ignorance ye did it, as did alſo your rulers.*] Though the ignorance of the whole nation, and eſpecially of the *rulers* in this caſe, was ſuch as took away all juſt excuſe in them on the account of their infidelity, *John* 15. 22, 24. yet becauſe it was occaſioned by thoſe prejudices they had contracted through the meanneſs of his character, and their imaginations that *Chriſt* ſhould not die, and that his kingdom ſhould be temporal, Chriſt bears with it till the time of the effuſion of the *Holy Ghoſt,* and then calls them again by his *Apoſtles* to repentance. See the diſcourſe of the ſin againſt the Holy Ghoſt, *App.* to *Matth.* 12.

Ver. 19. i Ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως, *When the times of refreſhing ſhall come upon you.*] Here the critical notes are theſe, (1.) That ὅπως ἂν ἔλθωσι, is to be rendred *that,* or, *ſo that they may come,* ut veniant: So *Irenæus,* l. 2. c. 12. p. 363. *ut ſuperveniant,* Tertull. de Reſur. Carn. c. 23. So the phraſe is often uſed both in the Old and New Teſtament, and in profane authors: In the Old Teſtament it anſwers to the לְמַעַן, and is oft rendred *that.* So *Pſal.* 9. 14. ὅπως ἂν ἐξαγγείλω, *that I may ſhew forth thy praiſes:* Pſal. 92. 7. ὅπως ἂν ἐξολοθρευθῶσιν, *that they may be deſtroyed for ever:* Pſal. 119. 101. ὅπως ἂν φυλάξω, *that I may keep thy words.* In the New Teſtament, ὅπως ἂν ἐκζητήσωσιν, *that the reſidue of men may ſeek after the Lord,* Acts 15. 17. ὅπως ἂν ἀποκαλυφθῶσιν, *that the thoughts of many hearts may be revealed,* Luke 2. 35. ὅπως ἂν δικαιωθῇς, *that thou mayeſt be juſtified,* Rom. 3. 4. So in *Ariſtophanes,* ὅπως ἂν εἰδῇ, *that he may know.* See *Budæus.* (2.) Οἱ καιροὶ ἀναψύξεως, are times of reſt, refreſhment, conſolation; ſometimes after great danger and trouble; as when God had taken away the plague of frogs, *Pharaoh ſaw there was* ἄνεσις ἀναψύξεως, *refreſhment,* or as we ſay, a breathing time: So when the evil ſpirit was on *Saul, David* played on the harp, καὶ ἀνέψυξε, *and Saul was refreſhed,* 2 Sam. 16. 14. The King and all the people came weary, καὶ ἀνέψυξαν ἐκεῖ, *and were refreſhed there:* So *Pſal.* 38. 13. *O ſpare me,* ἵνα ἀναψύξω, *that I may revive:* Pſal. 65. 11. *We have gone through fire and water, and thou haſt brought us forth,* εἰς ἀναψυχὴν, *to a place of reſt;* See 2 *Maccab.* 13. 11. And ſometimes without relation to it, as a nation at eaſe, and without care, is ἔθνος κατοικοῦν εἰς ἀναψυχὴν *Jer.* 49. 30. I have found ἀναψυχὴν, *reſt* to myſelf, *Hoſ.* 12. 8. See 2 *Maccab.* 4. 46. Now theſe times of refreſhing, reſt and comfort, are by ſome referred to the times of the Goſpel, in which *Chriſt* ſaith, *Come to me, ye that are weary and heavy laden,* καὶ ἀναπαύσω, *and I will refreſh you,* Matth. 11. 28. *and ye ſhall find* ἀνάπαυσιν, *reſt to your ſouls,* ver. 30. So Dr. *Lightfoot,* who gives the import of the words thus: *Repent,* &c. *that your ſins may be blotted out, that the times of refreſhing from the Goſpel may come upon you.* But againſt this interpretation there lies this objection, That theſe times of refreſhing were to come by the ſending of that *Jeſus* who was aſcended into heaven, and was not to come thence till the day of judgment, *ver.* 21, 22. *Grotius* and Dr. *Hammond* refer this to their deliverance from the deſtruction which ſhortly was to come on the obdurate *Jews;* but though that was then future, and there is frequent mention of a παρουσία, or *coming of Chriſt* then, yet was it no coming of *Chriſt* from heaven, but only a coming by the *Roman* army. I therefore incline rather to the opinion of the *ancients,* which refers this to the time of *Chriſt*'s ſecond coming, to give all his ſervants, after their troubles and perſecutions in this world, reſt with him, 2 *Theſſ.* 1. 6, 7, 8. which he ſhall do by deſcending from heaven, raiſing them from the dead, and cauſing them to enter into everlaſting reſt, 1 *Theſſ.* 4. 15, 16. 1 *Cor.* 15. 47. So the times of the reſurrection are by the *Jews* ſtiled, the days of conſolation. *Targum* in *Hoſ.* 6. 2.

Ver. 20. k Τὸν προκεκηρυγμένον, *who before was preached to you.*] Some here read, ὃν προκεκεκεισμένον, *before deſigned, viz.* in the predictions of the *law* and the *Prophets,* or before preached to you by them.

Ver. 21. l Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, *Whom the heavens muſt receive.*] They who render the words thus, *Who muſt receive the heavens, i. e.* govern there, ſeem to be confuted by the limitation of time annexed to theſe words, *Chriſt being to reign in the heavens for ever.*

Ibid. m Ἄχρι χρόνων ἀποκαταστάσεως πάντων, *Till the time of reſtitution of all things:*] That theſe

theſe words cannot be meant of a reſtitution of all things to their former ſtate, is certain; for ſure, 'tis very improper to ſay, there will be a reſtitution of all things to their former ſtate, *which God hath ſpoken by the mouth of all his Prophets:* For ſince theſe things relate to the forerunner of our Lord, Chriſt's coming in the fleſh, his life, death, reſurrection, and aſcenſion, the preaching of the Goſpel to the *Gentiles*, and the reign of *Antichriſt*, the calling of the *Jews*, and the coming in of the fulneſs of the *Gentiles*, theſe things may very well be ſaid to be exhibited, performed, accompliſhed, and conſummated; but I ſee not with what propriety or truth they can be ſaid to be reſtored to their former ſtates, or be renewed, and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is by the *Syriac* rendred *until the fulneſs of the time of all things*; by the *Arabic*, *till the time in which all things ſhall be perfected, or finiſhed*; by (g) *Tertullian*, aduſque tempora exhibitionis omnium; by (h) *Irenæus*, uſque ad tempora diſpoſitionis omnium; i. e. *till the time of the exhibition or diſpoſal of all things*; by *Oecumenius*, *till the time that all things do εἰς τέλος ἐλθεῖν, come to an end:* And for the confirmation of this import of the word, we have the ſuffrage of *Heſychius* and *Phavorinus*, that ἀποκατάστασις is τελείωσις *the conſummation of a thing*. Hence then I argue thus againſt the doctrine of the *Millenaries*; Since *Chriſt* is to continue in heaven till the completion or conſummation of all things ſpoken by the holy *Prophets*, if the *Millennium* were any of them, *Chriſt* muſt continue in heaven till the conſummation of that alſo, and therefore is not to come down from heaven to reign on earth till the *Millennium* be ended; nor can that be contemporary with our Lord's ſecond coming, which is from heaven.

Ibid. [n] Ἀπ' αἰῶνος, *Since the world began*;] that is, *from times of old.* See Note on *Luke* 1. 70.

Ver. 22. [o] *For Moſes ſaid, A Prophet,* &c.] Hence it appears, that this prophecy doth primarily reſpect *Chriſt*, and not a ſeries of *Prophets*, as ſome imagine. See the Note on *John* 1. 45.—5. 46.

Ver. 46. [p] *And all the Prophets from Samuel.*] *Samuel*, ſaith Dr. *Hammond*, is here reckoned the firſt of the *Prophets*, becauſe the ſchools of the *Prophets* were firſt inſtituted and erected by him; we reading in his time of a company or college of *Prophets* at *Ramah, and Samuel ſtanding among them*, 1 Sam. 19. 20. He is reckoned, ſaith Dr. *Lightfoot*, after *Moſes*, partly becauſe prophecy from *Moſes* to *Samuel* was very rare, 1 *Sam.* 3. 1, 2. and partly becauſe he was the firſt after *Moſes* that wrote his *prophecy*.

Ver. 25. [q] *Ye are the children of the Prophets.*] The *Prophets* being ſtiled ſpiritual *Fathers*, 2 Kings 2. 12. and *Chap.* 13. 14. they who were taught by them, were called *the ſons of the Prophets*, 2 Kings 2. 3. and generally teachers were called *Fathers*; and they who were taught by them, *Children*. See Note on 1 *Cor.* 14. 15.

Ibid. [r] *In thy ſeed ſhall all the families of the earth be bleſſed.*] Hence it is evident, that theſe words are not a form of bleſſing to this effect, *God bleſs thee as he bleſſed Abraham*, but a promiſe of a benediction to all nations through *Chriſt* the ſeed of *Abraham*. See the Note on *Gal.* 3. 16.

CHAP. IV.

1. AND as they ſpake to the people, the prieſts and the [a] Captain of the temple, and the Sadducees came upon them (*violently*;)

2. (*The Sadducees*) Being grieved that they taught the people, and preached (*to them*) through Jeſus the reſurrection from the dead, (*which the Sadducees denied*, Chap. 23. 8.)

3. And they laid hands on them, and put them in hold (i. e. *in priſon*,) until the next day; for it was now even-tide.

4. Howbeit, (*but notwithſtanding this treatment of them*,) many of them which heard the word, believed (*their doctrine*,) and the (*whole*) [b] number of the men (*that believed it*,) was about five thouſand.

5. And it came to paſs on the morrow, that their rulers, and elders, and ſcribes,

6. And Annas the High Prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Prieſt, were gathered together at Jeruſalem.

7. And when they had ſet them (*Peter and John*) in the midſt (*of the aſſembly*,) they aſked (*them*,) By what power, or by (*virtue of*) what name have you done this (*cure?*)

8. Then Peter (*and John being*) filled with the Holy Ghoſt, ſaid to them, Ye rulers of the people and elders of Iſrael,

9. If we this day be examined of the good deed done to the impotent man, (*if you enquire*) by what means he is made whole,

10. Be

(g) De Reſur. Carn. c. 23.

(h) B. l. 3. c. 12.

10. Be it known to you all, and to all the people of Iſrael, that by the name (*and power*) of Jeſus Chriſt of Nazareth, whom ye crucified, (*and*) whom God (*hath*) raiſed from the dead, even by him doth this man ſtand here before you whole.

11. [c] This (αὐτὸς *he*) is the ſtone which (*according to the words of the Pſalmiſt*, Pſal. 118. 22.) was ſet at nought of you builders, (*and*) who is (*now*) become the head (*ſtone*) of the corner, (*the prime foundation of the whole fabrick of the Church.*)

12. [d] Neither is there (*ſuch*) ſalvation (*promiſed by faith*) in any other; for there is none other name under heaven given among men, whereby, (*or by faith in which*) we muſt (*or may*) be ſaved.

13. Now when they ſaw the boldneſs of Peter and John, and perceived that they were [e] unlearned and ignorant men, (*and therefore could not be thus bold on the account of their own wiſdom or ſkill in the Jewiſh learning,*) they marvelled, and they took knowledge of them, (Gr. ἐπεγίνωσκον δὲ, *but they knew*) that they had been with (*that*) Jeſus, (*in whoſe name they pretended to work this cure.*)

14. And beholding the man that was healed ſtanding with them, they could ſay nothing againſt it, (i. e. *their allegation.*)

15. But when they had commanded them to go aſide out of the council, they conferred among themſelves,

16. Saying, What ſhall we do to (*reſtrain*) theſe men? For that indeed a notable miracle hath been done by them, is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.

17. But that it (*their doctrine may*) ſpread no farther among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

18. And (*ſo*) they called them, and commanded them (*under pain of their diſpleaſure,*) not to ſpeak at all (*henceforth,*) nor teach in the name of Jeſus.

19. But Peter and John anſwered, and ſaid to them, [f] Whether it be right in the ſight of God to hearken to you (*forbidding,*) more (i. e. *rather*) than to God, (*commanding us to preach in the name of Jeſus,*) judge ye?

20. (*As for us, be aſſured, we ſhall not obey your commandments;*) for we cannot but ſpeak the things which we have ſeen and heard.

21. So when they had farther threatned them, they let them go, finding nothing (*done by them againſt the law,*) how (*for which*) they might puniſh them, (*and not daring to do it againſt law,*) becauſe of the people; for all men glorified God for that which was done.

22. For the man was about forty years old on whom this miracle of healing was ſhewed; (*and ſo the cure was the more remarkable.*)

23. And being (*thus*) let go, they went to their own company, and reported (*to them*) all that the chief prieſts and elders had ſaid to them.

24. And when they had heard that, they lift up their voice to God with one accord, and ſaid, Lord, thou art God which haſt made heaven and earth, and the ſea, and all that in them is:

25. [g] Who by the mouth of thy ſervant David, haſt ſaid, (*Pſal.* 2. 1.) Why did the heathen rage, and the people imagine a vain thing?

26. The Kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt; (*and what thou ſaidſt by him is now fulfilled:*)

27. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed (*with the Holy Ghoſt,*) both Herod and Pontius Pilate, with the Gentiles, (i. e. *Roman ſoldiers,*) and the people of Iſrael were gathered together,

28. For [h] to do whatſoever thy hand (*of providence,*) and thy counſel determined before to be done.

29. And (*therefore*) now Lord, behold their threatnings, and grant to thy ſervants (*ſuch courage,*) that with all boldneſs they may (*ſtill*) ſpeak thy word.

30. (*And aſſiſt them in ſo doing,*) By ſtretching forth thy hand to heal, and (*by granting,*) that ſigns and wonders may be done by (*us in*) the name of thy holy child Jeſus.

31. And when they had prayed, the place was ſhaken where they were aſſembled together (*as on the day of pentecoſt*, Acts 2. 2.) and [i] they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs.

32. And the multitude of them that believed, were of one heart and of one ſoul (*united in love and affection;*) neither ſaid any of them that ought of the things which he poſſeſſed, was (*ſo*) his own, (*as not to be imparted to others who had need of it,*) but they had [k] all things common.

33. And with great power gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus; and great grace (*of God*) was upon them all.

34. Neither was there any among them that lacked; for as many as had poſſeſſions of lands or houſes, ſold them, and brought the price of the things that were ſold;

35. And laid them down at the Apoſtles feet, and diſtribution was (*by the Apoſtles*) made to every man according as he had need.

36. And

36. And [l] Joſes, who by the Apoſtles was ſirnamed Barnabas, which is, being interpreted, The ſon of conſolation, *(he being)* a Levite, and of the country of Cyprus *(by birth,)*
37. Having land *(there,)* ſold it, and brought the money and laid it at the Apoſtles feet.

ANNOTATIONS on Chap. IV.

Ver. 1. [a] *OF this Captain of the temple,*] ſee the Note on *Luke* 22. 52. Before our Saviour's paſſion the chief agents againſt him were the *ſcribes* and *Phariſees;* but now that the *Apoſtles* do not only aſſert the reſurrection of our Lord, but alſo *preach through Jeſus Chriſt the reſurrection of the dead,* ver. 2. the *Sadducees,* who denied the reſurrection of the body, become their fierceſt adverſaries. See the Note on *Acts* 23. 6.

Ver. 4. [b] *And the number of the men was about five thouſand.*] Not the number of the auditors, for they are never reckoned up in ſcripture, but the number of them that believed, hearing *Peter* and *John* preach, and ſeeing the miracle done by them; for ſo the words run, *many of them that heard the word believed, and the number of them* (that believed) *was about five thouſand.* Note alſo that the three thouſand mentioned *Chap.* 2. 41. belong not to this number, but they were all new converts, converted by the word which *Peter* and *John* had preached, for of them only is the diſcourſe from *Chap.* 3. 1. to this place.

Ver. 11. [c] *This is the ſtone which the builders refuſed.*] Though the *Chaldee paraphraſt* interprets this clauſe of the *Pſalmiſt,* Pſal. 118. 22. of *David;* and *Aben Ezra* of the congregation of *Iſrael;* yet *R. Solomon Jarchi* on *Micah* 5. interprets theſe words of the *Meſſiah,* as our *Saviour* doth, *Matth* 21. 42. the *Jews* not contradicting him, or ſaying they belonged not to him.

Ver. 12. [d] Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ σωτηρία, *Nor is there ſalvation in any other.*] This ſome interpret thus: There is no other name under heaven by which health can be given to the diſeaſed, or feet to the lame, *&c.* and this interpretation will not be ſo ſtrange as at firſt ſight it ſeems to be, if we conſider,

1*ſt,* That it is very frequent in the *Goſpels* to ſay of them who were cured, they were *ſaved.* So the woman ſaith, *Matth.* 9. 21. *If I do but touch the hem of his garment,* σωθήσομαι, *I ſhall be ſaved;* and *Chriſt* anſwers, *ver.* 22. *thy faith,* σεσωκέ σε, *hath ſaved thee,* καὶ ἐσώθη, *and the woman was ſaved from that hour,* So the *ruler* of the ſynagogue prays Chriſt to *put his hand upon his daughter,* ἵνα σωθῇ, *that ſhe might be ſaved,* Mark 5. 23. and *Chap.* 6. 56. *as many as touched the hem of his garment,* ἐσώζοντο, *were ſaved.* So to blind *Bartimæus* Chriſt ſaith, *thy faith,* σέσωκέ σε, *hath ſaved thee,* Mark 10. 52. and ſo to the *Samaritan leper,* Luke 17. 19.

2*dly,* That this opinion had obtained among the *Jews* and other nations, that there were ſome powerful names that could cure diſeaſes; this ſeems to be inſinuated in the queſtion of the *ſanhedrim,* ver. 7. ἐν ποίῳ ὀνόματι, *in what name have you done this cure?* (a) *Joſephus* ſpeaks of the doing this by mention of the name of *Solomon;* the (b) *Talmud* of doing it by mention of the *ſeparate name;* the *Chriſtians* by the name of the God of *Abraham,* &c. See Note on *Matth.* 12. 27.

3*dly,* If we conſider St. *Peter*'s anſwer, *viz. if the queſtion be,* ἐν τίνι οὗτος σέσωται, *by what name this man is ſaved, i. e.* healed, be it known to you, that he is healed through the name of *Jeſus Chriſt;* nor is there any other name by which we can be ſaved. And from this ſenſe of the words it clearly follows that no true miracles have been ever done ſince *Chriſt*'s aſcenſion, by invocation of the names of *ſaints;* and, (2.) that the diſputes of the ſchools from this place concerning the ſalvation of the *Gentiles,* have been impertinent; if the common ſenſe be rather liked, yet muſt it be acknowledged that God is *no reſpecter of perſons,* as to their ſpiritual and eternal intereſts, but *in every nation he that feareth God, and worketh righteouſneſs, is accepted of him,* Acts 10. 34, 35. See the Note there. And that God would have all men diligently to ſeek, and to come to him with a firm belief that he is *a rewarder of them that do ſo,* Heb. 11. 6. and that he hath not ſuſpended that reward on an impoſſible condition, tho' he will only give it with reſpect to what our Lord *Jeſus* hath done, or ſuffered for them; that he hath not *left himſelf without a witneſs* of his goodneſs to the *heathen* world, not only by doing good to their bodies without regard to their ſouls, or by being good only to them as we are to our *hogs,* by fatning them for a day of ſlaughter, it being, ſaith (c) *Maximus Tyrius, a thought unworthy of God, that he ſhould be liberal in beſtowing mean things on us, but penurious as to better.*

(a) Antiq. l. 8. c. 2. p. 258. (b) Light. in locum.

(c) Ἡ πολλοῦ ἄξιον νομίζως τὸ θεῖον περὶ μὲν τὰ φαῦλα καλῶς, καὶ ἀφθόνως παρασκευασμένον, περὶ δὲ τὰ κρείττω ἄτοκον. Diſſert. 22. p. 216.

Ver. 13. e *They were* ἀγράμματοι καὶ ἰδιῶται, *unlearned and ignorant* (or private) *men.*] This for three centuries was the objection againſt the profeſſors of *Chriſtianity;* theſe were the names given them by (d) *Lucian,* (e) *Celſus,* (f) *Aſclepiades,* (g) *Cecilius,* (h) *Porphyry,* (i) *Hierocles, Julian,* and by all the *heathens;* as *Juſtin,* (k) *Tatian, Minucius,* (l) *Tertullian,* (m) *Arnobius,* and (n) *Lactantius,* teſtify: And tho' that is not wholly true, yet is it a great confirmation of the *Chriſtian* faith, and ſhews, as (o) *Juſtin Martyr* well obſerves, that *it was not of human, but divine original,* and that *being with Jeſus* was ſufficient to make the ignorant and unlearned wiſe.

Ver. 19. f *Whether it be righteous before God to hearken to you, rather than to God, judge ye.*] So *Socrates* anſwered to his accuſers, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν. *Apol.* p. 23. *O ye Athenians, I will obey God rather than you:* And ſo ſaith *Arian,* when thy ſuperiors command thee any thing, thou muſt remember there is one above, who ſees thee, καὶ ὅτι ἐκεῖνῳ σὲ δεῖ μᾶλλον ἀρέσκειν ἢ τούτῳ, *and that thou oughteſt rather to pleaſe him, than man.*

Ver. 25. g *Who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage,* &c.] Here note,

1*ſt,* Againſt ſome late innovators, that what was ſaid by *David,* is aſcribed to God himſelf, to ſhew that *David* ſpake and compoſed theſe *Pſalms* by the *prophetical* afflatus of the Holy Spirit.

2*dly,* That tho' the latter *Jews* will not admit that this *Pſalm* belongs to the *Meſſiah,* yet *R. Solomo Jarchi* confeſſes that all their ancient *rabbins* did ſo interpret it. See the Note on *Heb.* 1. 5.

Ver. 28. h *To do whatſoever thy hand, and thy counſel determined before to be done.*] Here note what is not uſually obſerved, that the hand of God moſt frequently in the Old Teſtament relates not ſo much to his power, as to his wiſdom and providential diſpenſations. So *Job* 27. 11. *I will teach you by the hand of God, i. e.* by his wiſdom in his providential diſpenſations; *Eccleſ.* 2. 24. *that a man ſhould enjoy the good of his labours, this is from the hand of God,* ſo *the good hand of God* is his favour, or his gracious providence, *Ezra* 7. 9.—8. 18, 22. *Neh.* 2. 8, 18. and being here joined with God's counſel, and applied to what was done by *Pontius Pilate,* and the *Roman* ſoldiers, and by the *Jews* towards the crucifixion of the holy *Jeſus,* to which actions ſo highly diſpleaſing to God, his power could not actually concur, or effectively incline them, we have great reaſon here to prefer this import of this phraſe before the other; and then the import of the words will be no more than this, That *Jews* and *Gentiles* were aſſembled to accompliſh thoſe ſufferings of our Saviour for mankind, which God had foretold, and by foretelling had determined ſhould come to paſs; according to thoſe words of St. *Paul,* Acts 13. 27. *They who dwelt at Jeruſalem, and their princes, not knowing the voices of the Prophets, have fulfilled them, by condemning him, doing all things which were written of him,* ver. 29. As therefore St. *Peter* and *Paul,* by calling the *Jews* to repentance for this ſin, in crucifying the Lord of life, do evidence their ſin was not the leſs, becauſe they did by it fulfil the counſel of God's holy will, and kind intentions to mankind, ſo do they conſequently evidence, that God's fore-knowledge, and determination of a thing future, does not impair the liberty of mens wills in the accompliſhment of it; as all the ancient *fathers* have declared in this particular. See the Note on *Luke* 22. 22.

Ver. 31. i *And they were all filled with the Holy Ghoſt.*] Not all the *Chriſtians,* who being now eight thouſand, could not be all in one houſe, but *the hundred and twenty* mentioned *Chap.* 1. 15. and being in the ſame houſe with the *Apoſtles;* this is their own company to which they went, *ver.* 24. and therefore if the *Holy*

(d) Ἄνθρωποι ἰδιῶται, Lucian. Perigr. p. 338.

(e) Celſus Chriſtianos confert, τοῖς ἀγροικοτάτοις τῶν ἀνθρώπων, Orig. contra Celſ. l. 3. p. 145. falſoque aſſerit, μόνοις ἠλιθίοις, καὶ ἀγροικοτάτοις, καὶ ἀναισθήτοις, πείθειν ἐθέλειν περὶ διδασκοντας θεῖον λόγον, p. 137. 141.

(f) *Chriſtiani ſunt turba imperita, illiterata frequentia,* Aſclep. apud Prudent. in R. Mart. p. 208.

(g) *Literarum rudes, ſtudiorum profani,* Cæcil. apud Minut. p. 4.

(h) *Origines declinavit,* πρὸς τὸ βαρβαρικὸν τάλημα, Porphyr. apud Euſeb. H. Eccl. l. 6. c. 19.

(i) *Petrus & Paulus,* ἄγραφοι, καὶ ἀπαίδευτοι, καὶ γόητες, Hierocl. apud Euſeb. p. 512.

(k) Apud Tatianum, *Chriſtiani a Græcis appellantur,* ἄνθρωποι ἀμαθεῖς· *dogmata Chriſtianorum,* τὰ βαρβάρων δόγματα, Ed. Ox. § 57.

(l) *Illi prudentes, nos inepti,* Tertul. Ap. c. 49. *Nos hebetes, ſtolidi, fatui, obtuſi pronuntiamur, & bruti.*

(m) Arnob. l. 1. p. 15. l. 2. p. 45.

(n) *Vulgò pro ſtultis, & ineptis habemur,* Lact. l. 4. c. 13. ἰδιωτῶν μὲν, καὶ βαρβάρων τὸ φθέγμα σοφῶν ἢ καὶ πίστεων.

(o) Τὸν νῦν ἐχόρτων—ὡς σωθῆναι ἡ σοφία ἀνθρωπεία ταῦτα γεγονέναι, ἀλλὰ δυνάμει Θεοῦ λέγειν, Juſtin. Apol. 2. p. 93.

Holy Ghoſt fell only on the twelve before, yet now he muſt be ſuppoſed to fall on this whole number, enabling them to ſpeak the word of God with boldneſs, as it follows here.

Ver. 32. [k] *They had all things common,*] as *Chap.* 2. 45. not by poſſeſſion, but as to uſe; in which ſenſe that of (p) *Tertullian* is only true, omnia indiſcreta ſunt apud nos, præter uxores, *among us all things are common, except our wives*; for it follows, that they had lands to ſell. See Note on *Chap.* 2. 45.

Ver. 36, 37. [l] *And Joſes a Levite, and by birth a Cypriot, having land, ſold it.*] For the *Levites* might have lands, not only in foreign countries, as *Joſes* had in *Cyprus*, but even in their own; for *Samuel* a *Levite*, 1 Chron. 6. 33. was born upon his father's land, which had been purchaſed by his great-grandfather *Zuph*, 1. Sam. 1. 1. —— 9. 5. and that lands might fall to them by accident, which they might ſell; See the *Biſhop* of *Ely* on *Levit.* 27. 21.

CHAP. V.

1. BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion;

2. And (*but he*) [a] kept back part of (Gr. *he defaulked from*) the price (*of it,*) his wife alſo being privy (*and conſenting*) to it, and brought (Gr. *bringing*) a certain part (*of it only,*) and laid it at the Apoſtles feet, (*pretending to do as the reſt had done*, Chap. 4. 35, 37.)

3. But Peter ſaid (*to him,*) Ananias, why hath Satan filled thy heart to lie unto the Holy Ghoſt, and (*moved thee*) to keep back part of (*or to defaulk from*) the (*full*) price of the land (*which thou haſt ſold?*)

4. Whilſt it remained (*unſold*) was it not thine own (*poſſeſſion, no ſhare of it belonging to any other?*) and after it was ſold, was it not in thy own power (*to diſpoſe of the money as thou wouldſt, and bring the whole as others did,*) why (*then*) haſt thou conceived this thing in thine heart, (*to defaulk from the price, and preſent to us a part only of it, as if it were the whole? by doing this*) [b] thou haſt not lied unto men (*only,*) but to God (*alſo.*)

5. And Ananias hearing theſe words, fell down, and gave up the ghoſt, and great fear came upon all them that (*ſaw, and*) heard theſe things.

6. And the young men (*there*) aroſe, wound him up, and carried him out, and buried him.

7. And it was about the ſpace of three hours after, when his wife, not knowing what was done, came in.

8. And Peter anſwered (i. e. *ſaid*) to her, Tell me whether you ſold the land for ſo much (*only, as Ananias ſaid,*) and ſhe ſaid, Yea, (*only*) for ſo much.

9. Then Peter ſaid to her, How is it that ye have agreed together to tempt the Spirit of the Lord? (i. e. *to try whether the Spirit of the Lord in us was able to detect your cheat;*) behold the feet of them which have buried thy huſband, are at the door, and ſhall carry thee out.

10. Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt, and the young men came in, and found her dead, and carrying her forth, buried her by her huſband.

11. And great fear came upon all the Church, and upon as many as heard theſe things.

12. And by the hands of the Apoſtles were many ſigns and wonders wrought among the people; [and they (*of the Church*) were all with one accord in Solomon's porch;

13. [c] And of the reſt (*that were not yet of the Church,*) durſt no man join himſelf to them, (i. e. *to the Apoſtles,*) but the people magnified them.

14. And believers were the more added to the Lord, (*even*) multitudes both of men and women,] (*who owned that Jeſus was the Chriſt.*)

15. (*And ſo great and manifold were theſe miracles,* ὥστε) inſomuch that they (*who beheld them*) [d] brought forth their ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them.

16. There came alſo a multitude out of the cities round about to Jeruſalem, bringing ſick folks, and them that were vexed with unclean ſpirits, and they were healed every one.

17. Then the High-prieſt roſe up, and they that were with him, which is (*being*) the [e] ſect of the Sadducees, and (*they*) were filled with indignation;

18. And laid their hands upon the Apoſtles, and put them in the common priſon.

19. But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid (*to them,*)

20. Go, ſtand and ſpeak in the temple to the people all the words [f] of this life, (*which the Sadducees deny, and I have commanded you to preach*, Acts 13. 26.)

(p) Apol. cap. 39.

21. And when they heard that, they entred into the temple early in the morning, and taught; but the High-prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought *(out.)*

22. But when the officers came, and *(*Gr. *but the officers coming)* found them not in priſon, they returned, and (Gr. *returning)* told *(the council of it,)*

23. Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors, but when we had opened *(them,)* we found no man within.

24. Now when the High-prieſt, and g the Captain of the temple, and the chief prieſts heard theſe things, they h doubted of (i. e. *concerning*) them, whereunto this would grow, (*or what the import of it might be.*)

25. Then came one, and told them, ſaying, Behold, the men whom ye put in priſon are ſtanding in the temple, and teaching the people.

26. Then went the Captain *(thither)* with the officers, and brought them without violence, for they feared the people, leſt they ſhould have been ſtoned *(by them.)*

27. And when they had brought them, they ſet them before the council, and the High-prieſt aſked them,

28. Saying, Did not we ſtraitly command you that you ſhould not teach in this name, and *(yet)* behold, ye have filled Jeruſalem with your doctrine, and intend to (Gr. *would)* bring *(the guilt of)* this man's blood upon us?

29. Then Peter, and the other Apoſtles anſwered, *(to the charge of diſobeying their commands,)* and ſaid, We ought to obey God rather than men.

30. *(And as for the guilt of blood, that it is juſtly charged upon you, God himſelf hath teſtified, for)* the God of our fathers *(hath)* raiſed up *(that)* Jeſus whom ye ſlew, and hanged on a tree, *(by being inſtant with Pilate that he might be crucified;)*

31. i Him *(whom ye thus treated)* hath God exalted with *(to)* his right hand, to be a Prince, and a Saviour, to give repentance to Iſrael, and forgiveneſs of ſins:

32. And *(this we ſay not without proof, for)* we are his witneſſes of theſe things, and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him.

33. *(And)* When they heard *(theſe words)* they were cut to the heart, and took counſel to ſlay them:

34. Then ſtood there up one in the council *(who was)* k a Phariſee, named Gamaliel, a Doctor of the law, had in great reputation among all the people, and *(he)* commanded *(the officers)* to put the Apoſtles forth a little ſpace, *(or while.)*

35. And *(then he)* ſaid to them *(of the council,)* Ye men of Iſrael, take heed to yourſelves what ye intend (Gr. *go about*) to do, as touching theſe men.

36. For l before theſe days roſe up Theudas, boaſting himſelf to be ſome body, to whom a number of men, about four hundred, joined themſelves; who was ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought;

37. After this man roſe up Judas of Galilee, in the days of the taxing *(or inrolling,)* and drew away much people after him, *(but)* he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

38. And now (καὶ τὰ νῦν λέγω ὑμῖν, *therefore)* I ſay to you, *(for the preſent)* refrain from theſe men, and let them alone; for if this counſel, or this work be of men, it will come to nought;

39. But if it be of God, ye cannot overthrow it, *(nor ought you to attempt to do ſo,)* leſt haply ye be found even to fight againſt God.

40. And to him they agreed, and when they had called the Apoſtles, and beaten them *(with rods,)* they commanded *(them)* that they ſhould not ſpeak in the name of Jeſus (*any more,*) and *(then)* let them go.

41. And they departed from the preſence of the council, rejoicing that they were counted worthy m to ſuffer ſhame for his name.

42. And daily in the temple, and in every houſe they ceaſed not to teach and preach (*the doctrine of*) Jeſus Chriſt.

ANNOTATIONS on Chap. V.

Ver. 2. a Καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς. *And he kept back part of the price.*] It is generally here ſuppoſed that *Ananias* and *Sapphira* had conſecrated their eſtate to God by vow, ſo that they were guilty of the ſin of ſacrilege; but this may very well be doubted: (1.) Becauſe, in all the ſales of lands or houſes, mentioned *Chap.* 2. and 4. and here, there is not the leaſt hint or intimation of any ſuch vow; that there was ſome fraud in the caſe, may be fairly gathered from the word νοσφίζεσθαι, but that it was a *ſacrilegious* fraud, cannot be proved from the word. (2.) St. *Peter* accuſes neither him nor his wife of any ſuch crime, but only of tempting, *i. e.* diſtruſting, and

and making trial of the wiſdom of the *Holy Ghoſt*, and going about to deceive him by this artifice: And, (3.) the *Apoſtle* ſeems to own he had a right in his poſſeſſion, and in the money for which it was ſold, *ver.* 3. which yet he could not have, if he before had conſecrated it to religious uſes. But yet they were guilty of a double fraud: (1.) In laying down this part of the price at the *Apoſtles* feet, as the others had done, and thereby tacitely implying they had now the ſame right to be relieved from the publick ſtock which others had, as having nothing of their own, when indeed they had money which they *kept back.* (2.) In preſenting this before them as the whole price of the poſſeſſion they had ſold, when it was only a part of it, which it appears they did, from St. *Peter*'s queſtion to his wife, *Tell me for how much the land was ſold?* That the puniſhment of this ſin was ſo heavy, will not be admired, if we conſider, (1.) That it was a direct ſin againſt the *Holy Ghoſt*, who was ſent down from heaven to propagate the Goſpel, an attempt to put a cheat upon him, and a queſtioning his wiſdom to diſcern things ſecret, and therefore deſerved the greater puniſhment, becauſe it did ſo plainly tend to the hindrance of the Goſpel, by declaring that the Spirit which aſſiſted the *Apoſtles* was not able to diſcern things ſecret, and ſo might not be able to acquaint them with the ſecret things of God. (2.) We find God under the law very ſevere in his puniſhment of thoſe who firſt offended in offering ſtrange fire, as in the caſe of *Nadab* and *Abihu*; and violated the ſabbath, as in the caſe of the man that *gathered ſticks* upon that day, and eſpecially againſt thoſe who roſe up againſt *Moſes* the Prophet, and *Aaron* the Prieſt of the Lord, as in the caſe of *Corah* and his company: It was therefore fit the firſt great offence of this kind ſhould receive exemplary puniſhment from the hand of God, that others might the more dread thoſe ſins which thus affronted that Holy Spirit, by whoſe power the Goſpel began to be propagated.

Ver. 4. [b] Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. *Thou haſt not lied to men, but unto God.*] Hence it is argued, that if he that deceiveth, or lieth to the Spirit, attempteth to deceive, or lie to God, the Holy Spirit muſt be God.

To this *Wolzogenius* here, and other *Socinians* anſwer, that the like phraſe is often uſed when this inference cannot be good; for the *Jews* murmuring againſt *Moſes* and *Aaron*, are ſaid to murmur not againſt them, but againſt God, *Exod.* 16. 8. And he that deſpiſeth the preaching of the *Apoſtles*, is ſaid to deſpiſe *not man, but God, who had given them the Holy Spirit*, 1 Theſſ. 4. 8. *not them, but Chriſt*, Matth 10. 40. *Luke* 10. 16. but hence it will not follow, that either *Moſes*, or *Aaron*, or the *Apoſtles*, were God.

But to this anſwer I reply, 1*ſt*, That theſe examples rather do confirm than infringe this argument; for as they who murmured againſt *Moſes* and *Aaron*, murmured againſt God, becauſe they did it againſt them who were inveſted with the authority of God, and acted in his name, and by his power; and as they who deſpiſed the *Apoſtles*, deſpiſed God for the ſame reaſon; ſo they who lied to the *Apoſtles* acting by the Spirit of God, or ſought to deceive them by lying, are ſaid to lie to God, becauſe they lied to the *Apoſtles* acting by the power and authority of God; and therefore the power and authority of the Spirit, muſt be the power and authority of God.

2*dly*, *Moſes* and *Aaron*, and the *Apoſtles* ſent out by Chriſt to preach, did only act in the name of God and Chriſt, becauſe they did this by commiſſion from them, and by their command, but *Ananias* is here ſaid to lie to God, becauſe he lied to the Spirit in the *Apoſtles*, enabling them to diſcern the ſecrets of mens hearts and actions, which being the property of God alone, he that doth lie to him muſt therefore lie to God, becauſe he lies to one who hath the incommunicable property of God, and conſequently the divine eſſence.

Ver. 13. [c] Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, *But of the reſt durſt no man cleave unto them.*] That is, ſaith Dr. *Lightfoot*, none of the hundred and eight durſt join to the twelve, or equal themſelves to them in office or dignity; but as there is no mention of that number in this Chapter, ſo did they never before this join themſelves to the *Apoſtles*; nor doth the word κολλᾶσθαι import any ſuch thing, but only to converſe, aſſociate with, or come to them; as when *Philip* is bid κολλᾶσθαι, *to join himſelf to the chariot of the eunuch*, Chap. 8. 29. and when *Paul* eſſayed after his converſion, κολλᾶσθαι, *to join himſelf to the diſciples*, Chap. 9. 26. and when *Peter* ſaith, *Chap.* 10. 28. *you know that it is unlawful for a Jew*, κολλᾶσθαι, *to join himſelf to one of another nation*; and laſtly, when it is ſaid that ſome men, κολληθέντες αὐτῷ, *joining themſelves to St. Paul, believed*, Chap. 17. 35. which ſeems to favour the opinion of *Grotius* and *Beza*, viz. That great fear came on all the Church, *ver.* 11. but of the reſt, which were not yet of the Church, durſt no man join themſelves to, or aſſociate with them as members of the Church, for fear of the like puniſhment. But

not-

notwithſtanding this, the people magnified them, and multitudes of them were added to the Lord, *i. e.* believed in Chriſt, tho' they durſt not yet conſort with the twelve *Apoſtles*.

Ver. 15. [d] *They brought forth their ſick into the ſtreets, that at leaſt the ſhadow of Peter paſſing by, might overſhadow ſome of them.*] Here it is left uncertain, whether it were the faith of believers, or the ſuperſtition of the *Jews*, which had ſuch expectation from St. *Peter*'s ſhadow, whether St. *Peter* paſſed by that way, or not, or whether his ſhadow wrought any cures, or not. But if God, intending to magnify *Peter*, the miniſter of the circumciſion, in the eyes of the circumciſed, healed ſome perſons when his ſhadow went over them, he did more certainly as much to magnify St. *Paul*, the *Apoſtle* of the *Gentiles*; for *from his body were brought handkerchiefs, or aprons to the ſick, and the diſeaſes departed from them, and the evil ſpirits went out of them*, Chap. 19. 12. but hence it is ridiculous to argue, that the one, or the other, was prince of the *Apoſtles*, or that the rediques of holy men are to be venerated.

Ver. 17. [e] Ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, *Being the ſect of the Sadducees.*] Not that the *Sanhedrim* then conſiſted chiefly of that ſect, but becauſe the doctrine of the reſurrection deſtroyed their ſect, and therefore they are ſtill the readieſt to oppoſe it, *Chap.* 4. 2. the *Phariſees* being only concerned to avoid the guilt of *Chriſt*'s blood.

Ver. 20. [f] *Go, ſpeak to the people all the words of this life,* πάντα τὰ ῥήματα τῆς ζωῆς ταύτης ;] *i. e.* Of this life which I have commiſſionated you to preach, and which the *Sadducees* deny. So *Chap.* 13. 26. *Ye children of Abraham, and ye that fear God,* ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη, *to you is the word of this ſalvation ſent.*

Ver. 24. [g] Ὁ στρατηγὸς τοῦ ἱεροῦ, *The Captain of the temple;*] *i. e.* The Captain of the garriſon of the *Levites*. See the Note on *Luke* 22. 52.

Ibid. [h] *They doubted of them what this thing ſhould be,* τί ἂν γένοιτο τοῦτο·] *i. e.* What this miraculous deliverance of them might import, and to what this would tend. So *Chap.* 10. 17. *Peter* doubted in himſelf, τί ἂν εἴη τὸ ὅραμα, *what the viſion might import.*

Ver. 31. [i] *Him hath God exalted to be a Prince, and a Saviour, to give repentance to Iſrael, and remiſſion of ſins,*] upon that repentance, to be a Prince, and a Saviour, even the *Prince of life*, Chap. 3. 15. and of *ſalvation*, Heb. 2. 10. on which account he is ſtiled, τὸ σωτήριον τοῦ Θεοῦ, *the ſalvation of God*; See Note on *Luke* 2. 30. and he is ſaid to be exalted to give repentance and remiſſion of ſins, by giving the knowledge of that remiſſion of ſins which is promiſed to the penitent, and of thoſe motives which ſhould induce them to repent. So the Baptiſt is ſaid *to go before him, to give the knowledge of ſalvation to his people, thro' the remiſſion of ſins*; and ſo God *gave unto the Gentiles repentance unto life*, when he ſent *Peter* to them, to preach that word, by which they repenting ſhould be ſaved, *Acts* 11. 14, 18.

Ver. 34. [k] *A Phariſee named Gamaliel, a doctor of the law, had in great reputation among the people.*] He was *Paul*'s tutor, *Acts* 22. 3. and was called *Rabban Gamaliel*, a title of the higheſt eminency, and given, ſay the *Jews*, only to ſeven perſons; which ſhews ſufficiently the reputation that he had among the people. See Additions N° 4.

Ver. 36, 37. [l] Πρὸ γὰρ τούτων τῶν ἡμέρων ἀνέστη Θευδᾶς, *For before thoſe days roſe up Theudas;* 37. μετὰ τοῦτον, *after him roſe up Judas of Galilee.*] Here *Gamaliel* affirms two things, (1.) That before thoſe days, in which that council was aſſembled, that is, before the twentieth of *Tiberius*, aroſe *Theudas* mentioned by him; whereas the *Theudas* mentioned by *Joſephus*, Antiq. l. 20. c. 5. aroſe and periſhed by the hands of *Cuſpius Fadus*, in the fourth year of *Claudius*, that is, ten years after the meeting of this council. (2.) He affirms, that *Judas* of *Galilee* roſe up after him, and yet that he aroſe in the *days of the taxing*, which was under the Emperor *Auguſtus*, at the birth of Chriſt, and ſo thirty-four years before this council, and ſo this *Theudas* that aroſe before him, muſt have been at leaſt thirty-five years before this council.

Some *criticks* endeavour to ſalve theſe difficulties, by torturing the words of the text, and making *Gamaliel* ſay, that *Judas* of *Galilee* aroſe μετὰ τοῦτον; not after, but before *Theudas*, contrary to the rule of *Phavorinus*, that μετὰ with an accuſative caſe δηλοῖ ὑστεροχρονίαν, *ſignifies poſteriority of time.* Dr. *Lightfoot* here ſeems inconſtant in his opinion, for in his firſt Notes upon the *Acts*, he ſaith, that *Gamaliel's Theudas* and *Joſephus's are not one and the ſame; but as it happened with Judas, that tho' he himſelf periſhed in his error, and as many as obeyed him were ſcattered abroad, as Gamaliel relateth, yet was not his error extinguiſhed with him, but revived, and grew again.* So *that at leaſt forty years after his firſt appearing, his two ſons, James and Simon, are crucified for it by Tiberius Alexander, the ſucceſſor of Fadus*, Joſ. Antiq. l. 20. cap. 3. *And many years after that, Eleazer, a branch of the ſame Judas, appeareth in the ſame opinion, with a deſperate company with him.* De Bell. Jud. l. 7. cap. 30. *Even ſo may it be conceived of the ſect of Theudas, that it began before that of Judas, and that the firſt author of it took upon him great things, as to be a Prophet, and to work miracles, and the like, but he was*

was ſoon ſlain, and all that obeyed him were ſcattered abroad, and came to nought; but his folly and fancy periſhed not with him, but (however at other times,) in the time of Fadus, one of the ſame fooolery and name, and probably his ſon, would be a Prophet again, and divide Jordan, and do I know not what, whom Fadus deſtroyed, and brought his company to ruin. So that Gamaliel's and Joſephus his Theudas are very probably two men, but very likely father and ſon, or tutor and ſcholar; agreeing ſo exactly in the ſame folly and madneſs, that they agreed in the ſame name: And *that name either given to the latter, as parents name their children by their own names, or aſſumed by him in imitation of the former Theudas, whom as he delighted to imitate in his enthuſiaſtick folly, ſo delighted he to follow him in denomination; and I am the rather confirmed in this opinion about theſe two men, becauſe that aſſoon as ever Joſephus hath told the ſtory of the deſtruction of Theudas by Fadus, he telleth of the deſtruction of the ſons of Judas by Tiberius Alexander, and I cannot but interpret both the ſtories in one ſenſe, that as in the latter he ſpeaks of the offspring of Judas, whoſe ſect had begun many years before, ſo in the former he ſpeaketh of the offspring of Theudas, whoſe ſect had begun before that of Judas:* Yet in his latter exercitations on this place he ſays, this is but an imagination, and inclines rather to think, that *Joſephus* ſlipt in his chronology, *to whom,* ſaith he, *both in hiſtory and chronology it is no unuſual thing to trip, or go out of the road of truth.*

I prefer his firſt opinion, as being generally embraced by the *ancients;* for, (1.) (a) *Origen,* who had read *Joſephus,* and declares, that he examined things relating to the ſcripture, φιλαληθῶς, *out of a love to truth,* ſpeaks thus, *We ſay that there was one Theudas before the birth of Chriſt, who, among the Jews, declared himſelf to be ſomebody.* And again, that *Judas Galilæus, and Theudas that was before him, being not of God, periſhed.* And a third time, *becauſe they gathered from the ſcriptures, that the time of the Meſſiah was come, firſt Theudas, and after him Judas of Galilee, tumultuated in the time of the taxing.* Hence do the *fathers* unanimouſly ſay, that thoſe words of Chriſt, *John* 10. 8. *all that came before me were thieves and robbers,* (b) relate to theſe two, *Theudas* and *Judas of Galilee,* which ſhews their belief, that both of them were before the time of Chriſt's preaching. So that it is extremely evident, that the *ancient fathers* agreed in this, that there was a *Theudas* pretending to great things, even before the coming of our Lord, tho' *Joſephus* hath taken no notice of him.

Ver. 41. [m] Ἀτιμασθῆναι, *to be reproached.*] Or diſhonoured by being ſcourged; for as among the *Romans,* a citizen of *Rome* was not to be ſcourged, ſo among the *Jews,* ſaith (c) *Joſephus,* it was τιμωρία αἰσχίστη, *the moſt ſhameful puniſhment,* when inflicted on a *Jew,* and that which did ἀνιᾶν τὸ ἀξίωμα, *ſtain his dignity.*

CHAP. VI.

1. AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians, (Gr. *of the* [a] *Helleniſts or Jews of the diſperſion, who ſpake the Greek language,*) againſt the Hebrews, (*who uſed the Hebrew or Syriack tongue,*) becauſe their widows were neglected in the daily miniſtration (*of proviſions, made for poor widows belonging to the Church,* 1 Tim. 5. 16.

2. [b] Then the twelve called the multitude of the diſciples to them, and ſaid, It is not reaſon (*-able*) that we ſhould leave (*preaching*) the word of God, and (*daily be employed to*) ſerve tables, (*or make proviſions for the poor.*)

3. Wherefore, brethren, look you out among you ſeven men of honeſt report, [c] full of the Holy Ghoſt and wiſdom, [d] whom we may appoint over this buſineſs, (Gr. *for this uſe.*)

4. But we, (*and we being eaſed of this burden,*) will give ourſelves continually to prayer, and to the miniſtry of the word.

5. And the ſaying (*of the Apoſtles*) pleaſed the whole multitude; and they (*accordingly*) choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor,

(a) Ἐρωτᾷν ὅτι Θευδᾶς, πρὸ τῆ γεννήσεως Ἰησοῦ γέγονέ τις παρ' Ἰουδαίοις, μέγαν τινα ἑαυτὸν λέγων, contra Celſum, l. 1. p. 44. & l. 6. p. 282. Καὶ Ἰούδας ὁ Γαλιλαῖος, ὡς ὁ Λουκᾶς ἐν τοῖς Πράξεσι τῶν Ἀποστόλων ἔφησεν, ἐπανέστη ἑαυτῷ τινα ἀπὸ μέρους, ἢ πρὸ ἐκείνου Θευδᾶς—ἀναιρεθέντα Θευδᾶ ἐκ ὀλίγου πλήθους ἢ μέρους ἑαυτῷ ἀνέντος Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς τῆ ἀπογραφῆς ἡμέραις. Tom. 2. in Joh. Ed. Huet. p. 103, 104.

(b) So Chryſoſtom. Oecumen. Theoph. in locum, & Theod. Heracl. & Mopſueeſt. Cat. Gr. in locum, &c. Iſid. Peluſ. lib. 3. Ep. 119.

(c) Antiq. l. 4. c. 8. p. 124.

Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch:

6. Whom they ſet before the Apoſtles; and when they had prayed, (Gr. *they praying*) [e] laid their hands upon them.

7. And *(ſo by the labours of the Apoſtles,)* the word of God increaſed, and the number of the diſciples multiplied in Jeruſalem greatly, and a great company of the prieſts *(alſo)* were obedient to the faith.

8. And Stephen *(being)* full of faith and power, did great wonders and miracles among the people.

9. Then there aroſe [f] certain of the ſynagogue, which is called the Synagogue of the Libertines, and *(ſome of the ſynagogues of the)* Cyrenians and Alexandrians, and *(ſome of)* them of Cilicia and Aſia, diſputing with Stephen.

10. [g] And they were not able to reſiſt the wiſdom and the Spirit, (i. e. *the wiſdom of the Spirit)* by which he ſpake.

11. Then they ſuborned men, who *(being brought before the council,)* ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and againſt God, *(and ſo by the law he deſerves to be ſtoned,* Lev. 24. 16.*)*

12. And they ſtirred up *(againſt him)* the people, and the elders and the ſcribes, and came upon him, and caught him, and brought him to the council;

13. And ſet up falſe witneſſes which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law:

14. For we have heard him ſay, that this Jeſus of Nazareth *(whom he preaches,)* ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered *(to)* us.

15. And all that ſat in the council looking ſtedfaſtly on him, [h] ſaw *(on him a great ſplendor, making)* his face *(to ſhine,)* as if it had been the face of an angel.

ANNOTATIONS on Chap. VI.

Ver 1. [a] Τῶν Ἑλλήνων, *Of the Græcians.*] It is much diſputed who theſe *Helleniſts* were; it is beyond doubt that they were not *Greeks* by nation or birth, whether unconverted, or proſelytes to the *Jewiſh* nation; for theſe are never called *Helleniſts*, but always in the ſcripture, Ἕλληνες, *Hellens*, and by *Joſephus*, Ἑλληνικοὶ, and are diſtinguiſhed not from the *Hebrews*, but the *Jews*; as when mention is made, Ἰουδαίων τε καὶ Ἑλλήνων, *of the Jews and Greeks*, Acts 16. 1, 3, 19.——10. 17.——20. 21. Rom. 1. 16.——2. 9, 10.——3. 9.——10. 12. 1 Cor. 2. 22, 23.——10. 32.——12. 13. Gal. 3. 28. Coloſſ. 3. 11. See *John* 12. 20. and of thoſe *Greeks* who came to the *Jewiſh ſynagogues*, and therefore ſeem to have been *proſelytes*, Acts 14. 1.——18. 4. And a diſtinction is made, not between *Hebrews*, but *Jews* and *proſelytes*, Acts 2. 10. Moreover, they who were ſcattered upon the perſecution which followed the death of *Stephen*, Acts 8. 1. *ſpake the word only to the Jews*, Acts 11. 19. and yet they ſpake, πρὸς τοὺς Ἕλληνιστὰς, *to the Helleniſts*, ver. 20. And, 3*dly*, *Paul* coming to *Jeruſalem*, diſputed, πρὸς τοὺς Ἑλληνιστὰς, *againſt the Helleniſts, and they went about to kill him*, Acts 9. 29. as the *Jews* at *Damaſcus* had done before, *ver.* 23. which ſhews they muſt be *Jews* by birth, and not only ſtrangers of other nations come thither; for how durſt they attempt to kill a *Jew* among the *Jews*, without bringing him to their tribunal?

2*dly*, I think it not ſufficient to ſay, with the *Syriack*, or St. *Chryſoſtom*, that they were *Jews*, Ἑλληνιστὶ φθεγγόμενοι, *uſing the Greek tongue*; for this, they of *Judea*, eſpecially the learned among them, generally did; for we never find in *Joſephus* that they ſpake to the *Romans*, or others who uſed that tongue, by an interpreter. Dr. *Lightfoot* therefore adds, that they were *Jews*, who living among the *Greeks*, underſtood and uſed that tongue only, and then they muſt be called *Hebrews*, who uſed the *Hebrew* or *Syriack* tongue as their uſual dialect: But then, whereas Dr. *Lightfoot* will not allow, that in their *ſynagogues* they uſed the *Greek* tongue, or read the ſcriptures according to the *Greek* tranſlation, I incline rather to the opinion of the learned *Grotius*, that they uſed this tongue alſo in their ſacred exerciſes; for why ſhould they, whoſe *ſynagogues* conſiſted of perſons underſtanding neither *Hebrew* nor *Syriack*, have both, or either of theſe languages, read to them in their aſſemblies? Moreover, that in their exhortations made in their ſynagogues, conſiſting both of *Jews* and *proſelytes* of the *Grecians*, they uſed the *Greek* language, ſeems evident from this, that *Paul* and *Barnabas* ſo ſpake in them, that *a multitude of the Greeks, as well as of the Jews, believed*, Acts 13. 43.——14. 1.——17. 4, 12.——18. 4.

Ver. 2. [b] *And the twelve calling the multitude of the diſciples*, Gr. τὸ πλῆθος τῶν μαθητῶν.] Here Dr. *Lightfoot* conjectures, that the multitude of the diſciples doth not import the multitude of believers, they being many thouſands, *Acts* 3. 41.——

4. 4.——5. 14. but only the hundred and eight *Presbyters*, mentioned *Acts* 1. 15. But (1.) It is evident, that the whole multitude of believers are called Disciples, both here, *ver.* 7. and throughout this whole history of the *Acts*. And (2.) We are told, that this multitude were together, *Acts* 2. 44.——4. 23——32. And, (3.) It is here noted, that the saying of the *Apostles* was acceptable, ἐνώπιον παντὸς τοῦ πλήθους, before the whole multitude.

Ver. 3. [c] *Full of the Holy Ghost and wisdom*;] *i. e.* of the miraculous gifts of the Holy Ghost, and of the gift of wisdom, mentioned 1 *Cor.* 12. 8. So when they had prayed, that *God would stretch forth his hands to heal, and that signs and wonders might be done by the name of Jesus*, Acts 4. 30. it is added, *ver.* 31. *that they were filled with the Holy Ghost*; and of *Barnabas* it is said, *that he was full of the Holy Ghost, and of faith*, another of these gifts, 1 *Cor.* 12. 9. and so by his means, *a great multitude was added to the Lord*, Acts 11. 24. and here, *ver.* 8. *that Stephen, being full of the Holy Ghost, and of power, did great signs and miracles among the people*: And these gifts of the Holy Ghost being given to them, not for their own use, but to profit the church with them, 1 *Cor.* 12. 7. and so being not only qualifications of them for, but as it were præ-elections of them to some sacred functions, *Acts* 20. 28. Out of those who were thus endowed, they generally chose *Church-officers*, and the very *Deacons* and *Helps* had these gifts, *Rom.* 12. 7, 8. See Note on 1 *Cor.* 12. 28. And hence the *Apostles* here say, *Look ye out men full of the Holy Ghost, and wisdom.*

Ver. 3, 6. [d] *Whom we may appoint over this business*;——*and they laid their hands upon them.*] Here two things are disputed:

1st, Whether these seven were chosen, and ordained to a civil office only, *viz.* that of ministring only to the necessities of widows, and other indigent disciples; or also to the sacred office of a *Deacon*, and so impowered to preach the word, and baptize. Certain it is, that of these *seven*, St. *Stephen* did preach the Word, and that *Philip* did baptize, *Acts* 8. 12, 38. But then it is said, they did so, not as men chosen and ordained to this office, but as being of the number of the seventy disciples, ἐξ ὧν ἦσαν οἱ ἑπτὰ, *of whom these seven were*, saith (a) *Epiphanius*. And indeed, the *ancients* seem to have been divided about this matter; the *Council* of (b) *Neocæsarea* saying expressly, that *there ought to be but seven Deacons in the great cities, as we learn* καὶ ἡ βίβλος τῶν πραξέων, *from the Acts of the Apostles*; and the (c) *Apostles* in their *Constitutions*, that they, *after our Lord's ascension, had chosen* διακόνους ἑπτὰ τὸν ἀριθμὸν, *seven Deacons*; of which number, *Stephen* was one: And the *Synod* in *Trullo*, on the other hand, saying, That the *Apostles* spake not there περὶ τῶν τοῖς μυστηρίοις διακονούντων, *of those who served at the altar, but of those that served* τῇ χρείᾳ τῶν τραπεζῶν, *to the business of tables*; but this is as true of the *Deacons* mentioned by St. *Paul*, 1 Tim. 3. that there is not a word said of their ministring at the altar: and it seems very unlikely, that the *Apostles* would have made this one requisite of the persons to be chosen, that *they should be full of* the extraordinary gifts of *the Holy Ghost, and of wisdom*, if their office had confined them to the ministry of the widows at *Jerusalem*; or that they, who were *Evangelists* before, as *Philip* is expressly stiled, should wholly lay aside the preaching of the Word, and attend only on a civil office. See *Acts* 21. 8. Moreover, it is certain that *Deacons* were instituted before St. *Paul* writ his first *Epistle* to *Timothy*; for we have mention of them in the Epistle to the *Philippians*, writ three years before that to *Timothy*; and they are mentioned in the advice to *Timothy*, not as an office to be instituted, but as a standing office then settled in the *Church*, as they must be if *Bishops* were then so, they being necessary attendants on that higher function, acording to the words of (d) *Epiphanius*, Ἀπὸ γὰρ διακόνου ἐπίσκοπον ἀδύνατον εἶναι, *A Bishop cannot be without a Deacon*. Now if they were not instituted here by the *Apostles*, I desire to know when, where, and by whom they were instituted, and what other record we have left us of such an institution of them.

Object. 1. Against this it is objected first, that these seven are never called *Deacons* in the whole history of the *Acts* of the *Apostles*, and that this name is never given either to St. *Stephen*, or to *Philip* the *Evangelist*.

Answ. But this objection can be of no strength against the suffrage of all *antiquity*, which hath still given them the name of *Deacons*, seeing they have no other name ascribed to them in the whole *Acts* of the *Apostles*, or the sacred history, they are never called διάκονοι τραπεζῶν, *ministers of tables* in all the *Acts*, though here they are said to be appointed for that work: And so saith (e) *Jerom*, of the *Deacons* of his age, That they

(a) Hær. Herod. p. 50. § 4. (b) Can. 14. (c) L. 8. c. 46.

(d) Hær. 75. § 5. p. 908. (e) *Non meminit mensarum & viduarum minister, sc. in obsequium, & ministerium non solum sacerdotum, sed & viduarum, & pauperum delegatum.* To. 5. F. 251. K. *Sciant quare Diaconi constituti sunt, legant Acta Apostolorum, recordentur conditionis suæ.* To. 2. F. 117. H.

they were menſarum & viduarum miniſtri, *the miniſters not only of the prieſts, but alſo of widows and tables.* So he ſtiles them in his *epiſtle* to *Evagrius*, and bids them learn the reaſon of their inſtitution from the *Acts* of the *Apoſtles*.

Object. 2. It is farther objected, that in St. *Paul*'s account of the *Deacons* of the Church, there is no mention of this part of their office, to provide for widows, and *ſerve tables*, nor any quality required of them which reſpects that office.

I anſwer, That, according to this argument, ſhould all that hath been ſaid be granted, the *Deacons* could have no authority to baptize, or adminiſter either the bread or the cup to the laity, there being not one word of any ſuch office belonging to them in St. *Paul*'s epiſtles to *Timothy*, nor of any aſſiſtance they are to give the *Biſhop*.

2*dly*, I anſwer, That as the *Deacons* of St. *Paul* are to be *grave, and hold the faith in a good conſcience*, ſo are the *Deacons* here to be *men of honeſt report and wiſdom*, *v.* 3. as they were to be *approved*, and then *to execute the office of a Deacon*, 1 Tim. 3. 9. So was it here, *ver.* 5, 6. Now men of *double tongues, and given to much wine*, could neither be men of good report, nor men of wiſdom, and much leſs could they be approved as ſuch; ſo that the characters of the *Deacons* here ſeem virtually to include all the characters required of them there, and two more, eſpecially relating to ſacred offices, *viz.* that *they ſhould be men full of the Holy Ghoſt and wiſdom*; and that which St. *Stephen* doth here, and St. *Philip* did in preaching to the *Samaritans*, and then baptizing them, is the foundation of the authority given by *Biſhops* to *Deacons*, to preach the word, and to baptize. Moreover, their being miniſters of tables, made them alſo miniſters at the *agapæ*, where the *Biſhop* was to be acquainted with the neceſſities of the widows and the poor, ſay the (f) *Apoſtolical Conſtitutions*, διὰ τ ὑπηρετῶν, τ. τ. διὰ τ διακόνων, *by the Miniſters, that is, the Deacons*; and ſo they became attendants alſo on him, or on the *Preſident*, who conſecrated the *Euchariſt*, celebrated at the ſame time with theſe feaſts of charity; and ſo they diſtributed the bread and wine to the communicants, and carried them, ſaith (g) *J. Martyr*, to thoſe that were abſent. Hence are they ſtiled by (h) *Ignatius* and (i) *Polycarp*, not only the *miniſters of meats and drinks, but the ſervants of the Church of God*, and ſaid to be *ſervants, not of men, but of God and Chriſt*, as ſervants are in that relation ſaid to ſerve the Lord Chriſt, and therefore are bid to do all things *as to the Lord, and not unto men*, Col. 3. 23, 24. And (k) *Clemens* of *Alexandria* ſaith, that in the Church the *Presbyters* have τ βελτιωτικὸν εἰκόνα, τ ὑπηρετικὸν οἱ διάκονοι, *the repreſentation of thoſe who make men better*, and the Deacons of them that ſerve. And, becauſe they perform this miniſtry under the inſpection of the *Biſhop*, and gave him an account of the condition of the widows and the poor, and had from him, or his *Preſbyters*, the treaſury of the Church to diſtribute to others: Therefore is this ſo often mentioned in church hiſtory, as part of the *epiſcopal* office, to have the care of all that are in need, as (l) *Juſtin Martyr* ſaith, the *Preſbyters* and *Deacons* doing this only by his authority.

In fine, to ſay that *Philip* and others of theſe *Deacons* might preach and baptize, but not as *Deacons*, but only as *Evangeliſts*, is not ſufficient in this caſe: for if they were all *Evangeliſts*, or, as *Epiphanius* ſaith, of the *ſeventy*, and afterwards by the *Apoſtles* ordained *Deacons*, it is hence evident, that they muſt have with this office a power to preach and baptize, as doubtleſs the *Evangeliſts* and *ſeventy diſciples* had; and hence we find, that *Philip*, being one of thoſe ſeven, *Acts* 21. 8. did both theſe offices by the direction and aſſiſtance of the Holy Ghoſt, *Acts* 8. 12, 29——40. If they were not, yet being men *full of the Holy Ghoſt*, and of that *wiſdom* which enabled them to teach others, we cannot reaſonably conceive they were diſabled by their ordination to this office, from doing that work for which they were thus fitted, and as it were appointed, by theſe gifts of the Holy Spirit conferred upon them. In a word, it is evident from this hiſtory, that before the ordination of theſe *Deacons*, the *Apoſtles* themſelves were engaged in this work; for the treaſure of the Church was laid at the *Apoſtles* feet, *and diſtribution of it was made to every man according as he had need*, Chap. 4. 35. This diſtribution therefore muſt be made by them who had this treaſure in their hands, and therefore they appoint theſe ſeven

(f) L. 2. c. 28.

(g) Οἱ καλούμενοι παρ' ἡμῖν διάκονοι δίδοται ἑκάστῳ τ παρόντων μεταλαβεῖν ἀπὸ τ εὐχαριστηθέντ ἄρτ, καὶ οἴνυ καὶ ὕδατ, καὶ τοῖς ἀπαρῶσιν ἀποφέρουσι, Ap. 2. p. 97.

(h) Οὐ γὰρ βρωμάτων καὶ ποτῶν ὡσὶν διάκονοι ἀλλ' ἐκκλησίας Θεῦ ὑπηρέτ, Ign. ad Trall. § 2.

(i) *Inculpati eſſe debent, ὡς* Θεῦ καὶ Χριτῦ διάκονοι, καὶ ὐκ ἀνθρώπων, Polyc. Epiſt. ad Philip. § 5.

(k) Strom. 7. p. 700.

(l) Καὶ ἁπλῶς τοῖς ὲν χρείᾳ ὖσι κηδεμὼν γίνετ, Juſt. p. 97, 98. Ὥστε καὶ παρ' αὐτῦ θυσίαν πάντα διοικεῖσθαι τοῖς διακόνοις διὰ τ προεςώτων καὶ τ διακόνων, Can. Apoſt. 34. vid. 31.

ſeven over this buſineſs, to eaſe themſelves of this trouble, that they might *give themſelves* more entirely *to prayer, and to the miniſtry of the word*, and might not, by attending on this work, be hindred in the execution of that higher office: Now ſurely, that work which the *Apoſtles* perſonally performed for a ſeaſon, muſt be conſiſtent with their commiſſion, *to teach and to baptize all nations.*

Ver. 6. [c] *The Apoſtles laid their hands on them.*] Here ſeemeth to be nothing in this relation which favours the authority of the laity, in chuſing perſons to ſacred offices; for though the choice of theſe ſeven was committed to them, yet was this done, (1.) By the particular appointment of the *Apoſtles* themſelves; for *the twelve called the multitude, and ſaid to them, Look ye out ſeven men*, ver. 2, 3. (2.) They ſpecify the number and the qualifications of the perſons to be choſen to this office. (3.) They reſerve to themſelves the appointment of them to this work, ſaying, *Look ye out ſeven men whom we may appoint over this buſineſs.* And, *laſtly*, they only laid their hands upon them. See *Chryſoſt. in locum.*

Ver. 9. [f] *Certain of the ſynagogue of the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia and Aſia, diſputed with Stephen.*] That the word *ſynagogue* is to be repeated before all the places mentioned here, appears from this, that the *Jews* mention a ſynagogue of the *Alexandrians* at *Jeruſalem*, as Dr. *Lightfoot* here noteth. Moreover, there being men of all theſe nations living in *Jeruſalem*, and ſpeaking their native language, and who yet were proſelytes to the *Jewiſh* religion, *Chap.* 2. 8—11. it is reaſonable to conceive, that they had alſo *ſynagogues* for prayer, and hearing of the law, and pious exhortations, in a tongue they underſtood. By the *ſynagogue* of theſe Libertines, ſome underſtand the *Jews* that were free-born, or had obtained the *Roman* freedom, as St. *Paul* had: ſo Dr. *Lightfoot*. Others think they were *Roman* ſervants who had obtained their freedom; οἱ Ῥωμαίων ἀπῃλευθέροι ἕτω καλεῖσθαι, ſaith *Oecumenius* here. The firſt opinion ſeems to me moſt probable: for though (m) *Tacitus*, in his *Annals*, ſaith, that quatuor millia libertini generis Judaica ſuperſtitione infecta, *four thouſand libertines infected with the Jewiſh ſuperſtition, were baniſhed into Sardinia*; yet (n) *Suetonius* ſaith, that they were Judæorum juventus, *the young men of the Jewiſh nation that were ſent thither*; and that reliquos ejuſdem gentis, aut ſimilia ſectantes, urbe ſubmovit, *he only expelled the other Jews and their proſelytes, out of the city*; (o) *Joſephus*, that he commanded, πᾶν τὸ Ἰουδαϊκὸν ἐκ Ῥώμης ἀπῃλαθῆναι, *all the Jews to be expelled Rome, and that four thouſand of them were ſent to Sardinia by the Conſuls*: And (p) *Philo* ſaith, that *he ſuffered a great part of the city beyond Tiber to be inhabited by the Jews, and that theſe Jews,* Ῥωμαῖοι ἦσαν οἱ πλείους ἀπῃλευθερωθέντες, *were moſt of them Romans ſet at liberty; for being carried captives into Italy they obtained their freedom from their maſters.*

Ver. 10. [g] *And they were not able to reſiſt the wiſdom with which he ſpake.*] So exactly was the promiſe made by Chriſt, *Matth.* 10. 20. *Luke* 21. 15. fulfilled in St. *Stephen.*

Ver. 15. [h] *Saw his face as the face of an angel.*] This expreſſion of the *ſhining of the face like that of an angel*, ſeems to have been proverbial among the *Jews*; for ſo *Eſther* ſpeaks to *Artaxerxes*, *I ſaw thee as an angel of God, and my heart was troubled, ἀπὸ φόβου τῆς δόξης σου, from fear of thy glory*, Eſth. 15. 13. And the *Chaldee paraphraſt* on *Cantic.* 1. 4. ſaith, *When Iſrael made the calf, their viſage was black as that of an Æthiopian; but when they repented, and their ſin was remitted, the ſplendor of the glory of their countenance was like that of an angel.* Now God by this ſplendor of St. *Stephen* teſtified his innocence, and that he was pleaſing to him as *Moſes* was, in that he made his face to ſhine as did that of *Moſes.*

CHAP. VII.

1. THEN ſaid the High-prieſt, Are theſe things ſo *(as is ſuggeſted by theſe witneſſes?)*

2. And he ſaid, [a] Men, brethren, and fathers, hearken: [b] the God of glory appeared to our father Abraham, [c] when he was in Meſopotamia, before he dwelt in Charran, *(Gen.* 11. 33.*)*

3. And ſaid to him, Get thee out of thy country, and from thy kindred, *(who are idolaters,* Joſh. 24. 2.*)* and come into the land which I ſhall ſhew thee.

4. Then came he *(in obedience to this call)* out of the land of the *Chaldeans*, and dwelt in Charran, *(his father Terah being then with him,* Gen. 11. 31.*)* and from thence, [d] when his father was dead, he (i. e. *God*) removed him into this land of Canaan, *(Gen.* 12. 5.*)* where ye now dwell:

5. And

(m) Lib. 2. Ed. Lipſ. p. 92. (n) In Tib. c. 36. (o) Antiq. l. 18. c. 5. p. 623.
(p) Leg. ad Caium, p. 785. C.

5. And he gave him none inheritance in it, no [e] not ſo much as to ſet his foot on, yet (*q. although*) he promiſed that he would give it to him for a poſſeſſion, and (*that is*) to his ſeed after him, when as yet he had no child.

6. And [f] God ſpake on this wiſe, that his ſeed (*beginning from Iſaac*) ſhould ſojourn in a ſtrange land, and that they (*among whom they ſojourned*) ſhould bring them into bondage, and entreat them evil four hundred years;

7. And (*then*) the nation to whom they ſhall be (*laſt*) in bondage, will I judge, ſaith God, (*Gen.* 15. 14.) and after that ſhall they come forth, and (*ſhall*) [g] ſerve me in this place, (i. e. *in this land of Canaan.*)

8. And he gave him the covenant of circumciſion; and ſo Abraham (*being circumciſed himſelf*) begat Iſaac, and circumciſed him the eighth day, and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs.

9. And (*the reſidue of*) the Patriarchs, (*being*) moved with envy (*by reaſon of his dream*) ſold Joſeph into Egypt, but God was with him (*there,*)

10. And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh King of Egypt, and he made him Governor over Egypt, and (*over*) all his houſe.

11. Now there came a dearth over all the land of Egypt and Canaan, and great affliction, and our fathers found no ſuſtenance;

12. But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt, (*without Benjamin*;)

13. And at the ſecond time (*when Benjamin was ſent with them*) Joſeph was made known to his brethren, and Joſeph's kindred was made known to Pharaoh.

14. Then ſent Joſeph, and called his father Jacob to him, and all his kindred, (*who with their wives were*) [h] threeſcore and fifteen ſouls.

15. [i] So Jacob went down into Egypt, and died, he and our fathers;

16. And (*our fathers*) were carried over into Sychem, and (*he was*) laid in the ſepulchre that Abraham bought for a ſum of money (*they in the ſepulchre bought*) of the ſons of Emmor the father of Sychem.

17. But when the time of the promiſe drew nigh, (*concerning*) which God had ſworn to Abraham, (*Gen.* 22. 16, 17, 18.) the people grew and multiplied in Egypt,

18. Till [k] another King aroſe that knew not Joſeph.

19. The ſame (Gr. *he*) dealt ſubtilly with our kindred, and evilly entreated our fathers, ſo that they caſt out their young children, to the end they might not live;

20. In which time Moſes was born, and (*he*) was [l] exceeding fair, and nouriſhed up in his father's houſe three months;

21. And when he was caſt out, Pharaoh's daughter took him up, and nouriſhed him for her own ſon;

22. And (*ſo it came to paſs, that*) [m] Moſes was learned in all the wiſdom of the Egyptians, and (*he*) was mighty in words and deeds; (i. e. *his words came to paſs, and his deeds were wonderful:*)

23. And when he was full forty years old, it came into his heart to viſit his brethren, the children of Iſrael, (*and to make himſelf known to them, as one appointed of God to be their deliverer;*)

24. And (*therefore*) ſeeing one of them ſuffer wrong (*from an Egyptian taſk-maſter*) he defended him, and avenged him that was oppreſſed (*by him*) and ſmote the Egyptian.

25. For he [n] ſuppoſed (*that by this action*) his brethren would have underſtood, how that God by his hand would deliver them, but they underſtood (*it*) not.

26. And the next day he ſhewed himſelf to them, as they ſtrove (*one with another*) and would have ſet them at one again, (i. e. *made them friends*) ſaying (*to them,*) Sirs, ye are brethren, why do ye wrong one to another?

27. But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler or judge over us?

28. Wilt thou kill me (*now*) as thou didſt the Egyptian yeſterday?

29. Then fled Moſes (*from Egypt*) at this ſaying, (*the Egyptian King ſeeking his life on that account,* Exod. 2. 15.) and (*he*) was a ſtranger in the land of Midian, where he (*was married to Zipporah the daughter of Jethro, and*) begat two ſons:

30. And when forty years were expired, [o] there appeared to him in the wilderneſs of Mount Sinai, an angel of the Lord in a flame of fire in a buſh, (*ſent from the Shechinah where God was;*)

31. When Moſes ſaw (*this angel,*) he wondred at the ſight, and as he drew near to behold it, the voice of the Lord (*from the Shechinah*) came to him,

32. Saying, I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Jacob: Then Moſes, (*perceiving that God himſelf ſpake to him*) trembled, and durſt not behold (*the viſion.*)

33. Then ſaid the Lord to him, Put off thy ſhoes from thy feet, (*in token of thy reverence to me, thus ſpeaking to thee,*) for the place where thou ſtandeſt is holy ground, (*being made ſo by my preſence there.*)

34. I

34. I have ſeen, I have ſeen the affliction of my people, which is in Egypt, and I have heard their groaning (*under their hard labour,*) and am come down to deliver them; and now come, I will ſend thee into Egypt (*to that end.*)

35. [p] This Moſes whom they (*formerly*) refuſed, ſaying, Who made thee a ruler and a judge (*over us?*) the ſame (Gr. *him*) did God ſend to be a ruler and deliverer, by the hands (*or miniſtry*) of the angel, which appeared to him (*as God's meſſenger*) in the buſh; (*and*)

36. He brought them out (*of Egypt,*) after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red Sea, and in the wilderneſs (*after they came from Egypt*) forty years:

37. This is that Moſes who ſaid to the children of Iſrael, (*Deut.* 11. 15.) [q] A Prophet ſhall the Lord your God raiſe up to you, of your brethren, like to me, him ſhall ye hear, (*which Prophet was Chriſt.*)

38. This is he that was in the church (*or congregation*) in the wilderneſs, [r] with the angel which ſpake to him (*from the divine preſence*) in Mount Sinai, and (*to*) our fathers; [s] who received the lively oracles to give to us (*which ſpake of him.*)

39. (*This is he*) to whom our fathers would not obey, but (*they*) thruſt him from them, and in their hearts turned back again into Egypt,

40. Saying to Aaron, Make us Gods to go before us; for as for this Moſes which brought us out of the land of Egypt, we wot not what is become of him, (*and ſo it is no wonder that they will not hear God's Prophet now.*)

41. [t] And they made a calf in thoſe days, and offered ſacrifice to the idol, and rejoiced in the work of their own hands.

42. Then God turned, and gave them up to worſhip the hoſt of heaven, as it is written in the book of the Prophet (*Amos, ſaying, Chap.* 5. 25.) O ye houſe of Iſrael, [v] have ye offered to me ſlain beaſts and ſacrifices, by the ſpace of forty years in the wilderneſs? (i. e. *ye have not offered theſe things to me.*)

43. (Καὶ *but*) [w] ye took up the tabernacle of Moloch, (i. e. *the ſun,*) and the ſtar of your God Remphan (i. e. *and a ſtar to repreſent to you Saturn; theſe being*) figures which ye made (*whereby*) to worſhip them, and (*therefore*) I will carry you away beyond Babylon.

44. (*And yet*) [x] our fathers had the tabernacle of witneſs in the wilderneſs, as he (*God*) appointed, ſpeaking to Moſes, that he ſhould make it according to the faſhion that he had ſeen;

45. Which alſo our fathers that came after, brought in with Jeſus, (i. e. *Joſhua*) into the poſſeſſion of the Gentiles, whom God drave out before the face of our fathers, (*and this tabernacle continued*) to the days of David,

46. Who found favour before God, and deſired to find a tabernacle (*an habitation*) for the God of Jacob, (*the father of the Iſraelites.*)

47. But (*he being a man of blood,* Chron. 22. 8. *his ſon*) Solomon built him an houſe.

48. Howbeit (ἀλλ' *but this he did, acknowledging at the ſame time,* 1 Kings 8. 27. *that*) the moſt High dwelleth not in temples made with hands, as ſaith the Prophet (*Iſaiah,* Chap. 66. 1. *in theſe words ſpoken from God;*)

49. Heaven is my throne, and the earth is my footſtool; what houſe (*then*) will ye build me, ſaith the Lord, or what is the place of my reſt?

50. Hath not my hand made all theſe things? (*You muſt not therefore think with the heathens, I leave heaven to be preſent there, or am confined to reſt in any building made with your hands.*)

51. Ye ſtiff-necked and uncircumciſed in heart and ears, ye (*ſurely deſerve more than the heathens, uncircumciſed in the fleſh, to be excluded from God's preſence and habitation; for ye*) do always reſiſt the Holy Ghoſt, (*the Shechinah*) as your fathers did, ſo do ye.

52. Which of the Prophets (*acted by that Holy Spirit,*) have not your fathers perſecuted? and (καὶ, *yea*) they have ſlain them, who ſhewed before (*by the ſame Spirit*) of the coming of the juſt One, of whom ye have been now the betrayers and murderers;

53. (*Yea, you are the very ſame perſons*) [y] who have received the law (*immediately from the mouth of God*) by the diſpoſition (*adminiſtration*) of angels, and have not kept it, (*but violated even thoſe laws which were delivered from God immediately, as well as thoſe which he ſpake by the Holy Spirit in the Prophets.*)

54. When they heard theſe things, they were cut to the heart, and they gnaſhed upon him with their teeth, (*through indignation.*)

55. But he being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and [z] ſaw the glory of God, and Jeſus ſtanding at the right hand of God;

56. And ſaid, Behold, I ſee the heavens opened, and the Son of man (*the Meſſiah*) ſtanding at the right hand of God.

57. Then they cried out with a loud voice, and ſtopped their ears, and [aa] ran upon him with one accord,

58. And caſt him out of the city, and ſtoned him, [bb] and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul.

59. And

59. And they ſtoned Stephen, [cc] calling upon God, and ſaying, Lord Jeſus, [dd] receive my ſpirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge; and when he had ſaid this, he [ee] fell aſleep.

ANNOTATIONS on Chap. VII.

Ver. 2. [a] Ἄνδρες, ἀδελφοὶ, *men, brethren.*] It is cuſtomary with the *Hebrews* to add the word *man*, when it imports no more than the word to which it is annexed; as *Gen.* 13. 8. *Let there be no ſtrife between thee and me, for we are men brethren;* Exod. 12. 14. *Who made thee a man, a prince over us?* See *Gen.* 38. 1. So accordingly *men brethren* occurs, *Chap.* 1. 16. *Chap.* 2. 29, 37. here *ver.* 2. 26. *Chap.* 13. 15, 26.—15. 13.—22. 3.—23. 1, 6.—28. 17. So *Matth.* 13. 28. ἐχθρὸς ἀνθρώπου, is an *enemy.* See *Luke* 24. 7.

Ibid. [b] *The God of glory appeared to our father Abraham.*] How God appeared to him, whether it were by a *dream* or a *viſion*, or an *angel*, the text doth not tell us; but this phraſe, *the God of glory appeared*, ſeems to make it probable this was done by a voice from the *ſchechinah*, or divine preſence.

Ibid. [c] *When he was in Meſopotamia, before he dwelt in Charran.*] Here note, that that part of *Meſopotamia*, which is next to *Aſſyria*, is called *the land of the Chaldees*; for *Ur* of *Chaldea*, as *Abarbinel* obſerves, was in *Meſopotamia*, lying in the way from *Tigris* to *Niſibis*; and therefore *Ammianus*, lib. 5. ſpeaks of an *Ur* in *Meſopotamia* ſo ſituated. And *Chaldea* and *Babylon* are reckoned as parts of *Meſopotamia*, both by (a) *Joſephus* and by (b) *Pliny*. That God appeared to *Abraham* when he was in *Meſopotamia*, *i. e.* in *Ur* of *Chaldea*, before he dwelt in *Haran*, though it be not expreſly ſaid, *Gen.* 11. 31. yet is it to be underſtood there; for, *Gen.* 15. 7. God ſaith expreſly to him, *I am Jehovah, that brought thee out of Ur of the Chaldees*; and, *Neh.* 9. 7. the *Levites* ſpeak thus, *Thou art the Lord which didſt chuſe Abram, and broughteſt him forth out of Ur of the Chaldees*; and therefore it is ſaid of the reſt, *Gen.* 11. 31. *that they went forth with them*, that is, with *Terah* and *Abraham*, *from Ur of Chaldea, and came to Haran.* Yea, it is obſervable, that *Terah* is made the chief agent in this remove; for *he*, ſaith the text, *took Abraham and Lot, and went forth from Ur of the Chaldees*, with an intention to go to *Canaan*; whence we may gather that *Abraham* had made known God's call to him, and that he believed now in that God, who had thus ſpoken to his ſon. For what ſhould move him to leave *Ur*, but obedience to the divine call, which *Abraham* received, to which he would not have agreed, if he had not believed in God, as it is certain *Lot* and *Sarah* did, who went with them.

Ver. 4. [d] *And from thence, after his father was dead, he* (God, by another call) *removed him into the land of Canaan.*] Having proved in the former Note, that *Abram* went out from *Ur of the Chaldees* by an eſpecial call from God, the call he received after his father's death, by virtue of which he removed from *Charran* into the land of *Canaan*, muſt be a ſecond call, even that mentioned, *Gen* 12. 1. *Now the Lord ſaid to Abraham, Get thee out of thy own country, and from thy kindred, and from thy father's houſe, to a land that I will ſhew thee.* In the firſt call he is only bid to *go out of his country, and from his kindred*, which at his firſt removal was not compleatly done, for *Charran* was in the land of *Meſopotamia* as well as *Ur*, Κάρρα πόλις Μεσοποταμίας, as *Stephanus* informs us: and though *Nachor* did not preſently go along with his father to *Haran*, yet that he followed after him with all his family, and dwelt in *Meſopotamia* and in *Charran*, is evident; for *Eliezer* goes to *Meſopotamia*, to the city of *Nachor* for *Rebeccah*, *Laban*'s ſiſter, and the daughter of *Bethuel*, the ſon of *Milcah*, the wife of *Nachor*, Gen. 24. and *Rebeccah* ſent *Jacob* to her brother *Laban* to *Charran*, Gen. 27. 43. See alſo *Gen.* 28. 10.——29. 5. At this ſecond call therefore he is bid to depart *from his country*, where he yet was, and *(from his kindred*, and *from his father's houſe,)* come to him there; and now he leaves his brother *Nachor*, and all his *father*'s houſe behind him.

Ver. 5. [e] *Not ſo much as to ſet his foot on.*] He being forced there to buy a burial-place, *that he might bury his dead out of his ſight*, Gen. 23. 3, 4, 16.

Ver. 6. [f] *God ſaid,—that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and entreat them evil four hundred years.*] This four hundred years cannot reſpect their ſojourning in *Egypt*, for that was only *two hundred*

(a) Χαλδαίων καὶ τῶν ἄλλων Μεσοποταμιτῶν ἐθνῶν, Antiq. l. 1. c. 8.

(b) *Meſopotamia tota Aſſyriorum fuit vicatim diſperſa præter Babyloniam & Ninum.* Plin. l. 6. c. 26. p. 355. vide ibid. p. 356, 357.

hundred and fifteen years, as both (c) *Joſephus* and the *ſcriptures* teſtify, and ſo four hundred and thirty years after the promiſe made to *Abraham*, leaving *Charran* to go into the land of *Canaan*; for that two hundred and fifteen years after that promiſe they went down to *Egypt*, is thus demonſtrated: *Abraham* was ſeventy-five years old when he went from *Haran* to *Canaan*, and received the promiſe of that land, *Gen.* 12. 4, 7. and from that time, to the birth of *Iſaac*, when *Abraham* was one hundred years old, *Gen.* 21. 5. is twenty-five years; from the birth of *Iſaac* to that of *Jacob* was ſixty years; for *Iſaac was ſixty years old when Rebeccah bore him*, Gen. 25. 26. from *Jacob*'s birth to his deſcent into *Egypt*, was, as he ſaith to *Pharaoh*, one hundred and thirty years, *Gen.* 47. 9. which ſums put together, make two hundred and fifteen years; and ſo their ſtay in *Egypt* two hundred and fifteen years more, makes exactly four hundred and thirty years. Some therefore well obſerve, that they ſojourned not only in *Egypt*, but before in *Canaan*, ὡς ἐν γῇ ἀλλοτρίᾳ, *as in a ſtrange land*. Hence the whole land of *Canaan* is ſtiled the land in which they were, πάροικοι, *ſtrangers*, or ſojourners, *Gen.* 17. 8.——26. 3.——35. 27. *Exod.* 6. 4. *Pſalm.* 105. 12. And the author to the *Hebrews* ſaith, *they dwelt in Canaan as in a ſtrange land*, Chap. 11. 9. See the Note there. Their evil treatment here, and their bondage in *Egypt*, ſaith the text, ſhall be four hundred years. Theſe years ſome reckon from the birth of *Iſaac*, from which time, to their deliverance out of *Egypt*, was four hundred and five years; they therefore tell us, that the five odd years are not mentioned, no notice being taken of ſmall broken numbers; for thus, ſay they, the *Greek interpreters*, being ſeventy-two, are called the *Seventy*; and the *Roman* writers call them *Centumviri*, who were in all, one hundred and five; and *Moſes*, Numb. 11. 21. ſaith, the *Iſraelites* were ſix hundred thouſand, when they were three thouſand five hundred and fifty above that number, as appears from *Numb.* 1. 46.—2. 32. But others begin the account from the time when *Iſmael* the ſon of *Agar* mocked *Iſaac*, Gen. 21. 9. for that this was done when *Iſaac* was weaned, we read, *ver.* 8. and that this was when he was five years old, (d) St. *Jerom* doth inform us from ſome of the *Jews*; and this mocking is by St. *Paul* ſtiled Perſecution, *Gal.* 4. 29. Now from this time, to the deliverance of the children of *Iſrael* out of *Egypt*, is exactly four hundred years: and from this time began the evil treatment of his ſeed. See Additions, N° 5.

Ver. 7. 8. *And ſerve me in this place.*] This is not ſaid expreſly, *Gen.* 15. but *ver.* 16, it is ſaid, *that in the fourth generation they ſhall come forth and return hither*, which ſeems equivalent to this expreſſion. This ſeems preferable to the expoſition of ſome, who refer this to what is ſaid, *Exod.* 3. 12. four hundred years after, *viz. ye ſhall ſerve me in this mount*, that being mount *Sinai* in *Arabia*, and not the place or land where St. *Stephen* was when he ſpake theſe words.

Ver. 14. [h] Ἐν ψυχαῖς ἑβδομήκοντα πέντε, *Three-ſcore and fifteen ſouls.*] The *Hebrew* text reckoneth them only *ſeventy*, Gen. 46. 27. Deut. 10. 22. but the *Septuagint* adding five ſons of *Ephraim* and *Manaſſeh*, born in *Egypt*, from 1 *Chron.* 7. make them *ſeventy-five*; both which, for ought any thing I can ſee to the contrary, may be true: for, mark the way of counting in the *Hebrew*, *all the ſouls that came into Egypt with Jacob, from his loins, were ſixty-ſix*; and then, *ver.* 27. it is ſaid, that *to Joſeph were born in Egypt two ſouls*; and then it is again ſaid, that *all the houſe of Jacob which came into Egypt*, (viz. if you add to them *Jacob*, *Joſeph*, and his *two ſons*) *were ſeventy ſouls.* So alſo ſay the *Septuagint*, ver. 26. all the ſouls going with *Jacob* into *Egypt*, were ſixty-ſix, as the *Hebrew* ſaid; then *ver.* 27. the ſons of *Joſeph* were, with himſelf and father *Jacob*, nine, *viz.* five being deſcended from *Ephraim* and *Manaſſeh*, ver. 20. ſo that *all the ſouls of the houſe of Jacob going down into Egypt*, if you add theſe nine to them, *are ſeventy-five.* *Moſes* ſaith, All the ſouls that he had reckoned, were ſeventy; but he ſays not, there were no more: the *Septuagint* add the names of five more, and then ſay, that *all the names they had reckoned were ſeventy-five*; nor can the names they have reckoned be diſproved, for we find them in the book of *Chronicles*: So that I ſee no cogent reaſon, why the *Hebrew*, the *Septuagint*, and St. *Stephen*, may not all ſpeak the truth. But,

2*dly*, The texts both in the *Hebrew* and the *Greek*, ſeem plainly to hint another ſolution; for, *Gen.* 46. 26. *All the ſouls that came into Egypt from the loins of Jacob*, beſides *Jacob*'s ſons wives, were *ſixty and ſix*; add to theſe the wives of his eleven ſons, and they make *ſeventy and ſeven*; take

(c) Καλλίστου δὲ τὴν Αἴγυπτον ἀπ' ἔτη τετρακόσια καὶ τετρακόσια καὶ ἑπτὰ παρῴκησεν ἡμῶν Ἄβραμος εἰς τὴν Χαναναίαν ἐλθών, ἑπτὰ δὲ Ἰακὼβ μεταναστάσεως εἰς τὴν Αἴγυπτον γηραιὸς διακοσίοις πρὸς τοῖς δικατὸν ἐνιαυτοῖς ὕστερον, Antiq. lib. cap. 6.

(d) *Inter Hebræos autem varia opinio eſt, aſſerentibus aliis, quinto anno ablactationis tempus ſtatutum.* Quæſt. in Gen. tom. 2. F. 73. M.

take from them *Hezron* and *Hamal*, not yet born, and they were only *ſeventy five*. Now it was the deſign of *Moſes* only to give an account of thoſe that came out of *Jacob*'s loins, as it is ſaid, *ver.* 6, 7, 8, 26. and therefore he excepts their wives out of his catalogue of *ſixty ſix*, and makes them up *ſeventy*, as before, *ver.* 27. But *Stephen* undertakes only to tell us the number of thoſe that *Joſeph* called into *Egypt*, *viz.* his father, καὶ πᾶσαν συγγένειαν αὐτοῦ, *and all his kindred.* Some therefore of the liſt of *Moſes* muſt be left out of St. *Stephen*'s number, *viz. Joſeph* and his two ſons, who were there already, *Hezron* and *Hamal*, who were not yet born, and *Jacob* whom he reckons apart; that is, take out theſe ſix from the ſeventy, and there remains ſixty four; which, with the *eleven wives* of his ſons, are ſeventy five. Now that theſe wives were a part of thoſe that were called by *Joſeph* is certain, becauſe he called *Jacob, and his houſhold, and all that he had*, Gen. 45. 11. He ſent *waggons for their wives*, ver. 19. and the ſons of *Jacob* carried their *wives* in them, *Chap.* 46. 5. And therefore (e) *Joſephus* gives us the words of *Joſeph* thus, *Bring your wives, and your little ones, and all your kindred hither.* And that the words συγγένεις and συγγένεια belong to *wives*, we learn from *Lev.* 18. 14.——20. 20. *Joſh.* 6. 23. as well as from *Joſephus*.

Ver. 15, 16. i *So Jacob went down into Egypt, and died, he and our fathers;* ver. 16. *And were carried over into Sichem, and were laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor, the father of Sichem.*] Theſe words have in them many difficulties; I will begin with the eaſieſt of them. And,

1*ſt*, That Ἐμμὼρ τοῦ Συχέμ, is well rendred *the father of Sichem*; and that the *Greek* bears this interpretation, is proved. Note on *Luke* 24. 1.

2*dly*, It is evident, that *Jacob* was buried with his *fathers*, *Abraham* and *Iſaac*, in the cave of *Machpelah*. For thus he ſpeaks to *Joſeph*, *I will lie with my fathers, and thou ſhalt bury me in their burial-place*, Gen. 47. 30. and accordingly we read, that *Joſeph buried him in the cave of the field of Machpelah*, Gen. 50. 13. Hence then 'tis certain, that it cannot be ſaid of *Jacob*, that he was carried into *Siehem*, and buried there.

3*dly*, I add, that only *Jacob* was there buried, and that all the reſt of the *Patriarchs* were tranſlated to *Sichem*, and buried there. That *Jacob* only, of all here mentioned, was buried there, is evident from an old tradition of the *Jews*, mentioned by (f) *Jerom*, (g) *Hegeſippus*, and (h) *R. Solomon Jarchi*; that *Chebron* was called *Keriath Arbah, the city of the four*, becauſe four Patriarchs, *viz. Adam, Abraham, Iſaac* and *Jacob*, were buried there: And from the obſervation of the *Cabbaliſts*, that in the word אדם, is contained by *Roſe Theboth*, all that were buried in *Chebron*; to wit,

Iſaac and *Jacob*,	*Adam, Abraham,*
Sarah,	*Leah.*
Rebeccah,	

As for the *Patriarchs*, ſtiled here our *fathers*, that they being dead, were carried to *Siehem*, is here ſaid in expreſs words. And (i) St. *Jerom* giving us a deſcription of the travels of *Paula* through the Holy Land, ſaith, *She came to Sichem*, atque inde divertens vidit duodecim Patriarcharum ſepulchra, *and paſſing thence, ſhe ſaw the ſepulchres of the twelve Patriarchs*, they being buried, not in, but near to *Sichem*, Joſh. 24. 32. That *Moſes* took the bones of *Joſeph* with him when he went out of *Egypt*, as he had charged his brethren to do when God brought them thence, *Gen.* 50. 25. we read, *Exod.* 13. 19. that is, the children of *Iſrael* did it by his command, *Joſh.* 24. 32. And *R. Solomon* on *Exod.* 13. 19. ſaith, *We may learn from this very place, that the bones of all the Patriarchs were brought up with him:* And this will appear very probable,

1*ſt*, Becauſe the ſame cauſe that moved *Joſeph* to deſire burial in the land of *Canaan*, could not but move all his brethren to deſire the like, they having the ſame faith in the promiſe, and the ſame intereſt in the land, and ſo the ſame principles to move them to deſire it that *Joſeph* had.

2*dly*, The reſt of the tribes bore the ſame honour to their *Patriarch* that the tribe of *Joſeph* did to him, and therefore they muſt be as much concerned to preſerve their bones to be carried out of *Egypt* with them. And ſeeing *Jacob* their *Father*, was ſo concerned to be buried, not in *Egypt*, but *in the land of promiſe*, Gen. 47. 30. and *Joſeph* to have his bones carried from thence into it from the ſame *faith*, Heb. 11. 22. who can imagine that the twelve *fathers* of the Church of *Iſrael*, and heirs of the land of *Canaan*, ſhould be left in the land of bondage, and not interred in their own land?

Moreover,

(e) Αὐτὸν δὲ πέμψαι, καὶ γυναῖκας ὑμετέρας, καὶ τέκνα καὶ πᾶσαν τὴν συγγένειαν ὑμῶν ἀναγάγοντας, ἐνθάδε μετοικίζειν. Antiq. l. 2. c. 3.

(f) *Quia ibid. Abraham & Iſaac & Jacob conditus eſt, & ipſe Princeps humani generis Adam.* Qu. & Trad. in Gen. F. 74. G.

(g) In Deſcript. Terræ Sanctæ. (h) In Gen. 23. (i) Epitaph. Paul. To. 1. F. 62. I.

Moreover, That their bones were buried in *Sichem* with the bones of *Joſeph*, may be made probable from theſe conſiderations:

1*ſt*, That though *Joſeph*'s bones were brought up with them out of *Egypt*, they were not buried till *Joſhua* had divided the land among them, and had called all *Iſrael* to *Sichem*, to renew the covenant God made with their *fathers*; for then only it is ſaid, *the bones of Joſeph which the children of Iſrael brought out of Egypt, they buried in Sichem.* Either then they buried the bones of the other *Patriarchs* at the ſame time, or not at all; for we read nothing of their doing it in any other aſſembly, at any other time, or place, and ſo may reaſonably conceive, that as they were removed at the ſame time, ſo likewiſe were they buried.

2*dly*, There are but two places aſſigned of the burial of the other *Patriarchs*, one by *Joſephus*, who ſaith, *they were buried in Hebron*; the other by St. *Jerom* and *R. Solomon*, that they were buried in *Sichem*. Now that they were not buried by *Joſhua* in *Hebron*, we have great reaſon to believe,

1*ſt*, Becauſe we do not read, that *Joſhua* ever came to *Hebron*, but to deſtroy the city. (2*dly*,) From the traditions already produced, that it was called *Kiriath Arbah*, becauſe the four great Patriarchs only were buried in it. And (3*dly*,) From the places where *Joſephus* ſaith the contrary; for in his ſecond book of *Antiquities*, Chap. 4. he hath many other idle tales, which may cauſe us to ſuſpect this; and in his book of the *Jewiſh wars*, he begins his ſtory thus, (*) Μυθεύουσι, *They of Hebron tell a tale ſo and ſo,* καὶ δείκνυσι, *and they ſhew their ſepulchres to this day,* σπήλαια λίθου μαρμάρου καὶ φιλοτίμως ἐξησκημένα, *wrought curiouſly in fine marble, and a tree that had ſtood there from the creation.* So that if you will believe *Joſephus* here, you muſt believe they had ſepulchres of fine marble curiouſly wrought; and then, how wonderful is it that (k) St. *Jerom* giving us what was chiefly obſervable in every place that *Paula* came at, ſaith only, *that ſhe came to Hebron*, that is, *Kiriath Arbe*, id eſt, oppidum quatuor virorum, Abraham, Iſaac, Jacob & Adam; that is, to the town of the four Patriarchs, *Abraham, Iſaac, Jacob*, and *Adam*; and bringing her from *Hebron* to *Sichem*, ſhould tell us, *ſhe ſaw the ſepulchres of the Patriarchs there*, not only being ſilent as to theſe curious marble ſepulchres, but contradicting *Joſephus* in the whole ſtory?

Now, if theſe things are duly fixed, it is neceſſary, either to ſay with the great *Bochart*, that ſome unſkilful *Grammarian* thinking a *Nominative caſe* was wanting before the word ὠνήσατο *was bought*, wrote in the margin the word Ἀβραάμ, which others put into the text, without which the words run thus, with exact truth; *So Jacob went down into Egypt, and died* (there;) *he, and our fathers, and they* (*viz.* our fathers,) *were carried over into Sichem, and laid in the ſepulchre that was bought for a ſum of money of the ſons of Emmor, the father of Sichem.* For that *Jacob* bought of the ſons of *Hamor*, the father of *Sichem*, a field near *Sichem, for an hundred keſita*, we read *Gen.* 33. 19. and that *keſita* is to be rendred *pieces of money*, he proves in his *Hieroz.* l. 2. c. 43. where he treats largely on this verſe: The only objection againſt this conjecture, which makes the words ſo plain, is this, that it is not ſupported by any copies or verſions; and on this account, it ſeems neceſſary to admit of the ſenſe given in the paraphraſe, *viz.*

Ver. 15. *And Jacob went down into Egypt, and died, he, and our fathers.*

Ver. 16. *And* (our fathers) *were carried over into Sichem, and they were laid* (Jacob) *in the ſepulchre that Abraham bought for a ſum of money*, (they in the ſepulchre bought) *of the ſons of Emmor the father of Sichem.*

In which paraphraſe, there be three *ellipſes* of words to be repeated from the former words, but they are ſuch as may be often met with both in the *Old* and the *New Teſtament*, as *v. g.* Pſal. 133. 3. *as the dew of Hermon*, (and as the dew) *which fell upon the hills of Zion*; for *Hermon* and *Zion* were far aſunder; *Eccleſ.* 10. 1. *As dead flies cauſe the ointment of the Apothecary to ſend forth a ſtinking ſavour, ſo a little folly* (cauſeth) *a man of reputation for wiſdom and honour* (to become unſavoury;) See *Numb.* 26. 4. In the *New Teſtament* we have the like example; So 2 *Theſſ.* 2. 7. *He that letteth* (will let) *till he be taken away*; John 9. 3. *Neither hath he ſinned, nor his parents*, ſo that he ſhould be born blind on that account, (*ver.* 2.) 1 *John* 2. 19. *but* (they went out from us,) *that it might appear they were not of us.* See *Glaſſ.* l. 4. *de Figuris Gram. Tract.* 2. from *Obſerv.* 8. to the 13.

Ver. 18. [k] *There aroſe another King who knew not Joſeph.*] As it might very well be; this happening one hundred thirty-five years after the coming of the children of *Iſrael* into *Egypt*; for they went out of it eighty years after, when *Moſes* was ſo old, and this happened ſixty-four years after the death of *Joſeph*; ſo that the King reigning at that diſtance, might know little of, and leſs regard the good deeds *Joſeph* had done for *Egypt*.

Ver. 20. [l] *And Moſes was* ἀστεῖος τῷ Θεῷ, *exceeding fair.*] The word *God* being added to increaſe

4 L

(*) L. 5.

(k) Ubi ſupra E.

creaſe the ſignification: ſo *Nineveh* is called, πόλις μεγάλη τῷ Θεῷ, *an exceeding great city*, Jona 3. 3. So ὅπλα δωίαλα τῷ Θεῷ, 2 Cor. 10. 4. *are very ſtrong weapons*. So *cedars of God*, i. e. goodly cedars, *Pſal.* 80. 10. *mountains of God*, Pſal. 36. 7. *i. e.* great mountains. See *Glaſſ. Tract.* 1. *de Nom. Can.* 17. *Sect.* 3. With this great beauty of *Moſes* the ancient heathens were acquainted; for (l) *Juſtin* out of *Trogus* ſaith, that eum formæ pulchritudo commendabat, *the gracefulneſs of his countenance recommended him to others:* and (m) *Huet* ſhews that the whole ſtory of *Adonis* hid by *Venus* in an ark, and delivered to *Proſerpina*, becauſe ſhe admired the great beauty of the infant, was framed out of this ſtory of *Moſes*.

Ver. 22. [m] *And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in word and deed.*] Like to this ſaying is that of (n) *Lucian*, of an *Egyptian Prieſt ſkilled in all the wiſdom of the Egyptians*. But what this learning of the *Egyptians* then was, it is not eaſy to define; I ſuppoſe with the (o) *Pſeudo Juſtin*, that it might be *aſtronomy, aſtrology*, and *geometry;* to which you may add from (p) *Clemens* of *Alexandria, skill in phyſick;* but whereas (q) *Philo* adds, *arithmetick, muſick, hieroglyphical* learning, and ſaith, ἢ ἓξ ἄλλων ἐγκύκλιον παιδείαν Ἕλλησι διδάσκων, *that the Greeks, ſent for into Egypt for that purpoſe, taught him the liberal ſciences*, he is utterly out; for the *Greeks* had no learning till long after the time of *Moſes*, as (r) *Clemens Alexandrinus*, (s) *Joſephus*, and many others teſtify; and what they had, was at firſt borrowed from other nations: *Moſes*, ſaith (t) *Joſephus*, being older, not only than their learning, but even than their laws and gods.

Ver. 25. [n] *He ſuppoſed that his brethren would have underſtood how that God, by his hand, would deliver them.*] Two things are here fit to be enquired into, *viz.* by what authority or right *Moſes ſlew* the *Egyptian*, and what reaſon he had to expect the people ſhould underſtand that God deſigned him for their deliverer? The *Jewiſh hiſtorians* will give us a very eaſy ſolution to theſe difficulties; for their *prieſts*, ſaith (u) *Clemens Alexand.* declared, that *Moſes ſlew the Egyptian with a word*, and ſo gave them a miracle to prove his miſſion, and ſo then he muſt be killed by him who is the Lord of life and death: (x) *Joſephus* alſo ſaith expreſly, that *God appeared to* Amram, *the father of* Moſes, *as he was praying to him for the afflicted* Jews, *and told him, Thy ſon, now in the womb of thy wife, ſhall eſcape the hands of the* Egyptians, *and*, τὸ μὲν Ἑβραίων γένος τῶν παρ' Αἰγυπτίοις ἀνάγκης ἀπολύσει, *ſhall deliver the* Hebrews *from the afflictions of the* Egyptians; and that to confirm this viſion his wife brought him forth without any pain. He alſo adds, that a celebrated *Prophet* among the *Egyptians* declared, that an *Hebrew ſhould be born then, who ſhould afflict the Egyptians*, and when *Moſes* was grown up, counſelled the King of *Egypt* to deſtroy him, ſaying, that (y) *by killing him he would free the Egyptians from fear, and cut off the hopes of the Hebrews.* But not to depend on theſe things, the *Jeruſalem Talmud* declares, that *Moſes* ſlew the *Egyptian* by *the ſpirit of prophecy*, or that he did it by an extraordinary impulſe from God, and (z) *Maimonides* makes this action one degree of prophecy; and thus (as *Stephen* ſaith) *it came into his heart* (from God) *to viſit his brethren*, ver. 23. and indeed otherwiſe he could not have juſtified this fact to God and his own conſcience. Now *Moſes* knowing what an extraordinary perſon he had been *in words and deeds*, ver. 22. and what had been declared of him to his *father*, and by this action working deliverance to one of them, might juſtly hope they would look upon him as one appointed by God to be their deliverer.

See Additions, No. 6.

Ver. 30. [o] *There appeared to him in the wilderneſs of mount Sinai the angel of the Lord in a flame of fire in a buſh.*] That God himſelf was glorioufly preſent here, attended with his holy *angels*, as his miniſters, of which one appeared in the buſh, and was by God employed in forming the voice by which he ſpake to him, is evident, (1.) From the expreſs aſſertion of Chriſt, *viz.* that ὁ Θεὸς, *God ſpake to Moſes in the buſh*, Mark 12. 26. So *Moſes*

(l) C. 36. 2. (m) Demonſtr. Evang. Prop. 4. c. 4. p. 113.

(n) Μεμφίτης ἀνὴρ τῶν ἱερῶν γεγραμμάτων δαιμόνιον τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσαν ἀκριβῶς τὴν Αἰγύπτιον, Philoſoph. p. 842. C.

(o) Reſp. ad Qu. 25. (p) Ἰδεικῶν, Clem. Strom. 6.

(q) De vita Moſis, p. 470.

(r) Γραμματικὴν Ἑλλήνων ἔδωκε Φοινίκων, Strom. 1. p. 344. Ἐκ τῶν βαρβάρων φιλοσοφίας πᾶσαν τὴν φυσικὴν καὶ παρ' Ἕλλησιν ἐνδοξοτάτην σοφίαν, Strom. 6. p. 614.

(s) Joſeph. c. 10. contra Apion. p. 1034. (t) Antiquit. Præf. p. 3.

(u) Apud Clem. Strom. 1. p. 344. (x) Antiq. l. 2. c. 5. p. 55.

(y) P. 57. (z) More Nev. part. 2. c. 14.

Moſes himſelf informs us, when he prays, *Deut.* 33. 16. that *the bleſſing of him that appeared in the buſh might fall upon the head of Joſeph*, that is, ſaith *Onkelos*, *of him whoſe Majeſty dwells in the heavens, and was revealed to Moſes in the buſh:* ſaith *B. Uziel*, *of him who made the glory of his divine Majeſty dwell in the buſh.* (2.) This appears from the words here ſpoken, ſaith *Stephen*, *by the voice of the Lord, I am the God of Abraham, Iſaac, and Jacob, I have heard the affliction of my people, I will ſend thee into Egypt*, and alſo from the words in *Exodus*, for there *Moſes*, who went boldly towards the *angel* to ſee that great ſight, when God ſaid, *I am the God of Abraham, trembled, and durſt not behold*, Exod. 3. 6. being afraid to look upon God, and *ver.* 13. *Moſes ſaid to God, What is thy name?* and God anſwers, *I am, and bids him ſay, I am, and the God of your fathers hath ſent me to you.* And, *laſtly*, if theſe names could belong to a created *angel*, I would gladly know how *Chriſt* received *a more excellent name than the angels*, as we read, *Heb.* 1. 4. So that God was here preſent as the chief perſon ſpeaking to *Moſes*, the *angel* only as his miniſter and his attendant. See the Note on *John* 1. 1.

Ver. 35. p *This Moſes whom they refuſed.*] For though only one of them ſaid to him, *Who made thee a ruler or judge over us?* yet that one is thought to have been a ruler of a tribe, and ſo to have ſpoken in the name of the reſt. Moreover, none of them acknowledged him as one by God appointed to be their prince, and ſaviour out of the hands of the *Egyptians*, ver. 27. and therefore it is ſaid, ἠρνήσαντο, *they denied him*, as the *Jews* are ſaid to deny that *Jeſus* whom they would not acknowledge. See the Note on *Chap.* 3. 14.

Ver. 37. q *A Prophet ſhall the Lord——raiſe up to you*, &c.] See Note on *Chap.* 3. 22.

Ver. 38. r *With the angel that ſpoke to him in mount Sinai.*] Perhaps the ſame *angel* which appeared to him as an attendant on the divine Majeſty in the buſh; for though the law was given by the *diſpoſition* of *angels*, ver. 53. of which place ſee the Note on *John* 1. 1. *Heb.* 2. 2. yet ſeems there to have been a principal *angel* (perhaps *Michael* their Prince, *Dan.* 10. 21.) who attended upon *Moſes*, and the children of *Iſrael*, and who is therefore ſtiled by God *my Angel*; ſo *Exod.* 23. 23. *My Angel ſhall go before thee*, that is, ſaith *Baal Hatturim*, *Michael, my peculiar Angel*; ſo alſo *Chap.* 32. 34. This *Moſes* owns, by ſaying, *Numb.* 20. 16. *when we cried to the Lord——he ſent an Angel, and hath brought us forth out of Egypt*, that is, *Michael the Prince*, ſay the *Jews*, and therefore he ſaith, *I am come as Captain of the hoſt of the Lord*, Joſh. 5. 14. which is the title of *Michael*, Dan. 10. 13. but this is not ſo to be underſtood as to exclude the preſence of God himſelf, for this *angel* was ſent from the *Schechinah*, or divine preſence, which was in the pillar of the cloud.

Ibid. s *Who received*, λογια ζωντα, *the lively oracles to give to us.*] The law of *Moſes* is here ſtiled *the lively oracles*, not becauſe they were able ζωοποιειν, *to give life*, for that St. *Paul* expreſly denies, *Gal.* 3. 21. calling this law *the miniſtry of death and condemnation*, 2 Cor. 3. 6, 9. But becauſe they were oracles proceeding not from dumb idols, but from the *living God*, and promiſing a proſperous and happy life in *Canaan*, to all that obeyed them, *Levit.* 18. 5. *Deut.* 15. 16.—32. 47. on which account this word is ſtiled, *Heb.* 4. 12. λογος ζωντος θεου, *the word of the living God*, and 1 Pet. 1. 23. *the living word of God*, as being quick and vital in its operations. See the Note on *Heb.* 4. 12.

Ver. 41. t *And they made a calf in thoſe days, and offered ſacrifice to the idol.*] Here note,

1*ſt*, That the calf worſhipped by the *Jews* is expreſly called an *idol*, and they who worſhipped it are expreſly ſtiled *idolaters*, 1 Cor. 10. 7. and with good reaſon, becauſe they *changed the image of the incorruptible God into the ſimilitude of a calf*, Pſal. 106. 19, 20. Note,

2*dly*, That the worſhip performed by them to this golden calf, was worſhip directed by them to the true God, *viz.* to that God *which brought them from the land of Egypt:* for when they had made them a *molten calf*, they ſaid, *This is thy God which brought thee out of the land of Egypt*, Nehem. 9. 18.

Nor can we otherwiſe conceive, if we conſider, (1.) That by this God they could not poſſibly intend to ſignify the very image they had made, there being nothing more repugnant to common ſenſe, and more irrationally ſtupid, than to conceive that what they made the other day, was both their maker and preſerver, whilſt it was nothing in the world, and that it gave them power before it was in being. Men may aſſert ſuch things, who have no other refuge or defence, but cannot poſſibly believe themſelves in what they do affirm. (2.) They could not be conceived to affirm, that this God, who brought them out of the land of *Egypt*, was the *Egyptian Serapis:* for then they muſt imagine, that this *Egyptian god* wrought all the miracles they ſaw done in *Egypt* upon thoſe that owned and worſhipped him, in favour of thoſe perſons who did not own him for a God, but looked upon him as a *devil:* and

that he did inflict the heavieſt judgments upon them that feared him, and ſhewed the greateſt kindneſs unto thoſe that feared him not, by ſeparating betwixt them and the *Egyptians*, and not permitting any of his judgments to moleſt or touch them. They muſt believe that the *Egyptian Serapis* had enjoined them to abſtain from all thoſe modes of worſhip with which he was ſerved in *Egypt*, as an abomination to him; *for in the day that he lifted up his hand unto them to bring them forth of the land of Egypt*,—then ſaid he unto them, *Caſt away every man the abomination of his eyes, and defile not your ſelves with the idols of Egypt, I am the Lord your God*, Ezek. 20. 6, 7. Laſtly, they muſt believe that he who executed his judgments on the *Egyptian gods* was the *Egyptian* god, and that the God of the *Hebrews*, who ſaid, *Let my people go that they may ſerve me*, Exod. 7. 1. was the god of *Egypt*, and that he who wrought thoſe miracles unto this end, that the *Egyptians* might know *that he was the Lord*, Exod. 14. 18. was he whom the *Egyptians* owned as their god; all which deductions are too abſurd to be believed. Moreover (1.) The reaſon why they deſired the making of this god to go before them, is delivered thus, *Up, make us gods which ſhall go before us, for as for this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him*, Exod. 32. 1. And from theſe words it is apparent, that the want of *Moſes* was the only cauſe why they required this golden calf *to go before them*. Now it is certain, that they eſteemed not *Moſes* to be God, but only one who repreſented God, and who declared his mind unto them; on which account God himſelf ſaith, that he ſhould be to *Aaron inſtead of God*, Exod. 4. 16. and therefore it is alſo certain, that they deſired only ſome other repreſentative of God, which *Aaron* might conſult to know the mind of God. (2.) Here they expreſly do acknowledge that *Moſes brought them out of the land of Egypt, i. e.* the God of *Moſes* did ſo. Now they all knew the true *Jehovah* was that God whom *Moſes* taught them to adore, and that the God of *Moſes* was not that calf, which he knew nothing of, nor that *Egyptian Apis* which he had ſo much oppoſed and vilified; when therefore they affirm, at the beholding of this calf, *theſe are thy Gods*, this affirmation muſt be ſuppoſed conſiſtent with their former words, which do acknowledge that *the God of Moſes brought them forth*, &c. Now ſince the golden calf, or the *Egyptian Apis*, were not, even in the apprehenſion of theſe men, the God of *Moſes*, theſe words, *viz. theſe are thy Gods*, cannot be ſpoken of the calf, or the *Egyptian Apis*, and therefore muſt be underſtood of him, who was indeed the God of *Moſes*, and ſo muſt ſignify, *this is the ſign, this is the repreſentation of that God which brought us forth*, &c. Again, this we may gather from the feaſt they conſecrated, for *Aaron* doth expreſly ſay, it was *a feaſt to Jehovah*; whereas, had it been really intended as an honour done to the *Egyptian dæmons*, it cannot be conceived that *Aaron* would both give unto theſe *devils*, the proper and incommunicable name of God, and alſo offer ſacrifice to *devils*. He therefore, whom he called *Jehovah*, and to whom he offered thoſe peace-offerings, was he who truly bears that name. And, (3.) This is plain from St. *Stephen*'s words, ver. 41, 42. *And they made a calf in thoſe days, and offered ſacrifice unto idols, and rejoiced in the works of their own hands; then God turned, and gave them up to worſhip the hoſt of heaven*: For it is obſervable, that the *idolatry* of the calf was diſtinct from the other *heathen idolatry*, this being the puniſhment of the other, and only a conſequent of that, for *then God turned, and gave them up to worſhip the hoſt of heaven*. Since then the worſhip of *Oſiris* under the ſpecies of a *golden bull*, and of the *Egyptian Apis* in the ſymbol of a living calf, was really the worſhip of the *Sun* and *Moon*, as the great (a) *Selden* doth inform us, it follows, that when they worſhipped the golden calf, they were not given up unto the worſhip of *Oſiris*, or the *Egyptian Apis*, which were adored by the *Egyptians* as the moſt glorious part of all the *hoſt of heaven*.

Hence then it muſt demonſtratively follow, that the worſhip of the true God in an image, or material repreſentation, is, in the ſcripture-ſenſe, *idolatry*.

Ver. 40. See Additions, N°. 7.

Ver. 42. * *Then God gave them up to worſhip the hoſt of heaven.*] *i. e.* From their worſhipping him in images againſt his command, he ſuffered them to proceed to *worſhip the creature inſtead of the Creator*: See Note on *Rom.* 1. 21, 24. *The invention of idols* (*i e.* images, ſaith the book of *wiſdom*) *was the beginning of fornication*, i. e. idolatry. See Note on *John* 8. 41. And therefore God is ſaid to have *given this hoſt of heaven to the heathens to worſhip*, εἰς θρησκείαν καὶ παρατυπωσιν ὡς θεῶν. See *Druſ.* and the *Septuagint*, Deut. 4. 19. *Juſt. M. Dial.* p. 274. *Clem. Alex. Strom.* 6. p. 609. B. *viz.* He ſuffered them to proceed to that more vile idolatry in puniſhment of their worſhip of him by images. And to this alludes that of the *Septuagint*, Hoſ. 13. 4. *God gave not the hoſt of heaven to you*, παραδόσεως ὀπίσω αὐτῶν, *to go after them*;

(a) L. de Diis Syris, c. 4.

them; but ſent his *Prophets* to forbid it, which he did not to the *heathen* world.

Ibid. [v] *Have ye offered to me ſlain beaſts, and ſacrifices, by the ſpace of forty years in the wilderneſs?*] This queſtion is a ſtrong negative, importing, that though they really did offer ſacrifices as he had commanded, yet did he not accept, or look upon them as offered to him; the expreſſion is like that of the Prophet *Zachary*, Chap. 7. 5. *When ye faſted and mourned in the fifth and ſeventh month theſe ſeventy years, did ye at all faſt to me, even to me?* And this is here denied,

1*ſt*, Becauſe God will accept of no worſhip as done unto him, which is not done unto him alone; and when any other is worſhipped with him, he looks upon himſelf as not worſhipped at all. So of thoſe *nations* which came from *Aſſyria* into the cities of *Samaria*, it is ſaid, 2 *Kings* 17. 33. *they feared the Lord, and ſerved their own gods*; and then it is added, *ver.* 34. that *they feared not the Lord.*

2*dly*, Becauſe God will not own any worſhip as performed to him, whilſt men continue in their diſobedience to his laws, and in their hearts depart from him, and incline to a worſhip he approves not of; thus the *Jews* in *Zachary* are ſaid, not *to faſt to him*, becauſe they would not hearken to, or obey his words, *ver.* 8. and he is ſaid to have been angry with them in the wilderneſs forty years, *becauſe they erred from him in their hearts*, Pſal. 95. 10. that is, ſaith the *Chaldee*, *they had their idols in their hearts.* And the *Samaritans* are ſaid *to worſhip they knew not what*, John 4. 22. becauſe they did not worſhip him according to his will revealed in his word. See the Note there.

Ver. 43. [w] *Yea ye took up the tabernacle of Moloch, and the ſtar of your god Remphan: figures which you made to worſhip them*, &c.] Here note,

1*ſt*, That theſe words are taken from *Amos*, 5. 26. where the words, in our tranſlation, are, *Ye have born the tabernacle of your Moloch, and Chiun your images, the ſtar of your god.* Note,

2*dly*, That theſe words of the *Prophet* are by St. *Stephen* produced to prove that God gave them up to worſhip *the hoſt of heaven*, as the puniſhment of their worſhipping the golden calf; even as God is ſaid to have given up the *heathens to uncleanneſs, and vile affections*, Rom. 1. 24, 26. as the puniſhment of their former *idolatry*, ver. 21, 23. So that the gods here mentioned muſt belong to *the hoſt of heaven.* Note,

3*dly*, That *Moloch* is thought to be the ſun, for the whole Eaſt did worſhip the ſun and moon, as the *King* and *Queen of heaven*; and interpreters almoſt generally agree, that *Baal, Bel*, or *Belus*, ſo often mentioned in the *ſcriptures* as worſhipped by the *heathens*, is the ſun, or *Lord of heaven.* Now *Baal* the Lord, and *Moloch* the King of heaven is the ſame. So (b) *Euſebius* tells us of the *Phœnicians*, out of *Sanchoniathon*, that when *drought happened*, they did τὰς χεῖρας ὁρέξαι εἰς ἐκεῖνας τὰς τοῦ Ἡλίου, τὸν γὰρ μόνον Θεὸν ἐνόμιζον μόνον ἐφορᾶν Κτίσιν, Βεελσάμην καλοῦντες, *lift up their hands to heaven to the ſun, whom they owned as the only Lord of heaven, calling him Beelſamen, that is, the Lord of heaven*; and (c) *Damaſcius* in *Photius* ſaith, the *Syrians* and *Phœnicians* τὸν Κρόνον Ἦλ καὶ Βὴλ ἐπονομάζουσι, *call Saturn El and Bel*; and (d) *Servius* upon *Virgil* ſays, *that the Sun and Saturn were worſhipped by the Aſſyrians and the Africans under the name of Bel.* See for the farther proof of this, *Voſſ. de Idol. l.* 2. *c.* 4. *Spencer de ritibus Hebr. p.* 551.

As for the other word *Chiun*, changed by the *Septuagint* into a name better known, *viz. Rephan* or *Remphan*, *Voſſius* thinks it ſignifies the *moon*, *ibid.* Chap. 23. But *Aben-Ezra* on the place informs us, that it ſignifies *Saturn*, and that with great probability, (e) *Saturn* bearing that name, ſay the learned, in the *Arabian* and *Perſick* tongue; and in the *Egyptian Alphabet*, Pῆφαν is *Saturn.* Note,

4*thly*, That to *Moloch* is aſcribed *Succoth*, a tabernacle or tabernacles, becauſe he was worſhipped in *little ſhrines, chapels*, and *tabernacles*, which they uſed to carry about with them, as *Grotius* and Dr. *Hammond* here prove;

To *Remphan* a ſtar, becauſe the *heathens* worſhipped their gods, *damons*, and *heroes*, under the name of ſome ſtar appropriated to them, as (f) Dr. *Spencer* ſhews, and ſo the *Egyptian* god *Rempham* or *Remphin*, mentioned by *Diodorus Siculus*, might be worſhipped in the ſtar *Saturn.*

And becauſe they made images of theſe *gods*, and put them into theſe ſhrines, and chapels, or tabernacles

(b) Præp. Evang. l. 1. c. 10. p. 34. (c) Cod. 242. p. 1050.

(d) *Aſſyrios conſtat Saturnum (quem eundem & Solem dicunt) coluiſſe, qua numina etiam apud Afros poſtea culta ſunt, unde & Punica Lingua Bel Deus dicitur, apud Aſſyrios autem Bel dicitur quadam ſacrorum ratione & Saturnus & Sol.* In Prim. Æneiad. Virg. 733.

(e) Spencer p. 551, 552. (f) P. 554.

tabernacles to be worſhipped, therefore the Prophet calls them, צלמיכם, images of their gods, which they had made.

Laſtly, Becauſe the tabernacles of *Moloch* and *Saturn*, to whom they offered their ſons and daughters, had (g) ſeptem conclavia, *ſeven cells*, or receptacles, according to the number of the ſeven planets; therefore perhaps it is that St. *Stephen* ſaith, they worſhipped *the hoſt of heaven*.

5*thly*, That they were guilty of this idolatry whilſt they continued in the wilderneſs, tho' we read nothing of it expreſly in the five books of *Moſes*, we cannot doubt, if we believe the Prophet *Amos*, declaring from God, that *they did not offer ſacrifice to him in the wilderneſs*, becauſe they were then guilty of this *idolatry*; or St. *Stephen* ſaying, that, in puniſhment of the calf they made and worſhipped there, God gave them up to worſhip *the hoſt of heaven*: And to this we may refer the complaint of the *Pſalmiſt*, that even then *they erred in their hearts, and knew not his ways*; and more certainly the words of *Joſhua*, Chap 24. 14. *and now put away the ſtrange gods which your fathers ſerved on the other ſide the river, and in Egypt, and ſerve the Lord*: for if they had them not among them, they could not put them away; and his following words, *ver.* 19. *ye cannot ſerve the Lord* (whilſt ye retain your idols,) *for he is a jealous God.*

And, *laſtly*, whereas St. *Stephen* ſaith, *I will carry you beyond Babylon*, though the Prophet had only ſaid, I will carry you beyond *Damaſcus*, this need give us little trouble, ſeeing this prophecy was fulfilled by *Salmanaſſer, King of Aſſyria*, carrying them both beyond *Damaſcus* and *Babylon*, into the cities of the *Medes*, 2 Kings 17. 6.

Ver. 44. [x] *Our fathers had the tabernacle of witneſs*;] *i. e.* In which the true God gave them ſignal teſtimonies of his preſence with them, and indications that he dwelt among them, though as in the wilderneſs, ſo till the times of *David* they fell off from him to *idolatry*; this *David* deſired to build God a *temple*, and his heart was ſet upon it, *Pſal.* 133. and his ſon *Solomon* built it; and in this you place your confidence, ſaying, *the temple of the Lord are we*, Jer. 7. 4. but know, ſays St. *Stephen*, that the great God of heaven cannot be confined to your temple, or ſo chuſe it for a place of reſt as that he ſhould not depart from it, or ſuffer it to be deſtroyed again, as he formerly did for your crying provocations; this therefore you may reaſonably expect, who are ſtill a ſtiff-necked people, and uncircumciſed in heart, ſtill reſiſting the Holy Ghoſt in God's *Prophets*, as your *fathers* did, and adding to all your other ſins the murder of your promiſed *Meſſias*; this, I ſay, you have reaſon to expect, did not I warn you of it?

Ver. 53. [y] *Who have received the law* εἰς διαταγὰς ἀγγέλων·] That is, ſaith *Grotius*, inter angelorum turmas, *by God appearing with his hoſt of angels*, for ſo we read he did at mount *Sinai*, when he gave the law: ſo *Deut.* 33. 2. *The Lord came from Sinai, he came with ten thouſand* ἀγγέλων, *of angels: from his right hand went a fiery law for them.* And, *Pſal.* 68. 17. *The chariots of God are twenty thouſand, even thouſands of angels, and the Lord is among them as in Sinai.* I rather chuſe to ſay, *by the adminiſtration of angels*, they all here miniſtring to God when he gave the law. See Note on *John* 1. 1. and *Heb.* 2. 2.

Ver. 55. [z] *He ſaw the glory of God*:] That is, the *Schechinah*, the ſymbol of God's glorious preſence: See the Notes on *Rom.* 1. 23. and on *Heb.* 1. 3. And *Jeſus* ſtanding at the right hand of God, *as in a poſture ready to receive him.*

Ver. 57. [aa] *They ran upon him with one accord.*] Though they ruſh upon him in this caſe, yet they do it only becauſe by freſh words of blaſphemy, as they conceived, he had confirmed the former blaſphemy teſtified againſt him by two witneſſes, and therefore they draw him out of the city, becauſe their *traditions* ſaid, that *no man was to be ſtoned in the camp, or in the city*, and ſtone him after the legal manner, the witneſſes againſt him beginning the execution; and ſo here is no evidence that this was done *jure zelotarum*, and not by courſe of juſtice, the *Sanhedrim* having before ſufficiently ſhewed what they thought of him, by being *mad againſt him, gnaſhing upon him with their teeth.*

Ver. 58. [bb] *And they laid their cloaths at the feet of a young man, whoſe name was Saul.*] See Note on *Philem.* 9.

Ver. 59. [cc] Ἐπικαλούμενον, *calling upon Chriſt, and ſaying, Lord Jeſus, receive my ſpirit.*] Here we find *Stephen full of the Holy Ghoſt*, calling religiouſly upon *Chriſt*, now in heaven, to receive his ſpirit, and thereby teſtifying not only that religious worſhip was due to him, but alſo that he could hear his prayer, and receive his ſpirit at that diſtance, and therefore was omnipreſent, and the ſearcher of the heart, and he in whoſe hands the ſpirits of men were; for he doth not ſay, Κύριε σὺ Ἰησοῦ, *thou who art the Lord of Jeſus*; that phraſe being never uſed in the *New Teſtament*, but Κύριε Ἰησοῦ, *Lord Jeſus*, receive my ſpirit: Like to this is that prayer of St. *John*, Rev. 22. 20. Κύριε Ἰησοῦ, *Come, Lord Jeſus, come quickly.*

Ibd.

(g) *See* Voſſ. de idol. l. 2. c. 5. p. 169.

Ibid. [dd] *Receive my ſpirit.*] Hence it appears, that the ſpirit of man is a ſubſtance diſtinct and ſeparable from the body, and which dies not with it; for *Stephen* prays not to the Lord *Jeſus* to receive his body, but only to receive *his ſpirit*, now to be ſeparated from it. See the Notes on *Luke* 23. 40. and on 2 *Tim.* 1. 12. Now, if the ſpirit of a man died with the body, no reaſon can be given why St. *Stephen* ſhould pray to the Lord Jeſus *to receive his ſpirit* rather than his body. Moreover, this being ſaid by a *Jew* in preſence of the *Jews*, is doubtleſs to be underſtood, according to the ſenſe and the opinion of the *Jews*, who held, *that the ſouls of juſt men were in the hand of God*, Wiſd. 3. 1. and were *in peace:* which expreſſions agree not to a thing which is inſenſate; nor could an inſenſate being have any hope at all, much leſs *an hope full of immortality*, as he there ſpeaks, *ver.* 2. 3.

Ver. 60. [ee] *He fell aſleep.*] See Note on *John* 11. 11.

CHAP. VIII.

1. AND Saul *(when Stephen thus died)* was conſenting to his death; and [a] at that time there was a great perſecution againſt the Church which was at Jeruſalem; and they *(that were of it)* were all ſcattered abroad throughout the regions of Judea and Samaria, except the Apoſtles.

2. And devout men carried Stephen [b] to his burial, and made great lamentation over him.

3. As for Saul, he made havock of (Gr. *and Saul waſted, or afflicted)* the Church, entring into every houſe *(of the faithful,)* and haling men and women *(thence, he)* committed them to priſon.

4. [c] Therefore they that were *(they therefore being)* ſcattered abroad, went every where (Gr. *went through Judea and Samaria*, ver. 1.) preaching the word.

5. Then [d] Philip *(the Evangeliſt, being one of the ſeven,* Chap. 21. 8.) went down to the city of Samaria, and preached Chriſt to them.

6. And the people with one accord gave heed to thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did *(to confirm his doctrine.)*

7. For unclean ſpirits crying with *(a)* loud voice, came out of many that were poſſeſſed with them; and many taken with palſies, and that were lame, were healed.

8. And there was great joy in that city, *(that a perſon ſo beneficial was come to them.)*

9. But there was a certain man called Simon, which beforetime uſed ſorceries in the ſame city, and bewitched (Gr. *and a certain man, named Simon, was before in that city, uſing magick, and aſtoniſhing)* the people of Samaria, giving out (Gr. *ſaying)* that himſelf was [e] ſome great one:

10. To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God:

11. And to him they had regard, becauſe that of long time he had betwitched *(aſtoniſhed)* them with *(his)* ſorceries.

12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women *(for the remiſſion of ſin,* Chap. 2. 38.)

13. Then Simon himſelf believed alſo, *(that this Jeſus who enabled Philip to do theſe things, was ſome power ſuperior to any he converſed with:)* and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done.

14. Now when the Apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent to them [f] Peter and John:

15. Who, when they were come down, [g] prayed for them, (*ἐπ' αὐτοὺς, over them, whom the Holy Ghoſt ſaw fit to be endued with prophetical gifts for the miniſtry there*) that they might receive the Holy Ghoſt.

16. For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jeſus.

17. Then laid they their hands on them, and they *(viſibly)* received the Holy Ghoſt, *(ſo as to ſpeak with tongues and propheſy,* Chap. 19. 7.

18. And when Simon ſaw, that through laying on of the Apoſtles hands, the Holy Ghoſt was given, he offered them money *(to obtain the ſame power:)*

19. Saying, *(Let this reward induce you to)* give me alſo this power, that on whomſoever I lay *(my)* hands, he may receive the Holy Ghoſt.

20. But Peter ſaid to him, [h] Thy money periſh with thee, (i. e. *without repentance thou wilt periſh with it,)* becauſe thou haſt thought that the gift of God may be purchaſed with money.

21. Thou haſt neither part nor lot in this matter, (i. e. *the bleſſings of this kingdom:)* for thy heart is not right in the ſight of God.

22. Re-

22. Repent therefore of this thy wickedneſs; and pray God, if perhaps the thought of thy heart may be forgiven thee:

23. For I perceive, that thou art in the gall of bitterneſs, and in the bond of iniquity.

24. Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of thoſe things which ye have ſpoken, come upon me.

25. And they, when they had teſtified, and preached the word of the Lord, returned to Jeruſalem, and (*by the way*) preached the Goſpel in many villages of the Samaritans.

26. And the angel of the Lord ſpake to Philip, ſaying, Ariſe, and go towards the ſouth, to [i] the way that goeth down from Jeruſalem to Gaza, which (*way*) is (*through the deſart of Judah*, or *to* old *Gaza which is*) deſart.

27. And he aroſe and went; and behold a [k] man of Ethiopia, an eunuch of great authority, under Candace Queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem to worſhip,

28. Was returning (*to his country*,) and ſitting in his chariot, (*he*) read (*in*) Iſaias the Prophet.

29. Then the Spirit ſaid to Philip, Go near, and join thy ſelf to this chariot:

30. And Philip ran thither to him, and heard him read (*in*) the Prophet Iſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31. And he ſaid, [l] How can I (*underſtand a prophecy of future times, with which I am wholly unacquainted*) except ſome man ſhould guide (*direct, or inſtruct*) me? And he deſired Philip, that he would come up, and ſit with him.

32. The place (*or ſection*) of ſcripture which he read, was this, [m] He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth:

33. [n] In his (*ſtate of*) humiliation, his judgment was taken away, (*and no right done him*;) and who can declare (*the wickedneſs of*) his generation? For his life is (*was*) taken from the earth.

34. And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the Prophet this? of himſelf, or of ſome other man?

35. Then Philip opened his mouth, and began at the ſame ſcripture, and preached to him Jeſus.

36. And as they went on their way, they came to a certain water; and the eunuch ſaid, See here is water, what doth hinder me to be baptized?

37. And Philip ſaid, If thou believeſt with all thy heart, thou mayeſt: And he anſwered and ſaid, [o] I believe that Jeſus Chriſt is the Son of God.

38. And he commanded the chariot to ſtand ſtill; and they went down both into the water, both Philip and the eunuch, and he (*Philip*) baptized him.

39. And when they were come out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more; and [p] he went on his way rejoicing.

40. But Philip was found at Azotus; and paſſing through (*it*,) he preached in all the cities, till he came to Ceſarea (*or the tower of* Straton, *as it was named before it was rebuilt by* Herod.)

ANNOTATIONS on Chap. VIII.

Ver. 1. [a] *AT that time there was a great perſecution againſt the church which was at Jeruſalem.*] The rage they were in for what was ſpoken, as they conceived, againſt the *law* and the *temple*, (a) for which they had the higheſt veneration, and the cutting words St. *Stephen* had pronounced before, and even of the *ſanhedrim*, as of a ſtiff-necked and uncircumciſed generation, wanting that circumciſion they ſo gloried in, not obſerving that law they ſeemed ſo zealous for, perſecuting the *Prophets* who foretold of the *Meſſias, betraying and murdering* him when he was come, gave in all likelihood, the occaſion to this perſecution of all others who believed this, as St. *Stephen* did; and that this perſecution was ſet on by the authority of this great *council*, we may learn from the part *Saul* bore in it; for he confeſſes, that he received his authority to treat the *Chriſtians* thus from them, *Chap.* 22. 5.——26. 11. See Additions No. 8.

Ver. 2. [b] Συνεκόμισαν, *Buried Stephen, i. e.* They prepared *Stephen* for his burial, as the *Greek* word properly imports, *i. e.* they did all things in order to it, waſhing his body. *Acts* 9. 37. anointing it, and winding it up in linen, putting it in the coffin, carrying it forth to the burial-place, and weeping there over it after the manner of the *Jews*. But whereas *Grotius* tells us from (b) St. *Auſtin*, *De Civ. Dei, lib.* 22. 8. That the relicks of St. *Stephen* cured many diſeaſes, it is wonderful he ſhould depend much on the authority of St. *Auſtin* in this matter, ſeeing he tells us, That hujus martyris corpus ex illo uſque ad iſta tempora

(a) Ἐξαίρεσις ἔχειν αὐτοῖς ἅπασιν ἡ περὶ τὸ ἱερὸν σπουδή. Philo legat. p. 791.
(b) Serm. 15. Ed. à Sirmond. T. 10. p. 821.

tempora latuit, nuper autem apparuit, ſicut ſolent apparere ſanctorum martyrum corpora revelatione Dei, *the reliques of this martyr were latent for about four hundred years, and only found by revelation in his time:* For is there not ſufficient reaſon to ſuſpect ſuch revelations appearing only in that age, when religion began much to decline, and ſuperſtition, as St. *Auſtin* confeſſes, to abound? Would God thus honour this martyr only then, and neglect to do it for four hundred years? Or did not *Grotius* know, that St. *Auſtin* ſaith in that very chapter, of theſe very miracles, that they are not (c) of *ſuch authority, that we ſhould believe them without difficulty or doubting?*

Ver. 4. [c] *They that were ſcattered abroad, went through all places, preaching the word.*] Hence it is highly probable, that it was not the whole church of *Jeruſalem*, or the body of the laity, (ſeeing we find *devout men burying Stephen*, v. 3.) that was thus *ſcattered* abroad: For, what authority had they to preach the word? But the hundred and eight that were full of the Holy Ghoſt: This perſecution aiming chiefly at thoſe who were ſuch as *Stephen* was; and therefore the diſcourſe paſſes on from him to *Philip*, another of thoſe perſons ſo qualified to preach the Goſpel.

Ver. 5. [d] *Philip.*] That this was *Philip* the *Deacon*, and not the *Apoſtle*, ſeems evident from theſe conſiderations: (1.) That he ſeems not to have had the power of giving the Holy Ghoſt by impoſition of hands; for *he fell upon none of the Samaritans*, till *Peter* and *John* came, and *laid their hands upon them*, ver. 15, 16, 17. and v. 18. it is particularly noted, that the Holy Ghoſt was given only by impoſition of the *Apoſtles* hands. (2.) That the *Apoſtles* were ſtill at *Jeruſalem*, v. 1. whereas this *Philip* was one of thoſe that were diſperſed, for when St. *Luke* had ſaid, that the reſt were diſperſed, preaching the Goſpel, *ver.* 4. he adds, *v.* 5. and *Philip went down to Samaria*, preaching Chriſt. And, (3.) He goes from *Azotus*, evangelizing the cities till he came to *Cæſarea*, v. 40. and there we find *Paul* abiding in the houſe of that *Philip, who was one of the ſeven Deacons*, Acts 21. 8.

Ver. 9. [e] Λέγων εἶναί τινα ἑαυτὸν μέγαν. *Saying, that he was ſome great one;* and of whom the *Samaritans* ſaid, that he was ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη, *the great power of God*, ver. 10.] The account which, according to St. *Luke*, this *magician* gives of himſelf, is only this, That he was μέγας τις, *ſome great perſon*, as mountebanks uſually repreſent themſelves; and the opinion, which his *magical* pranks had wrought in the *Samaritans*, only this, That he was *the great power of God*; by which words, perhaps, they only meant ſome legate or miniſter of God, aſſiſted by his mighty power; and yet the *fathers* tell us, he declared himſelf to be eum qui ſit ſuper omnia Pater, *the Father which is above all:* So (d) *Irenæus*, that he was bold to call himſelf *the chief God:* So (e) *Tertullian*, and that the *Samaritans* held him to be πρῶτον Θεὸν, *the prime God*, yea, to be *God* ὑπὲρ ἄνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, *above all principality, power, and virtue:* So (f) *Juſtin M.* Tho' he who reads theſe words of *Irenæus*, *Eſſe ſe docuit ſublimiſſimam virtutem, hoc eſt, eum qui ſit ſuper omnia Pater*; and theſe of *Tertullian*, *Hic auſus eſt ſummam ſe dicere virtutem, id eſt, ſummum Deum*, will be apt to think, they only did infer this from theſe words of St. *Luke*, that the *Samaritans* held he was ἡ μεγάλη τοῦ Θεοῦ δύναμις, *the great power of God:* St. *Luke* goes on to inform us, that *he believed, and was baptized* in the name of *Jeſus*, with the reſt of the *Samaritans*; and after this it is difficult to conceive, how he ſhould perſuade the *Samaritans*, that he was God the *Father*; or the *Jews*, he was that *Son*, that *Jeſus*, into whoſe name he was baptized; or the *Gentiles*, that he was *that Spirit which he would have purchaſed with money:* How can we eaſily conceive, that all *Samaria* ſhould own him as a great God, and yet he, as (g) *Theodoret* informs us, ſhould preſently after this, leave them, as having received the doctrine of Chriſt, and go thence to thoſe who had not yet received it, and come in the ſecond year of *Claudius*, *i. e.* about eight years after to *Rome*, where he was confounded by the prayers of *Peter?* or that being overcome, in the ſight of all that dwelt at *Rome*, they ſhould ſtill have erected till the time of *Juſtin M.* a ſtatue, Simoni Deo ſancto, *to Simon the holy God.*

Ver. 12. See Additions, N° 9, 10.

Ver. 14. [f] *They ſent to them Peter.*] Here we find *Peter* ſent by the other *Apoſtles*, and by the Church, which is a ſign he was not their head and ſuperior; *for greater is he that ſends, than he that is ſent.*

Ver. 15. [g] *Who prayed over them that they might receive the Holy Ghoſt.*] Not that all who had been baptized, might receive it; for it was never ſo in any church, no not at *Jeruſalem*; there being only ſome among them full of the Holy

(c) *Non tanta ea commendat authoritas, ut ſine difficultate, vel dubitatione credantur.*

(d) Iren. l. 1. c. 20.

(e) Tertul. de præſcr. c. 46.

(f) Juſt. Apol. 2. p. 69. 1. Dial. p. 349. C.

(g) Hær. Fab. l. 1. c. 1.

Ghoſt, *Acts* 6. 3. And therefore it ſeems reaſonable to ſay, with Dr. *Lightfoot* here, that they were ſuch as the Holy Ghoſt had pointed out to be ordained miniſters, or for the receiving of the *prophetical* gifts which enabled men then λειτουργεῖν *to do ſacred offices* in the aſſemblies where they were, *Acts* 13. 2, 3. and theſe gifts being conferred, either by God immediately, as in the caſe of *Cornelius*, or only by the *Apoſtles* hands; *Epiphanius* (h) obſerves rightly, that *Philip* being only a Deacon, had not the power to confer them, and therefore theſe *Apoſtles* were ſent to do it. But whereas Dr. *Hammond* ſaith, This laying on of hands, was *to confirm them, and to ordain Elders and Biſhops, in every city, one*; this latter clauſe of the ordaining one Biſhop for every city of *Samaria*, when one city only had received the faith, is very ſurprizing, it being new to hear of a *Biſhop* ſettled where there were no *Chriſtians*, and therefore they could have no flock. Moreover, as this is ſpoken *gratis*, without any colour from the text, ſo is there not the leaſt mention of any *Deacons* here ordained, though *Epiphanius* ſaith, *there cannot be a Biſhop without Deacons*. And if this impoſition of hands made them *Biſhops* of ſo many cities of *Samaria*, by the ſame reaſon St. *Paul* impoſing his hands on the twelve men at *Epheſus*, Chap. 19. 6. muſt make them alſo *Biſhops* of twelve cities of *Aſia*. In a word, it is evident, that by this impoſition of hands the Holy Ghoſt fell on them, not to make them *Biſhops* of any city, but only *Prophets* and *Teachers* in the churches where they came, and to which they travelled: Thus *Silas*, coming a *Prophet* from *Jeruſalem*, returns not to *Judea*, to exerciſe any *Epiſcopal* function there; but goes on with *Paul* to the *Gentiles* to viſit, and confirm the churches, *Acts* 15. 34—41. Nor was one of them only placed in a city, but many, five at *Antioch*, Acts 13. 1. more at *Corinth*, and perhaps at *Epheſus*. As for the other opinion, that theſe hands were laid on to confirm them; if hands were not laid on all that were baptized, this makes nothing for confirmation; if they were, then *Simon M.* muſt be confirmed, and receive the Holy Ghoſt. And both theſe opinions ſeem dangerous, on this account, that the Holy Ghoſt was never thus conferred but by the hands of an *Apoſtle*; and conſequently, if confirmation and ordination be laid on this foundation, they may be ſaid to ceaſe with the *Apoſtles*. Notwithſtanding, this may well be deemed a fit pattern for *Biſhops* to follow in the apoſtolical rite of confirmation and ordination, by laying on of hands; by which rite they, as *ſucceſſors* of the *Apoſtles*, confer the *ordinary* gifts of the *Holy Ghoſt*, as the *Apoſtles* did the *extraordinary* gifts of the ſame Spirit.

Ver. 20. h *Thy money periſh with thee, becauſe thou haſt thought the gift of God might be purchaſed with money.*] As for the firſt clauſe of theſe words, the fathers look upon them rather as a prophetical prediction than an imprecation: And as for the ſin of *Simon*, it ſeems not to conſiſt ſo much in his ambition and his avarice, that he would be advanced to the higheſt dignity, and have thoſe gifts, by the exerciſe of which he hoped to be the greateſt gainer; as in this, that he ſtruck at the very foundation of the *Chriſtian* faith, ſuppoſing that the *Apoſtles* and other *Chriſtians* did their miracles in confirmation of it, by ſome higher art of *magick* than that which he had learned, and ſo they, by the ſame art, could teach others to do the ſame works for any other end. Now what relation this ſin hath to what we now call *Simony*, it is not eaſy to conceive; only becauſe he would have purchaſed this ſpiritual gift with money; hence, by analogy, all purchaſing of ſpiritual offices or places by ſuch ſordid means, doth bear that name.

Ver. 26. i Ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν, αὕτη ἐστὶν ἔρημος, *In the way which leadeth to Gaza, which way is a deſart.*] So *Oecumenius*, There is a way to the ſouth, τὴν δὲ αὐτὴ ἐστὶν ἔρημος, ἔφησεν, *and that way*, ſaith he, *is deſart*. So (i) *Pliny*, *Per continentem deſerta, oppidum Gaza*; and this may be ſaid, to diſtinguiſh this *Gaza* of the *Philiſtines* from another *Gaza* in the tribe of *Ephraim*, mentioned, 1 *Chron.* 7. 28. not far from the place where *Philip* now was.

Ver. 27. k Ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, *A man of Æthiopia, an eunuch, a man of great authority under Candace, Queen of the Æthiopians.*] This was not *Æthiopia* in *Arabia*, where the *Queen* of *Sheba* dwelt, but *Æthiopia* in *Africa*, under *Egypt*, where *Candace* had long been the name of their Queens. So (k) *Pliny*, ſpeaking of *Meroe*, ſaith, there reigns *Candace*, quod nomen multis jam annis ad Reginas tranſiit, *which hath for many years been the name of their Queens*. See *Bochart. Geogr. S. l.* 4. *c.* 26. § 4.

Moreover, that this *eunuch* was a *proſelyte of juſtice*, or one who had embraced the *Jewiſh faith*, to which he was converted by thoſe *Jews* which from *Alexandria* ſpread themſelves into *Æthiopia*, *Grotius* concludes, not only becauſe he came ſo long

(h) Hær. 21. Sect. 1. (i) L. 6. c. 29. (k) L. 6. c. 29. ad finem.

long a journey to worſhip at *Jeruſalem*, and there to celebrate the feaſt of *pentecoſt*, but becauſe *Cornelius* was the firſt-fruits of the *Gentiles*; and perhaps the fame that he had heard in *Jeruſalem* of the ſufferings and reſurrection of *Chriſt*, might induce him to read this *Prophet*.

Ver. 31. [l] *How can I, except ſome man ſhould guide me?*] Here *Grotius* notes, that *the eunuch did not think the ſcripture was every where ſo perſpicuous, or contained a ſenſe ſo obvious to all, as do now our mechanicks, and women, who would do better if they thought they needed a guide:* But ſure it will not follow, that becauſe the *eunuch* wanted a guide in an obſcure prophecy, therefore we muſt want one to obtain the knowledge of the plain principles and precepts of *Chriſtianity*; nor ſurely could he be ignorant, that when we aſſert the clearneſs and perſpicuity of ſcripture in all things neceſſary to be believed, or done, we do this, not in oppoſition to the aſſiſtance of reaſon, or in excluſion to the inſtruction and help of others, but in oppoſition to the neceſſity of *a living judge* and *infallible interpreter*, ſuppoſed neceſſary to the knowledge of that will of God, by which alone we can be ſaved. Moreover, we do not ſay that holy ſcripture is abſolutely, and in all things perſpicuous, for we willingly acknowledge with (l) *Origen*, (m) *Chryſoſtom*, (n) *Theodoret* (o) St. *Auſtin*, *Gregory*, and almoſt all the *fathers*, that there is in ſcripture a mixture of obſcure, and plain texts, ſome things which are δυσνόητα, *hard to be underſtood*, and ſome things which are eaſy to be apprehended by very mean capacities; but our aſſertion is that of (p) St. *Chryſoſtom*, that πάντα τα ἀναγκαῖα δῆλα, *all things neceſſary to be believed or done, are there delivered with ſufficient clearneſs*, or ſo that all who are concerned to know and do them that they may be ſaved, may hence learn them; and that of (q) St. *Auſtin*, that quiſque ibi fidem teneat, ſine qua pie, recteque non vivitur, *every one may there obtain that faith, without which he cannot piouſly and rightly live.* And the reaſon hereof, ſaith (r) Mr. *Chillingworth*, is convincing and demonſtrative, becauſe nothing is neceſſary to be believed, but what is plainly revealed; for to ſay that when a place of ſcripture, by reaſon of ambiguous terms, lies indifferent between divers ſenſes, whereof one is true, the other is falſe, that God obliges men, under pain of damnation, not to miſtake through error and human frailty, is to make God a tyrant, and to ſay that he requires us certainly to attain that end, for the attaining whereof, we have no certain means. Moreover, the *Apoſtles* did not write only for the learned, but for all men; and therefore, unleſs we will imagine the Holy Ghoſt and them, to have been wilfully wanting to their own deſire and purpoſe, we muſt conceive that they intended to ſpeak plain even to the capacity of the ſimpleſt, at leaſt touching all things neceſſary to be publiſhed by them, and believed by us.

2*dly*, We do not ſay that all things neceſſary to be believed or done are perſpicuouſly mentioned in all places of the holy *ſcripture* which reſpect thoſe things; but then we ſay, with (s) *Irenæus*, and the generality of the *fathers*, that thoſe things which are ambiguouſly ſpoken in ſome places, are to be expounded by *thoſe things which* aperte, & ſine ambiguo poſita ſunt in ſcripturis, *are plainly, and without ambiguity, contained in the ſcriptures*; or if they cannot be this way expounded, the ſenſe of them cannot be needful to be known; (t) for if God's will had been we ſhould have underſtood him more certainly in ſuch places, he would have ſpoken more plainly.

Ver. 32. [m] *He was led as a ſheep to the ſlaughter.*] Theſe words are taken from *Iſa.* 53. 8. where, that the *Prophet* ſpeaks of *Chriſt*, no *Chriſtian* can reaſonably doubt, there being ſcarce a verſe in this whole chapter which is not by the *Holy Ghoſt* in the *New Teſtament* applied to *Chriſt*, the firſt verſe, *John* 12. 38. the third, *Mark* 9. 12. the fourth, *Matth.* 8. 17. the fifth, *Mark* 15. 28. And though the latter *Jews* will not allow of this interpretation, yet ſome of them not only do own, that their (u) *ancient Rabbins did with one mouth confeſs thoſe words were ſpoken of Meſſiah the King*; but alſo ſpeak thus of him, "The holy bleſſed "God began to covenant with the *Meſſiah* when "he created him, and ſaid to him, The ſins of thoſe "who are laid up in ſecret with thee, will make "thee to come under an iron yoke, and make "thee like to this young heifer, whoſe eyes are "dim, and fill thy ſpirit with anguiſh; and be"cauſe of their iniquities thy tongue ſhall cleave "to the roof of thy mouth; wilt thou then un"dergo this condition for them? (x) The *Meſ"ſiah* ſaid, I undertake it with the joy and ex"ultation of my heart, on this condition, That "not one of *Iſrael* may periſh, and that not on"ly they may be ſaved who live in my days,

(l) Philocal. c. 2. 12. (m) Hom. 36. in 1 ad Cor. T. 3. p. 488. (n) In Cap. 9. Dan. Ep. 3.
(o) Ep. ad Leand. c. 4. (p) Hom. 3. in 2 ad Theſſal. (q) Ep. 3. p. 8.
(r) Chil. Chap. 2. § 104. (s) L. 2. c. 46, 47. (t) Chil. c. 2. § 84.
(u) Abarbanel ad Eſ. 52. v. 13. qu. 1. R. Moſis Aſhee. ibid.
(x) Vide Gartw. Meliſ. l. 1. Crit. S. Tom. 9. p. 2974.

" but alſo they who are dead from the days of " the firſt man to this very day. And again, " when God created the world, he held forth " his hand under the throne of glory, (y) and " created the ſoul of the *Meſſiah*, and his com- " pany, and ſaid to him, Wilt thou heal and re- " deem my ſons after ſix thouſand years? He " anſwered him, Yes; God ſaid to him, If " ſo, wilt thou bear chaſtiſements to expiate " their iniquities, according to what is written, " *Iſa.* 53. 4. *ſurely he bore our griefs*; he an- " ſwered, I will endure them with joy." Whence three things are obſervable,

1*ſt*, That what ſeems ſo ſtrange and precarious to *Crellius*, *viz.* That God ſhould make a covenant with the *Meſſiah*, concerning his ſuffering for the ſins of his people, ſeems to be only that with which the *Jews* were well acquainted, and which ſeems alſo to be inſinuated here by the *Prophet* ſaying, *If he ſhall make his ſoul an offering for ſin, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand, he ſhall ſee the travel of his ſoul, and be ſatisfied*; and in thoſe words of the Pſalmiſt, *Sacrifices and offering thou didſt not deſire, mine ears haſt thou opened, burnt-offering and ſin-offering haſt thou not required*; *then ſaid I, Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O God, yea thy law is written within my heart*, Pſal. 40. 6, 7, 8. Heb. 5. 6, 7, 8.

2*dly*, That their *Meſſiah* was to ſuffer for their ſakes, to make atonement for their ſins. And,

3*dly*, That he was to be the ſalvation, not only of thoſe who were to live in, and after his time, but of all men from the beginning. And tho' *Grotius*, in his Notes upon this Chapter, endeavours to interpret the words concerning the Prophet *Jeremy*, yet in his excellent book of the truth of *Chriſtian religion*, having cited this whole Chapter, he enquires, (z) *Quis poteſt nominari aut regum aut prophetarum in quem hæc congruunt? Nemo, ſane.*

Ver. 33. [n] *In his humiliation his judgment was taken away.*] Here Mr. *Clerc* gives a good ſenſe of theſe words, *viz.* In his humiliation was his judgment, *i. e.* he appeared ſo mean to *Pilate* and the *Jews*, that they paſſed judgment againſt him, and he was taken away by them as an inconſiderable perſon, fit to be ſacrificed to prevent ſeditions, or the coming of the *Romans*. The Hebrew ſaith, *from force and from judgment he was taken away*, *i. e.* it proceeded from the judgment of *Pilate*, and from the force, the continual clamours of the *Jews* laid upon him to paſs that judgment, that he was taken away, and who ſhall declare the wickedneſs of that generation, who dealt thus with their *Meſſiah?* which therefore in the Goſpels is ſtiled *a viperous*, Luke 3. 7. *an adulterous*, Matth. 12. 34, 39. *a wicked*, ver. 45. *an untoward generation*, Acts 2. 40. and was ſo to be, ſay the *Jews*, in the days of the *Meſſiah*. See Note on *Philip.* 3. 2. and Dr. *Lightfoot* here.

Ver. 37. See Additions, N° 11.

Ver. 37, &c. ὁ Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστὸν, *I believe that Jeſus Chriſt is the Son of God*, &c.] Four things are hence obſervable, (1.) That baptiſm was here performed by a κατάβασις, or deſcent of the baptized perſon into the water. (2.) That upon this faith, that *Jeſus Chriſt was the Son of God*, and that he died for our ſins, which was the thing which *Philip* preached to the *eunuch*, adult perſons, who before owned one God, and the ſpirit of prophecy, as this *eunuch* did, were received to that baptiſm, in which they were taught, and by which they were obliged to *obſerve all things that Jeſus had commanded*; for tho' the belief that *Jeſus was the Chriſt, the Son of God*, was the great article propounded, and firſt preached to every convert; yet the end of baptiſm being the remiſſion of ſins, and the effect of it juſtification, or the abſolution of the baptized perſon from his paſt ſins, and this juſtification and remiſſion of ſins being declared to be obtained only through faith in his blood, it is certain that believing in the Lord Jeſus muſt include faith in his meritorious death and paſſion, or as the ſcripture ſaith, faith in his blood. Hence the *Apoſtle* reckons this article ἐν πρώτοις, *among the firſt he preached to the Corinthians, that Chriſt died for our ſins according to the ſcriptures*, 1 Cor. 15. 3. and tells them, that he preached to them *Chriſt crucified*, 1 Cor. 1. 23. as the means of their juſtification and ſalvation. See the preface to the General Epiſtle to St. *John*. (3.) Obſerve, that to the *Jews* and *proſelytes*, who already owned the true God, and believed his *Prophets*, were inſpired by the Holy Ghoſt, baptiſm was adminiſtred in the name of *Jeſus Chriſt*, Acts 2. 38.——8. 16.——10. 48. or in the name of the Lord; but when the *Apoſtles* were ſent εἰς τὰ ἔθνη, *to the Gentiles*, who believed not theſe things, they are commanded *to baptize them in the name of the Father, Son, and Holy Ghoſt*, Matth. 28. 20. Obſerve, (4.) That in ſome copies we read thus, πνεῦμα ἅγιον ἔπεσεν ἐπὶ τὸν εὐνοῦχον, καὶ ἄγγελος Κυρίου, *the Holy Ghoſt fell upon the eunuch, and the angel of*

(y) Hulſius ex Peſikta, l. 1. de Judæorum Meſſia, part 2. p. 309. Cartwright, ibid. p. 2975.
(z) Lib. 5. p. 283.

of the Lord caught away Philip; ſo the *Alexandrian* and other *manuſcripts*, and ſo St. *Jerom* cites it, *Dial. contra Lucif.* F. 50. *l.* and according to this reading, the *eunuch* was ſufficiently authorized to preach to, and convert the *Æthiopians*, as it is ſaid he did. See *Iren. l.* 3. *c.* 12. *l.* 4. *c.* 40. *Euſeb. Hiſt. Eccl. lib.* 2. *c.* 1. *Hieron.* in *Iſa.* 53.

Ver. 39. See Additions, N° 12.

Ibid. P Ἐπορεύετο δέ, *pergebat autem.*] As the *Hebrew* ו, ſo the δέ often ſignifies, *but*. So *Luke* 12. 58. ὡς γὰρ ὑπάγεις, *but as thou goeſt with thine adverſary*. So *Phavorinus*, ἀντὶ τοῦ δὲ καὶ, it is put for *but*.

CHAP. IX.

1. AND Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went to the High-prieſt, (*and to all the elders of the ſanhedrim*, Acts 22. 5.)

2. And he deſired of him (*and them*, ibid.) [b] letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jeruſalem, (*to be judged and puniſhed by them*; ibid.)

3. And as he journeyed, (*in purſuit of his commiſſion*,) he came near Damaſcus, and ſuddenly (*about mid-day*, Acts 22. 6.) there ſhined round about him, (*and thoſe that were with him*, Acts 26. 13.) a light from heaven, (*above the brightneſs of the ſun*, ibid.)

4. And he, (*and all that were with him*, Acts 26. 14.) fell to the earth, and (*he*) heard a (*n articulate*) voice, ſaying to him, (*in the Hebrew tongue*, ibid.) Saul, [c] Saul, why perſecuteſt thou me?

5. And he ſaid, (*in anſwer to it*, Acts 22. 8.) Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt, it is (*or will be*) [d] hard for thee to kick againſt the pricks, (*thus to ſet thyſelf to fight againſt God.*)

6. And he trembling, and (*being*) aſtoniſhed, ſaid, Lord, what wilt thou have me to do, (*to avoid thy farther diſpleaſure?*) And the Lord ſaid to him, Ariſe, (*ſtand upon thy feet,*) and go into the city, (*of Damaſcus,*) and (*there*) it ſhall be told thee what thou muſt do, (*or of all things which thou art appointed to do*, Acts 22. 10. *for, for this cauſe have I appeared to thee*, Acts 26. 17, 18.)

7. [And the men that journeyed with him, ſtood ſpeechleſs, (*through fear*, Acts 22. 9.) [e] hearing a voice, but ſeeing no man,] (*nor knowing what was ſaid to him*;)

8. And Saul aroſe from the earth, (*and they that were with him,*) and when (*the lids of*) his eyes were opened, he ſaw no man, (*his eyes being dazled with the glory of that light*, Acts 22. 11.) but they (*who were with him*) led him by the hand, and brought him to Damaſcus.

9. And he was three days without ſight, and neither did eat nor drink.

10. And there was a certain diſciple at Damaſcus, named Ananias, (*a devout man according to the law, having a good report of all the Jews that dwelt there*, Acts 22. 12.) and to him ſaid the Lord [f] in a viſion, Ananias; and he ſaid, Behold, I am here, Lord.

11. And the Lord ſaid to him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas, for one called Saul of Tarſus; for behold, he prayeth;

12. And hath ſeen in a viſion a man named Ananias coming in, and putting his hand on him that he might receive his ſight.

13. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem;

14. And here he hath authority from the chief prieſts, to bind [g] all that call on thy name, (i. e. *all thy diſciples.*)

15. But the Lord ſaid to him, Go thy way (*upon this my meſſage,*) for he is a choſen veſſel to me, to bear my name before (i. e. *to preach Chriſt to*) the Gentiles, and kings, and (*to*) the children of Iſrael.

16. For I will ſhew him how great things he muſt ſuffer for my name's ſake, (*and yet the proſpect of them ſhall not make him diſobedient to the heavenly viſion, but as forward to preach, as ever he was to perſecute the preachers of the goſpel.*)

17. And (*then*) Ananias went his way, and entred into the houſe (*where Saul was,*) and putting his hands on him, (i. e. *his eyes,*) ſaid, Brother Saul, [h] the Lord (*even that*) Jeſus that appeared to thee in the way as thou cameſt (*hither,*) hath ſent me (*to thee,*) that thou mighteſt receive thy ſight, and (*at thy baptiſm into his name, mayſt*) be filled with the Holy Ghoſt, (*as his other Apoſtles were, I therefore ſay to thee, in his name, receive thy ſight*, Chap. 22. 13.)

18. And immediately there fell from his eyes, as it had been ſcales, and he received ſight forthwith, and (*when Ananias had ſaid to him, The God of thy fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that juſt One, and ſhouldſt hear the voice of his mouth*, &c. Acts 22. 14, 15, 16. *he*) [i] aroſe and was baptized.

19. And when he had received meat, he was ſtrengthned: Then was Saul certain days with the diſciples which were at Damaſcus.

20. And

20. And ſtraightway he preached Chriſt in the ſynagogues (*there, proving*) that he is the Son of God.

21. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound to the Chief-prieſts?

22. [k] But Saul increaſed more in ſtrength, and (*by the evidence of his reaſonings,*) confounded the (*unbelieving*) Jews which dwelt at Damaſcus, proving (*to them from the ſcriptures,*) that this (*Jeſus whom he preached,*) is (*was the*) very Chriſt (*promiſed.*)

23. And after that [l] many days were fulfilled, the Jews took counſel to kill him;

24. But their laying (*in*) wait (*to do it*) was known of Saul, and (*for*) they watched the gates day and night to kill him;

25. Then the diſciples took him by night, and let him down by the wall in a baſket.

26. And when Saul was come to Jeruſalem, he eſſayed to join himſelf to the diſciples, but they were all afraid of him, and believed not that he was a diſciple.

27. But Barnabas took him, and brought him to the Apoſtles, and declared to them, how he had ſeen the Lord in the way (*to Damaſcus,*) and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28. And he was with them coming in, and going out at Jeruſalem.

29. And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians, (i. e. *the Jews that uſed the Greek tongue,*) but they (*alſo*) went about to ſlay him.

30. Which when the brethren knew, they brought him down to Cæſarea (*Philippi*) and ſent him forth to Tarſus.

31. Then had the churches reſt throughout all Judea, and Galilee, and Samaria, [m] and were edified, and walking in the fear of the Lord, and in the comforts of the Holy Ghoſt, were multiplied.

32. [n] And it came to paſs, as Peter paſſed thro' all quarters (*of Judea where diſciples were,*) he came down alſo to the ſaints which dwelt at Lydda, (*a city of Paleſtine.*)

33. And there he found a certain man named Æneas, who had kept his bed eight years, and (*who*) was ſick of the palſy.

34. And Peter ſaid to him, Æneas, Jeſus Chriſt maketh thee whole, (*I therefore ſay to thee in his name,*) ariſe and make thy bed, and he aroſe immediately.

35. And all that dwelt at Lydda, and (*in the plain of*) Saron, (*extending from Cæſarea Paleſtine to Joppa,*) ſaw him, and (*by this means*) turned to the Lord.

36. Now there was at Joppa, (*a Phœnician city lying upon the Mediterranean,*) a certain diſciple, named [o] Tabitha, who by interpretation is called Dorcas (*a Roe,*) this woman was full of good works, and alms-deeds which ſhe did.

37. And it came to paſs in thoſe days, that ſhe was ſick and died; whom, when they had waſhed, (*in preparation for her interment,*) they laid her in an upper chamber;

38. And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent to him two men, deſiring him that he would not delay to come to them.

39. Then Peter aroſe and went with them; and when he was come, they brought him (Gr. *whom being come they brought*) into the upper chamber, and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas (*had*) made while ſhe was with them:

40. But Peter put them all forth, and kneeling down, prayed, and turning him to the body, ſaid, Tabitha, ariſe; and ſhe opened her eyes, and when ſhe ſaw Peter, ſhe ſat up.

41. And he gave her his hand, and lift (*ed*) her up, and when he had called the ſaints and widows, preſented her (*to them*) alive.

42. And it was known throughout all Joppa, and many (*upon that account*) believed in the Lord.

43. And it came to paſs that he tarried many days in Joppa, with one Simon a tanner.

Annotations on Chap. IX.

Ver. 1. [a] AND *Saul* ἐμπνέων ἀπειλῆς καὶ φόνου, *Breathing out threatnings and ſlaughter.*] It appears hence that the power of capital puniſhments was not ſo taken from the *Jewiſh Sanhedrim*, held at *Jeruſalem*, but that they might inflict this puniſhment upon thoſe of their own nation, either by their own power, or by the conſent of the *Roman governors*, in caſes puniſhable with death by their laws and cuſtoms. For *Saul* confeſſes that he perſecuted *this way unto the death*, by virtue of this power received from the *Sanhedrim*, binding and delivering up to priſon men and women, *Acts* 22. 4. See the Note on *John* 18. 31.

Ver. 2. [b] *Letters to Damaſcus to the ſynagogues.*] From this, and from the 20th verſe, where *Paul* is

is ſaid to preach Chriſt at *Damaſcus* in the ſynagogues of the *Jews*, it appears that there were more ſynagogues of the *Jews* than one in that city; and that it was ſo alſo in other cities. See *Vitringa de Synag. Vet.* l. 1. par. 1. c. 14. p. 255, &c.

Ver. 4. [c] *Saul,——why perſecuteſt thou me?*] The perſecutions of *Chriſt*'s members are repreſented as the perſecutions of Chriſt himſelf, by reaſon of the union to him by the Spirit which renders them his body, and of that ſympathy he hath with them under all their ſufferings, which makes him συμπαθῆσαι, to ſuffer with them, Heb. 4. 15 Iſa. 63. 9.

Ver. 5. [d] *It is hard for thee* πρὸς κέντρα λακτίζειν, *to kick againſt the pricks.*] This is a *proverbial* expreſſion, ſignifying the damage and hurt they are like to receive, who reſiſt and fight againſt thoſe who are ſuperior to them, and eſpecially againſt God. So *Euripedes in Bacch.* v. 794.

Θυσίμ' ἂν αὐτῷ, μᾶλλον ἢ θυμούμενον,
Πρὸς κέντρα λακτίζοιμι θνητὸν ὄντ' ἐν τῷ θεῷ.

I will rather offer ſacrifice to him, than, being a mortal man, be angry with God, and kick againſt the goads.

And (a) *Pindar* ſaith, we muſt not contend againſt God, but bear the yoke he puts upon our neck mildly, *and not kick againſt the goads,* πρὸς κέντρον ἢ τοὶ λακτίζομεν, that is, ſaith the *ſcholiaſt*, not μάχεσθαι τῇ τύχῃ ἄνθρωπον ὄντα, *to fight againſt God, being only men.* The great (b) *Bochart* will not have this proverb taken from *Æſchylus*, *Euripides*, *Pindar*, or *Plautus*, but from the ſcriptures; it being uſed, ſaith he, by *Moſes*, ſaying *Jeſhurun waxed fat*, & recalcitravit, *and kicked againſt the law*, Deut. 32. 15. and by God himſelf enquiring, why *kick ye againſt my ſacrifices?* 1 Sam. 2. 29. See *Examen Millii.*

Ver. 7. [e] Ἀκούοντες μὲν τῆς φωνῆς, *Hearing a voice.*] To reconcile this with *Chap.* 22. 9. where it is ſaid, that the men that were with him, τῆς φωνῆς οὐκ ἤκουσαν, *heard not the voice of him that ſpake to*, or *with him*; Dr. *Hammond* notes, that the word φωνὴ ſignifies *thunder*, and ſo he reconciles theſe places, by ſaying, *They that were with me heard the voice of the thunder, but heard not the voice of him that ſpake unto me*; That this importance of the word φωνὴ is frequent in the Old Teſtament, cannot be doubted; thus *Exod.* 9. 23. *The Lord ſent thunder and hail,* φωνὰς καὶ χάλαζαν· and ver. 27. *I will ſtretch forth my hand, and the thunder ſhall ceaſe,* καὶ οὐ φωναὶ παύσονται· and ver. 33. *he ſtretched out his hand,* καὶ αἱ φωναὶ ἐπαύσαντο· and ver. 34. *when Pharaoh ſaw,* ὅτι ἐπαύσατο ἡ χάλαζα, καὶ οὐ φωναί, *that the hail and thunder were ceaſed, he hardned his heart.* So *Exod.* 16. 16. *It came to paſs on the third day, that there were thundrings and lightnings,* φωναὶ καὶ ἀστραπαί· Chap. 20. 18. *all the people ſaw the thundrings and lightnings,* τὰς φωνὰς καὶ τὰς λαμπάδας. So *Pſal.* 18. 13. *the Lord thundred out of heaven, and the Higheſt gave his voice.* 29. 3. *The voice of the Lord is upon the waters, the God of glory thundreth.* So *Pſal.* 19. 1, 3. *The heavens declare the glory of God, and the firmament or clouds of heaven ſhew his handy-work; there is no ſpeech or language, where the voice,* i. e. their thunder, *is not heard.* If it be ſaid, we find no mention of any *thunder* here, it may be anſwered, that it was uſually an attendance of ſuch glorious coruſcations as this was; if you add, that here is mention of a voice ſpeaking in the Hebrew tongue, it may be ſtill replied, that thus it was at *Sinai*, where God anſwered *Moſes* τῇ φωνῇ, *out of the thunder*, Exod. 19. 19. If, 3*dly*, You object that it is ſaid, they heard a voice, *but they ſaw no perſon*, and in thunder this is not expected; I anſwer, this is true of common thunder, but in ſuch an extraordinary illumination as this was, they reaſonably might expect the viſion of an *angel*, or ſome glorious perſon, eſpecially if the conjecture of moſt interpreters be true, that *Paul* not only heard, but ſaw the *Lord Jeſus* ſpeaking to him; this will be no objection againſt the interpretation of this learned man: Or, (2.) This ſeeming contradiction may be reconciled thus, they heard a voice, but, οὐκ ἤκουσαν, *they underſtood not* the words of him that ſpake unto me; for ἀκούειν frequently in ſcripture ſignifies not to underſtand what we hear: Thus God ſaith of the builders of *Babel*, *Let us confound their tongues*, ἵνα μὴ ἀκούσωσιν, *that they may not underſtand one another's ſpeech*, Gen. 11. 7.—— 42. 43. *The Lord ſhall bring upon thee a nation,* οὗ οὐκ ἀκούσῃ τὴν φωνὴν αὐτῶν, *whoſe tongue thou ſhalt not underſtand*, Deut. 28. 49. *I will bring upon thee a nation,* οὗ οὐκ ἀκούσῃ τὴν φωνὴν τὴν γλῶσσαν αὐτῶν, *whoſe language thou knoweſt not; neither underſtandeſt what they ſay*, Jer. 5. 15. *Speak in the Syrian tongue,* ὅτι ἀκούομεν ἡμεῖς, *for we underſtand it*, 2 Kings 18. 26. *I ſent thee*

not

(a) Pyth. Od. 2.

(b) Hieroz. l. 2. c. 39. p. 587.

not unto a people of a ſtrange ſpeech, and hard language, ὧν οὐκ ἀκούσῃ τὰς λάλους, *whoſe words thou canſt not underſtand,* Ezek. 3. 6. *He that ſpeaketh in an unknown tongue, ſpeaketh not to men, but to God,* οὐδεὶς γὰρ ἀκούει, *for no man underſtands him,* 1 Cor. 14. 2. See Additions, N° 13.

Ver. 10. [f] *The Lord ſaid to him in a viſion.*] That is, ſaith *Grotius, an angel in the ſhape of the Lord*; but as we have no example in the *New Teſtament,* of any ſuch appearance of an *angel* in the perſon of *Chriſt,* ſo is it certain that here it was not ſo, but really was a viſion of the *Lord Jeſus;* for *Ananias* not only calls him *Lord,* but calls *Chriſtians his ſaints,* and thoſe *that call upon his name,* ver. 13, 14.

Ver. 14. [g] *All that call upon thy name.*] There be two periphraſes of the *Chriſtian* which occur in this chapter, and in other places of the *Acts;* The firſt, *ver.* 2. that they are men and women τῆς ὁδοῦ, *of the way.* So when St. *Paul* went into the *ſynagogue* at *Corinth,* they did κακολογεῖν τὴν ὁδὸν, *ſpeak evil of the way,* Acts 19. 9. And at *Epheſus, there was no ſmall diſturbance,* περὶ τῆς ὁδοῦ, *touching the way.* See *Chap.* 24. 22. And ſo ſome of the *ancients* ſeem to have ſpoken: So in the hiſtory of the perſecutions of the (c) *Gallican church* we read of ſome *apoſtates* from the faith, βλασφημοῦντες τὴν ὁδὸν, *who blaſphemed the way.* And (d) *Epiphanius* introduceth the *Melchiſedecians,* ſaying, That Chriſt was choſen, that he might turn us from idols, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδὸν, *and might ſhew us the way.* The ſecond *periphraſis* was this, that they were ſuch as invoked Jeſus Chriſt, or *called upon his name*; thus *Ananias* complains of *Saul to Chriſt,* ſaying, *he hath done much evil to thy ſaints, and is come hither to bind all that call upon thy name*; and the unbelieving *Jews* ſay of him preaching *Jeſus Chriſt* in their *ſynagogues, is not this he who waſted* τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, *thoſe that call upon that name?* ver. 21. Thus St. *Paul* writes to *ſaints* called, and to all other Chriſtians under the title of *all that call upon the Lord Jeſus Chriſt in every place,* 1 Cor. 1. 2. and then in the very next verſe, he himſelf prays, *that grace and peace may be derived upon them, from God the Father, and from the Lord Jeſus Chriſt.* See the Notes there; and 2 *Tim.* 2. 22. bids *Chriſtians* follow after peace, μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, *with thoſe that call upon the Lord with a pure heart,* that is, with all believers, it being the ſame thing to believe in, and to call upon the name of the Lord Jeſus. Hence St. *Peter* ſaith, *he that believeth in him ſhall not be aſhamed,* becauſe it is written, *whoſoever ſhall call upon the name of the Lord ſhall be ſaved,* Joel 2. 32. See the Note there. And hence we learn, who that Lord is whom *Ananias* bid St. *Paul* invoke, when he ſaith, *Chap.* 22. 16. *ariſe, and be baptized* ἐπικαλεσάμενος, *calling upon the name of the Lord,* even the *Lord Jeſus* who appeared to him, *Chap.* 9. 17. See the Note on *Chap.* 22. 16. and what is meant by that phraſe, *viz. Profeſs thy faith, by being baptized in, and by calling on his name*; this was a thing ſo continually practiſed by the firſt *Chriſtians,* that *Pliny* mentions it in his epiſtle to *Trajan,* telling him, that it was the cuſtom of the *Chriſtians,* carmen Chriſto quaſi Deo canere, *to ſing an hymn to Chriſt as God:* For as St. *Paul* in his thirteen firſt epiſtles, prays for grace and peace from God the Father, and our Lord Jeſus Chriſt; and St. *John* in his ſecond Epiſtle, *ver.* 3. doth the ſame; ſo doth *Polycarp,* the diſciple of St. *John,* in the proem of his epiſtle to the church of *Philippi,* pray, that *mercy and peace may be multiplied to them from God omnipotent,* καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, *and from our Lord Jeſus Chriſt our Saviour*; and the church of *Smyrna* in her circular *epiſtle* to all *Chriſtians,* prays, that *mercy, peace and love, may be multiplied to them from God the Father, and our Lord Jeſus Chriſt. Ignatius* in like manner, in the proem to his epiſtle to the *Magneſians,* wiſhes them health *from God the Father, and our Lord Jeſus Chriſt*; in that to the *Romans, health in our Lord Jeſus Chriſt,* Θεοῦ ἡμῶν, *our God:* In that to the church of *Smyrna, health* ἐν ἀμώμῳ Πνεύματι, καὶ Λόγῳ Θεοῦ, *in the immaculate Spirit, and the Word of God.* And as St. *Paul* in his *Epiſtles* often prays to Chriſt, both for himſelf, 1 *Cor.* 12. 8, 9, 10. ſee the Note there, and for other *Chriſtians,* 1 Theſſ. 3. 11, 12. 2 Theſſ. 2. 16.——3. 16. ſo did the *primitive Chriſtians* pray, and intreat others to pray to him. So (e) *Ignatius* ſaith to the church of *Rome,* λιπαρήσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, *pray to Chriſt for me,* that *by the beaſts I may be found a ſacrifice to God*; and ſaith to the church of *Epheſus,* (f) *If Jeſus Chriſt ſhall make me worthy by your prayer*; and the church of (g) *Smyrna* ſaith, *they could not leave Chriſt,* καὶ σέβεσθαι, orationis precem impendere, *and worſhip, or pray to any other.*

Ver. 17. [h] *The Lord Jeſus who appeared to thee,* ὁ ὀφθείς σοι, *who was ſeen of thee.*] I think it not neceſſary from theſe words to affirm, that St. *Paul* here ſaw the perſon of *Jeſus Chriſt,* ſeeing in

(c) Euſeb. Hiſt. l. 5. c. 1. p. 163. (d) Hær. Melch. p. 474. § 8. (e) Sect. 4.
(f) Sect. 20. (g) Act. Polycarp. apud Uſſer. p. 27.

in three relations of this matter he mentions no ſuch thing, but only that he ſaw the glorious light in which he did appear, and which was the ſymbol of his preſence; for ſo, in the Old Teſtament, men are often ſaid to have ſeen the Lord, when they ſaw only the glory in which he did appear, for they never ſaw his ſhape. Thus of the nobles that went up with *Moſes* into the mount, it is ſaid, *Exod.* 24. 10, 12. *that they ſaw God, the God of Iſrael*, and yet *they ſaw no manner of ſimilitude*, Deut. 4. 12, 15. whence the *Chaldee paraphraſt* in all theſe places ſaith, *they ſaw the glory of God*; but if it were neceſſary to ſay St. *Paul* ſaw his perſon, the text ſeems rather to require us to ſay, he ſaw him in the way, than in the heavens. See Additions, N°. 14.

Ver. 18. [i] *He aroſe, and was baptized,*] with water and the Holy Ghoſt, according to *Chriſt*'s promiſe made to his *Apoſtles*, Acts 1. 6, 8. And note here, that this *Ananias*, who at moſt is only ſuppoſed to have been one of the *ſeventy diſciples*, only laid his hands upon him that he might receive his ſight, and that he was repleniſhed with the Holy Ghoſt, by the immediate gift of Chriſt, he being an *Apoſtle not of man, nor by man*, Gal. 1. 1. but *by Chriſt alone.*

Ver. 22. [k] *Paul increaſed in ſtrength,*] by the ſpirit of wiſdom, and of prophecy, συμβιβάζων, *proving that he is the Chriſt.* The word here rendred *proving*, ſignifies to perſuade, teach, confirm, or diſcourſe; hence συμβίβασις is, by *Heſychius* and *Phavorinus* rendered πεῖσις, διδαχὴ, πίστις, *perſuaſion, doctrine, confirmation*; συμβιβάζω, by *Suidas*, διδάσκω, *I teach*: So 1 *Cor.* 2. 16. τὶς συμβιβάσει αὐτὸν, *who ſhall inſtruct*, or teach God? So *Exod.* 18. 16. συμβιβάζω αὐτὰς, *I make them know*, or teach them *the ſtatutes of God.* Deut. 4. 9. συμβιβάσεις, *thou ſhalt teach them thy ſons.* So alſo *Lev.* 10. 11. So God ſaith to *Moſes*, Exod. 4. 12. συμβιβάσω σε, *I will teach thee what to ſay*, ver. 15. συμβιβάσω ὑμᾶς, *I will teach, or inſtruct thee*, and *Aaron* what to do; and the angel to *Daniel*, Chap. 9. 12. *I came forth*, συμβιβάσαι σε, *to inſtruct thee.* So *Pſal.* 32. 8. συμβιβῶ σε, *I will inſtruct thee in the way in which thou ſhalt go.* See *Judg.* 13. 8. *Iſa.* 40. 13. The doctrine he taught and proved to the *Jews*, was, *ver.* 20. that *Jeſus was the Son of God*, foretold *Pſal.* 2. here that he *was the Chriſt*, and when the *Jews* ſpeak of the Son of God, or the *Apoſtles*, or others ſpeak to the unbelieving *Jews* of the Son God, it may reaſonably be granted that no more is meant by that phraſe than the *Meſſiah*, they underſtanding nothing of the divine original of the Son of God, and being firſt to be convinced that he was the *Meſſiah*; but hence it follows not, that this phraſe ſignifies no more when he is ſtiled, ὁ μονογενὴς, *the only begotten*, or ἴδιος υἱὸς, *the proper Son of God*, Rom. 8. 32. or when *Chriſt* argues from his doing the works of God, that *God was his Father.*

Ver. 23. [l] *And when many days were fulfilled.*] The hiſtory of St. *Paul*'s preaching at *Damaſcus*, and going after to *Jeruſalem*, is ſomewhat intricate, and interpreters differ much about it; ſome thinking that St. *Paul* preached at *Damaſcus* immediately after his converſion, and that the *Jews* then thought to kill him, and that then alſo he went thence to *Jeruſalem*; others, that this only happened three years after his converſion, and that then only he went to *Jeruſalem*: I ſhall therefore endeavour to give a brief account of this matter. And,

1*ſt*, I grant that St *Paul* preached at *Damaſcus* immediately after his converſion: this ſeems plain from the text, which ſays, he was *baptized, and receiving meat was ſtrengthened*, καὶ εὐθέως, *and ſtraightway he preached Jeſus in the ſynagogues of Damaſcus*, ver. 18, 19, 20. And, 2*dly*, from the amazement of the *Jews*, that he ſhould do this who *came hither for this very purpoſe, to bind them that call upon this name.*

2*dly*, It ſeems as evident that this conſultation to kill him could not be at his firſt converſion, but ſome years after; for he was let down the wall in a baſket, and eſcaped their hands, and then went to *Jeruſalem*, and was brought by *Barnabas* to the *Apoſtles*, ver. 26, 27. Now he himſelf declares that, εὐθέως, ſoon after his converſion, he went not up to *Jeruſalem to thoſe that were Apoſtles before him, but went into Arabia, and returned again to Damaſcus, and after three years went up to Jeruſalem, where he ſaw Peter and James*, Gal. 1. 16——19. The ſeries of the hiſtory therefore ſeems to lie thus: (1.) St. *Paul* after his converſion inſtantly preaches in the ſynagogues of *Damaſcus*, that Jeſus was the Son of God, *ver.* 20. (2.) That going thence into *Arabia* betwixt two and three years after, he returns to *Damaſcus*, Gal. 1. 17. and of this journey, *Luke* being not with him, gives no account. (3.) That at his return, being increaſed in wiſdom and ſtrength, he continues many days in *Damaſcus*, proving that *Jeſus was the Chriſt.* (4.) That after three years, he, eſcaping from *Damaſcus*, comes to *Jeruſalem*, and is by *Barnabas* brought to the *Apoſtles*, *Peter* and *James*, and continued there fifteen days, *Gal.* 1. 18, 19. (5.) That there *Chriſt* appears to him in a viſion, commanding him *to depart out of Jeruſalem*, and he accordingly goes thence to *Caſarea Philippi* in *Caloſyria*, and to *Tarſus* in *Cilicia*, Acts 9. 30. Gal. 1. 21.

It being then ſo long ere he came to *Jeruſalem*, *Barnabas* might well know, either from the brethren of *Damaſcus* coming to *Jeruſalem*, or from ſome journey he had taken thither, the certainty of his converſion to the *Chriſtian* faith.

Ver. 31. [m] *And were edified.*] Of the import of the word *edification*, ſee Note on *Rom.* 15. 2. it is added, *and walking in the fear of God, and in the comfort of the Holy Ghoſt, were multiplied*; their ſhining piety above others, and their great joy in the Holy Ghoſt, attracting others to the faith.

Ver. 32, 33. [n] *And it came to paſs that Peter paſſing διὰ πάντων, through all the* forementioned *places of Judea, Samaria and Galilee, he came down alſo to the ſaints that dwelt at Lydda, a city in the tribe of Benjamin.*] He being the chief *Apoſtle* of the circumciſion, viſits the brethren in thoſe parts that were circumciſed: But that he went down to *Antioch*, and founded the Church there, and ſat *Biſhop* in it five or ſeven years, as *Baronius* fancies, is not only beſides the text, which mentions nothing of St. *Peter*'s going beyond the places here mentioned, but it is plainly inconſiſtent with his impriſonment at *Jeruſalem*, Chap. 12. and with his abode at *Joppa* till he went to *Cæſarea*, Chap. 9. 43.—11. 5. Still more ridiculous are they who ſay, he went to viſit all *Chriſtian churches* every where; it being plain from the hiſtory of the *Acts*, that he abode at *Joppa* till he went to *Cæſarea*, and that from thence he returned to *Jeruſalem*, Acts 11. 2. And there is as much reaſon to ſay, that *Philip* did ſo, becauſe from *Azotus*, a city of the *Philiſtines*, 1 Sam. 5. 2. *he preached through all the cities till he came to Cæſarea*, Chap. 8. 43. That ever he was at *Antioch*, till St. *Paul* and *Barnabas* having founded a Church there, he came, and was ſharply rebuked by St. *Paul* for his diſſimulation againſt his own knowledge and miraculous conviction, I find no reaſon to believe.

Ver. 36. [o] *Tabitha, which by interpretation is called Dorcas,*] a *Roe*, both in *Greek* and *Hebrew*, ſay the *allegoriſts*, from her quick ſight into ſpiritual things, and her high contemplations; theſe *Roes* feeding on the mountains, as if this name had been given her by way of *prophecy*. The reaſon why St. *Luke* gives this interpretation of her *Syriack* name, ſeems rather to be this, That ſhe being a *Graciſing Jeweſs*, was called by the firſt name by the *Jews*, and by the ſecond among the *Greeks*.

CHAP. X.

1. THere was a certain man in Cæſarea, called Cornelius, a centurion, of the band called the Italian band:

2. (*He was*) a devout man, and [a] one that feared (*the true*) God with all his houſe, (*they being all proſelytes of the gate, one alſo*) who gave much alms to the (*indigent*) people, and [b] prayed to God always, (i. e. *morning and evening daily, and at all the hours of prayer.*)

3. [c] (*And*) he ſaw in a viſion evidently, [d] about the ninth hour of the day, (*the time of the evening ſacrifice, when he was praying*, ver. 39.) an angel of God coming to him (*in the likeneſs of a man*, ver. 30.) and ſaying to him, Cornelius.

4. And when he looked on him, he was afraid, and ſaid, What is it, Lord, (*thou wouldſt ſay to me?*) And he ſaid to him, [e] Thy prayers and thy alms are come up for a memorial (*for good to thee*) before God.

5. And now ſend men to Joppa, and call for one Simon, [f] whoſe ſirname is Peter;

6. He lodgeth (*there*) with one Simon a tanner, whoſe houſe is by the ſea-ſide, he (*being come*) ſhall tell thee what thou oughteſt to do, (*that thou mayeſt be ſaved*, Chap. 11. 14.)

7. And when the angel which ſpake to Cornelius, was departed, he called two of his houſhold ſervants, and a devout ſoldier, (*who was a proſelyte, and one*) of them who waited on him continually:

8. And when he had declared all things to them (*which the angel had ſaid to him,*) he ſent them to Joppa (*for Peter.*)

9. On the morrow as they went on their journey, and drew nigh to the city, [g] Peter went up upon the houſe-top to pray (*towards the temple,*) about the ſixth hour, (*being an hour of prayer;*)

10. And became very hungry, and would have eaten; but while they made ready, (Gr. *were preparing ſomething for him to eat,*) he fell into a trance, (*or exſtacy;*)

11. And ſaw heaven opened, and a certain veſſel deſcending to him as it had been a great ſheet, knit at the four corners, and let down to the earth:

12. Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air, (*clean and unclean beaſts together.*)

13. And there came a voice to him, (*ſaying,*) Riſe, Peter, kill and eat, (*of them without diſtinction.*)

14. But Peter ſaid, (*I can*) not (*do*) ſo, Lord; for

for (*out of regard to the law,*) I have never eaten any thing that is (*in it ſtiled*) common or unclean.

15. And the voice ſpake to him again the ſecond time, (*ſaying,*) What (*that*) God (*who inſtituted the law of Moſes, by this declaration of his will*) hath cleanſed, [h] that call not thou (*any longer*) common.

16. (*And*) [i] this was done thrice, (*for the certainty of the thing :*) and (*then*) the veſſel was received up again into heaven.

17. Now while Peter doubted in himſelf what that viſion which he had ſeen, ſhould mean: Behold the men who were ſent from Cornelius, had made enquiry for Simon's houſe, and ſtood before the gate,

18. And called, and aſked whether Simon, who was ſirnamed Peter, lodged there.

19. While Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee:

20. Ariſe therefore, and get thee down, and go with them, doubting nothing (*of the unlawfulneſs of converſing with them :*) for I have ſent them.

21. Then Peter went down to the men which were ſent to him from Cornelius, and ſaid, Behold, I am he whom ye ſeek; what is the cauſe wherefore ye are come (*to me?*)

22. And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and (*is*) of good report among all the nation of the Jews, was warned from God by an holy angel, to ſend for thee (*to come*) into his houſe, and to hear words of thee.

23. Then called he them in, and lodged them; and on the morrow Peter went away with them, and certain brethren from Joppa, (*ſix in number, being Jews,*) accompanied him, (*the providence of God ſo ordering it, that they might be witneſſes of what was ſaid and done.*)

24. And the morrow after, they entred into Cæſarea; and Cornelius waited for them, and had called together his kinſmen and near friends, (Gr. *and Cornelius calling together his kinſmen and near friends, to hear what Peter ſhould ſay to them concerning the way of ſalvation,* Chap. 11. 14. *was expecting them.*)

25. And as Peter was coming in, [k] Cornelius met him, and fell down at his feet, and worſhipped him.

26. But Peter took him up, ſaying, Stand up; I myſelf alſo am a man, (*and ſo cannot receive ſuch worſhip.*)

27. And as he talked with him, he went in, and found many that were come together (*to hear his words.*)

28. And he ſaid to them, Ye know, that (*according to the traditions of the Jews,*) it is an unlawful thing for a man that is a Jew, to keep company, or come to one of another nation, (*as being by them accounted unclean ;*) but God hath ſhewed me (*by a viſion,*) that I ſhould not (*from henceforth*) call any man common or unclean.

29. Therefore came I to you without gainſaying, aſſoon as I was ſent for: I aſk therefore, for what intent ye have ſent for me?

30. And Cornelius ſaid, [l] Four days ago I was faſting until this hour; and at the ninth hour, I prayed in my houſe; and behold, (*an angel in the ſhape of*) a man ſtood before me in bright cloathing,

31. And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God:

32. Send therefore to Joppa, and call hither Simon, whoſe ſirname is Peter; he is lodged in the houſe of Simon, a tanner, by the ſea-ſide, who, when he is come, ſhall ſpeak to thee, (*ver.* 6.)

33. Immediately therefore I ſent to thee, and thou haſt done well that thou art come: Now therefore are we all here preſent before God, to hear all things that are commanded thee of God (*to ſay to us :*)

34. Then Peter opened his mouth, and ſaid, Of a truth [m] I perceive, that God is no reſpecter of perſons; (i. e. *he accepts no man, merely becauſe he is of ſuch a nation, or deſcended from ſuch anceſtors ;*)

35. But, in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him.

36. (*Ye know*) [n] the word which God ſent to the children of Iſrael, preaching peace (*and reconciliation to himſelf,*) by Jeſus Chriſt; he is Lord of all; (*God having exalted him to be a Prince, and a Saviour, to give repentance and remiſſion of ſins,* Chap. 5. 31.)

37. That word (*I ſay*) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached:

38. How God anointed Jeſus of Nazareth, (i. e. *Jeſus of Nazareth ye know, and how God anointed him*) with the Holy Ghoſt, and with power, who (*thereupon*) went about doing good, and healing all that were oppreſſed of the devil; for God was with him.

39. And we are witneſſes of all things that he did, both in the land of the Jews, and in Jeruſalem, whom (*yet*) they (*of the Jews*) ſlew, and hanged on a tree:

40. (*We alſo teſtify, that*) him God raiſed up the third day, and ſhewed him openly;

41. Not to all the people, but to (*us his*) witneſſes, choſen before of God, (*to teſtify this to the world,* to us (*I ſay,*) [o] who did eat and drink with him after that he aroſe from the dead.

42. And he commanded us to preach to the people, and teſtify, that it is he who was *(is)* ordained of God to be the judge of quick and dead.

43. To him give all the prophets witneſs, that through *(faith in)* his name, whoſoever believeth in him ſhall receive remiſſion of ſins.

44. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them that heard the word, *(as on the Apoſtles at the beginning*, Chap. 11. 15.)

45. And they of the circumciſion which believed, *(conceiving God had no ſuch regard to the Gentiles)* were aſtoniſhed as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt.

46. For they heard them ſpeak with tongues, and magnify God: Then anſwered Peter,

47. [p] Can any man forbid water, that theſe ſhould not be baptized? (i. e. *can he gainſay the baptizing of them with water)* who have received the *(baptiſm of the)* Holy Ghoſt as well as we?

48. And he [q] commanded them to be baptized [r] in the name of the Lord *(Jeſus;)* then prayed they him to tarry certain days.

ANNOTATIONS on Chap. X.

Ver. 2. [a] Καὶ ὁ φοβούμενος τὸν Θεὸν.] So we read, 2 *Chron.* 5. 6. that King *Solomon, and all the congregation of Iſrael were aſſembled,* καὶ οἱ φοβούμενοι, *and the proſelytes;* they being men, ſaith *Solomon*, who *know thy name,* τοῦ φοβεῖσθαί σε, *to fear thee*, Chap. 6. 33. This was the title given to them, who ſo far embraced the *Jewiſh* religion as to worſhip the God of *Iſrael* only, and were ſtiled by them *Proſelytes of the gate*, and men fearing God. So *Bemidvar Rabba* on thoſe words, *Bleſſed is the man,* ὁ φοβούμενος τὸν Κύριον, *that feareth the Lord*, Pſal. 112. 1. ſaith, Theſe are the proſelytes, and therefore they are mentioned next to the men of *Iſrael;* as when St. *Paul* ſaith, *Ye men of Iſrael,* καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, *and ye that fear God*, hearken, *Acts* 13. 16, 26. where, ſaith *Oecumenius*, φοβουμένους τὸν Θεὸν περιτομὴν ἐπάλει, *he calls the proſelytes, men that feared God:* and becauſe theſe men had a court in the temple, where they came to worſhip the true God, and offer ſacrifices to him, hence they were called, σεβόμενοι, the *worſhippers*, as when it is ſaid, *many of the Jews,* καὶ τῶν σεβομένων προσηλύτων, *and of the worſhipping proſelytes, followed Paul and Barnabas*, Acts 13. 43. and *there followed them a great multitude,* τῶν σεβομένων Ἑλλήνων, *of the worſhipping Greeks*, that is *the proſelytes*, ſaith *Oecumenius*. And theſe being alſo called by them, *chaſidim*, are in the New Teſtament called, εὐσεβεῖς καὶ εὐλαβεῖς, *pious and devout men*, as here, *ver.* 1. and *ver.* 7. But notwithſtanding all theſe titles, they counted them unclean as well as other Gentiles, ſaying, (a) A ſojourning proſelyte is as a Gentile in all things; and therefore they of the circumciſion contend with *Peter* for going in to converſe with them. Yet it is not unpleaſant to obſerve, that though they held their perſons thus unclean, they deemed the alms they gave to the *Jews* clean, ſaith *Lightfoot;* and becauſe *Cornelius* was free in giving them to the *Jews* of *Samaria*, he was *a man of good report among them all*, ver. 22.

Ibid. [b] *And prayed to God always,*] *i. e.* daily, and at all the hours of prayer. See the Note on 1 *Theſſ.* 5. 17. It alſo well deſerves to be obſerved, that *he feared God with all his houſe;* this being ſtill the commendation of pious men, that they made all their houſe religious: So *Gen.* 18. 19. *I know Abraham, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord:* And, *Joſhua* 24. 15. *As for me and my houſe, we will ſerve the Lord:* and pious *Chriſtians* made their whole families converts to the *Chriſtian* faith. So we read of the nobleman at *Capernaum*, that *he himſelf believed, and all his houſe*, John 41. 53. of the *jailor*, that *he believed in God with all his houſe*, and was baptized, *he, and all his, ſtraightway*, Acts 16. 33, 34. and of *Criſpus*, a chief ruler of a ſynagogue, that *he believed in the Lord, with all his houſe*, Chap. 18. 18. Hence they who had made their whole family *Chriſtians*, are ſaluted by St. *Paul* thus: To ſuch a one, *and the church in his houſe.* See Note on 1 *Cor.* 16. 19. And O that this was carefully obſerved and imitated by all that are called *Chriſtians!*

Ver. 3. [c] *He ſaw in a viſion, φανερῶς, openly;*] *i. e.* waking, and with his bodily eyes; for there were alſo viſions in a dream, *Gen.* 20. 3.——28. 12. *Job* 4. 13. So St. *Paul* ſaw, ἐν ἐκστάσει ὁράματι, *a viſion in an extaſy*, Chap. 11. 5. and when he was blind, he *ſaw in a viſion Ananias*, Chap. 9. 12.

Ibid. [d] *About the ninth hour.*] The time of the evening ſacrifice, a very fit time to toll him, that his prayers and alms, which were *ſpiritual ſacrifices*, were come up before God as an evening ſacrifice; for at the ſame time, the *angel* was ſent.

(a) Jeruſ. Jebamoth. F. 8. Col. 4.

ſent to tell *Daniel*, that his prayer was heard, *Dan.* 9. 21.

Ver. 4. [c] *Thy prayers and thy alms are come up for a memorial*, &c.] The word μνημόσυνον, rendred a *memorial*, is uſed both of the incenſe offered up with the ſacrifice, *Levit.* 2. 2, 9. and of a part or handful of the *mincha* offered up to God, *Levit.* 5. 12. *Numb.* 5. 15, 18, 26. in which two places no incenſe was to be admitted, it being an offering for ſin, or a memorial for iniquity; ſo that there, not the incenſe or perfume, but part of the *mincha*, or oblation put upon the altar, is called, *aſcharah*, *a memorial*. Now ſeeing alms are the *Chriſtian* ſacrifices, and are called ſo by the *Apoſtle*, Philip. 4. 18. and ſeeing our prayers are ſaid to aſcend as incenſe, and are ſo ſtiled, *Rev.* 5. 8.——8. 3. ſeeing they are our *ſacrifice of praiſe*, Heb. 13. 15. and alms our *odour or ſweet ſavour*, Phil. 4. 18. the alluſion here may very fitly relate to both.

Ver. 5. [f] *Whoſe ſirname is Peter.*] And ſo throughout this ſtory. For *Chriſt* having ſaid to him, *Thou art Peter*, i. e. a rock; *and upon this rock will I build my Church*, i. e. lay the foundation of a Church among the *Jews*, as he did by *Peter*, Acts 2. 47. and among the *Gentiles*, as he doth here: therefore *Cornelius* is bid ſend, not to *Jeruſalem* to *James* or *John*, not to *Damaſcus*, for *Paul*, the *Apoſtle* of the *Gentiles*, but to *Joppa* for *Simon*, *whoſe ſirname was Peter*, that from him he might hear thoſe words *by which he and his houſe ſhould be ſaved*, Chap. 11. 14.

Ver. 9. [g] *Peter went up to the houſe-top, to pray, at the ſixth hour.*] This being about noon, was by the *Jews* ſtiled *the time of the mincha gedolah*, one of the three daily hours of prayer, which devout men uſed. So *Daniel* prayed *three times a day*, Chap. 6. 10. *morning, evening, and at the mincha.* And *David* ſaith, *Pſal.* 55. 17. *Evening and morning, and at noon, will I pray to thee; evening, morning*, and at *mincha*, three times of prayer: ſo *R. Saadias* and *R. Solomon*. Note alſo, that though St. *Peter* had been ſo long a convert to *Chriſtianity*, he keeps cloſe to the cuſtoms of the *Jews*, not only as to their hours of prayer, but as to their manner of praying towards the *temple*, when they were out of *Judea* or *Jeruſalem*, and ſo could not go up to the temple at the hour of prayer; for he goes up to the top or roof of the houſe, to pray towards *Jeruſalem*, as *Daniel* did, Chap. 6. 10. *Solomon*, at the dedication of the temple, praying ſo oft, that *God would hear the prayers the men of Iſrael ſhould make towards that place*, 1 Kings 8. 29, 30, 35, 38, 44, 48. And when it is ſaid of *Hezekiah*, 2 Kings 20. 2. *Iſa.* 38. 3. that he turned his face towards the wall; the *Targum* ſaith, this was the wall of the houſe of the ſanctuary; and therefore in all likelihood, St. *Peter*, being at *Joppa*, went up to the roof of the houſe to pray, for the ſame reaſon.

Ver. 15. [h] *What God hath cleanſed call not thou common*, μὴ σὺ κοίνου, *do not thou pollute.*] For explication of all that in this Chapter is mentioned, with relation to this matter, let it be noted;

1ſt, That it was the *Prieſt*'s office, in caſe of leproſy, and other matters of like nature, to pronounce the thing or perſon under examination, clean or unclean, and though this was done only by a declarative ſentence, yet is it expreſſed effectively; for in the *Hebrew* the words are, וְטִמְּאוֹ וְטִהֲרוֹ, and in the *Greek*, καθαριεῖ αὐτὸν, μιανεῖ αὐτὸν, *the Prieſt ſhall cleanſe, the Prieſt ſhall pollute him:* So *Lev.* 13. 6, 8, 11, 13, 17, 20. and ſo on. Accordingly the voice here ſays, What God hath cleanſed, (*i. e.* by this viſion and command declared to be clean,) that do not thou pollute, (*i. e.* pronounce not thou unclean.) Note,

2dly, That the two great things which made the partition-wall betwixt *Jew* and *Gentile*, were the rite of circumciſion, and the diſtinction betwixt clean and unclean meats; of theſe two, circumciſion was common to them from the beginning, with the *Iſhmaelites*, and afterwards with many other nations; but the abſtaining from all meats, forbidden by the law of *Moſes* as unclean, was peculiar to the *Jews*, and diſtinguiſhed them from all the nations of the world; and that this was the true ſcope of theſe laws, even to ſeparate them from all other nations, by a diet peculiar to themſelves, which might keep them from familiar converſation with the *Gentiles*, and ſo from learning their idolatrous cuſtoms, God himſelf declareth, ſaying, *Levit.* 20. 23, 24, 25. *I am the Lord your God, which have ſeparated you from other people; ye ſhall therefore put a difference betwixt clean beaſts and unclean, and between unclean fowls and clean; and you ſhall not make yourſelves abominable by beaſt or by fowl, or by any manner of creeping thing that creepeth on the ground, which I have ſeparated from you as unclean.* And, *ye ſhall be holy to me, for I the Lord am holy, and have ſevered you from other people, that ye ſhould be mine.* Hence it muſt follow, that though the *Egyptians*, the *Syrians*, and other nations, might abſtain from ſome of theſe beaſts as unclean, yet not any of them obſerved the diſtinction of meats preſcribed by *Moſes*, for then God could not by it have ſeparated them from all other nations to himſelf. And ſuitable to this is the account which *Eleazer*, the

the *High-priest* gives of these laws in (b) *Aristeas*, that God, πάντοθεν ἡμᾶς περιφραξεν ἀσυνάπτοις καὶ διὰ βρωτῶν καὶ ποτῶν, ὅπως ἐν μηδενὶ συμμισγόμενοι μηδ' ὁμιλοῦντες φαύλοις διὰ τροφῆς καθαρεύωμεν, *had hedged them in with these purifications, as to meats and drinks, that not eating, or conversing with evil men, they might not be defiled.* Or as (c) *Eusebius* hath it from the same author, ὅπως μηδενὶ τ' ἄλλων ἐθνῶν ἐπιμισγώμεθα καὶ μηδὲν, *that they might in nothing be mixed with other nations, but be kept pure both as to soul and body.*

And, *lastly*, being thus separated by this precept from all familiar converse with other nations, hence they came to look on them who did not use this abstinence, as unclean, because they freely did eat of those things which the law made unclean to them; and to say that the unclean beasts did signify the people of the world. So *R. Menahem* on *Levit.* 11. Now hence we learn,

1*st*, Why in this vision there is a representation of all manner of beasts, fowls, and creeping things, *viz.* because all these are mentioned, *Lev.* 20. 24. as things by abstaining from some of which as unclean, God had separated them from other nations to himself.

2*dly*, We see the reason why the men of the circumcision object to St. *Peter* these two things, *viz. That he went in to the uncircumcised, and did eat with them*, Chap. 11. 3. to wit, because it was chiefly by these two things they were separated from other nations.

3*dly*, We learn why St. *Peter* saith, *v.* 28. that God had, by this vision, shewed him that he should *call no man common, or unclean, viz.* because he, by this declaration and command, had taken away that distinction which hindred their converse with other nations: And,

4*thly*, We see how necessary and expedient it was, that this liberty of eating meats indifferently, should be so fully declared from heaven to the *Jews*, because it being by God declared a law given for this very purpose, that they might be severed to himself from other nations, they durst not do any thing, without a revelation, which seemed to violate it; and without breaking through the traditions they had received about it, they could not have executed their commission to teach, or *make disciples in all nations.* Hence *Peter* is bid to go to them μηδὲν διακρινόμενον, *putting no difference betwixt them and the Jews*, as that phrase often signifies; See *Acts* 15. 9. and the Note on *Rom.* 14. 23.

Ver. 16. [i] *This was done thrice,*] as *Pharaoh's* dream was doubled, for the certainty of the thing, *Gen.* 41. 32.

Ver. 25, 26. [k] *Cornelius fell down at his feet, and worshipped him; but Peter said, Stand up, I myself also am a man.*] If the worship intended, and given to him by *Cornelius*, was religious worship, *Peter* declares such worship was not to be given to a mere man; if it was only civil worship, he who thought it not fit to receive that, would much less have received religious worship.

Ver. 30. [l] Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, *Four days ago I was fasting until this hour.*] The *Greek*, say some *criticks*, is to be rendred thus, *from the fourth day to this hour I was*, or, *have been fasting*; so that *Cornelius*, according to this import of them, must have been fasting four days together; but this cannot be the true sense of the words of *Cornelius*; for this hour, is the hour of his speaking to St. *Peter*, and the same day he saw his vision, which yet he saw not when St. *Peter* was come to him, but four days before; the meaning therefore is, that *four days since* he was fasting till the same hour of the day in which he spake thus to St. *Peter*. So ἀφ' ἡμερῶν ἀρχαίων, *is a long time ago*, Acts 15. 7. ἀπὸ πέρυσι, *a year ago*, 2 Cor. 8. 10.——9. 2. and therefore *Budæus*, having said that ἀπὸ is often put for μέχρι, saith, these words are to be rendred *quarto abhinc die*, and *Grotius* renders them thus, *die ante hoc tempus quarta jejunaveram*, both justifying our translation.

Ver. 34. [m] *I perceive God is no respecter of persons*, &c.] I have shewed, Note on *James* 2. 1. that respect of persons in matters judicial, is shewed, when men judge others not according to the merits of the cause, but according to outward respects which relate nothing to it, as the greatness, riches, meanness, and poverty of the person, relation, friendship, or affection; and so in spirituals, to accept persons is to respect them and their services, not on the account of any thing that makes them better, or more fit to be regarded than others, or which is more acceptable in the sight of God, but on the account of the *nation* to which they belong, or the *ancestors* from which they were descended. Thus, because God had chosen the *Jews* to be his people, by reason of the piety of their forefathers, and to perform his promise made to them, the *Jews* imagined that God would accept them, and their services on that account, that they were of the *Jewish nation*, and of the seed of *Abraham* according to the flesh, and that he would not accept the persons, or regard the services of the *Gentiles*, for want of these things; but these false conceptions St. *Paul*, in his epistle to the *Romans*, and

(b) Apud Joseph. p. 17.

(c) Prep. Evang. l. 8. c. 9. p. 371.

and St. *Peter* here refutes; ſhewing, (1.) That men not only of the *Jewiſh*, but of any other nation, may be acceptable to God, *there being one God who is rich* (in goodneſs) *to all that call upon him*, whether *Jew* or *Gentile*, Rom. 10. 12. he being *the God, not of the Jews only, but alſo of the Gentiles*, and ſo as ready to juſtify them through faith, as to juſtify the *Jews*, Rom. 3. 29, 30. (2.) That God accepts ſuch men, not on the account of their deſcent, or circumciſion, but becauſe they *fear God*, and *work righteouſneſs*: Thus *Cornelius* being one that feared God, and gave much alms, *ver.* 2, 3. his prayers *and alms came before God for a memorial*, for good to him; whence it is evident, that ſome of other *nations*, owning the true God, not only might, but actually did *fear God*, and *work righteouſneſs*, and otherwiſe they very ill deſerved the title given to the *proſelytes of the gate*; See the Note on *ver.* 2. Nor could St. *Peter* perceive that God was no reſpecter of perſons on the account of a thing which never did, or could happen; or St. *Paul* ſay, *Glory, honour, and peace ſhould be to every one that doth good, to the Jew firſt, and alſo to the Gentile, for there is no reſpect of perſons with God*, Rom. 2. 10, 11. How far ſuch perſons may be accepted with God, and on what account, ſee my conjecture on *Rom.* 2. 14.

Ver. 36. n *The word which God ſent to the children of Iſrael*, &c.] The *Apoſtle*'s diſcourſe, from this to the 43d verſe, ſeems to be to this effect; *viz.* (1.) That there was an offer made by the Goſpel, of peace, *i. e.* of reconciliation and ſalvation by *Jeſus Chriſt*, the author of that Goſpel, *ver.* 36, 37. (2.) That he was able to make good that promiſe, as being Lord of all things; (3.) That he who preached this doctrine was a true *Prophet*, he being anointed with the Holy Ghoſt for that office, and confirming what he ſaid by powerful miracles, *ver.* 38. (4.) That this doctrine, and theſe miracles, could not be reaſonably queſtioned, they who were with him from the beginning, being witneſſes of what he ſaid and did, *v.* 39. And, (5.) Whereas it might be objected, that he was dead, and ſo could not be able to confer theſe bleſſings on them who believed in him, it is added, *ver.* 40. that him God raiſed up the third day, according to his own prediction; and that of this reſurrection they were all eye-witneſſes ſufficiently inſtructed to give in their teſtimony concerning it by his frequent appearances to, and familiar converſe with them, *ver.* 41. (6.) That after his reſurrection they had received a commiſſion from God to teſtify that he was appointed *to be judge of the quick and dead*, and ſo to give that peace, and ſalvation, he had promiſed in his Goſpel to his faithful ſervants, *ver.* 42. And, *laſtly*, that to all this all the *Prophets* had given in their ſuffrages, by declaring, that *through his name all that believed in him ſhould receive remiſſion of ſins*, ver. 43. Note alſo, that it is not to be wondred that St. *Peter* ſhould ſay to *Cornelius*, and his *kinſmen*, who were already *proſelytes of the gate*, and lived at *Caſarea*, the ſeat of the Governor of *Judea*, where the *Jews* dwelt, and whither they continually reſorted, and where *Philip* had already preached the Goſpel, *Acts* 8. 40. *Ye know this word*, he meaning not that they were perſuaded of the truth of it, but only that they had heard the fame, and were acquainted with the report of it.

Ver. 41. o *Who did eat and drink with him.*] That in their preſence he did eat part of a fiſh, and of an honey-comb, they had then with them, we read expreſly, *Luke* 24. 41, 42, 43. That they did eat of the bread and fiſh he had provided for them, may be collected from his invitation to them *to come and dine*, John 21. 12. which doubtleſs they refuſed not, and ſince we may reaſonably ſuppoſe they did not dine without drinking, we muſt have reaſon to believe *they did eat and drink with him.*

Ver. 47. p *Can any man forbid water that theſe ſhould not be baptized?*] Theſe words contain a plain, and a convincing demonſtration of the falſhood of the *Quakers* doctrine, that water-baptiſm is unneceſſary to them, who have received the inward baptiſm of the ſpirit; ſince the *Apoſtle* here not only declares that water-baptiſm ought therefore to be adminiſtred to theſe perſons, becauſe they had already been baptized with the Holy Ghoſt, but alſo commands them to be baptized upon that account.

Ver. 48. q *And he commanded them to be baptized.*] Whom did he command to do this? the *Gentiles?* It ſeemeth at firſt ſight abſurd, that they who were not yet baptized ſhould baptize others; or was it the *Jews* that came then with him? they ſeem only to be lay-brethren, who only were permitted to baptize in caſe of neceſſity; it ſeemeth therefore reaſonable to ſay, that he commanded water to be brought for their baptiſm, and then performed himſelf the office, or left it to be done by gifted perſons.

Ibid. r *In the name of the Lord Jeſus.*] Here the note of *Grotius* is this, that in the name of Chriſt the anointed, is underſtood he that anointed him, and the Spirit by whom he was anointed; but here the Spirit had fallen upon them already, and ſo they who thus felt his influence enabling them

to

to ſpeak with tongues, muſt believe in him already, and being proſelytes of the gate, they believed already in God the Father, and came to hear what he ſhould ſay to them; it was therefore only neceſſary, that by receiving *Chriſtian* baptiſm, they ſhould profeſs their faith in the *Lord Jeſus.*

CHAP. XI.

1. [a] AND *(δὲ, then)* the Apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

2. And when Peter was come up to Jeruſalem, [b] they who were of the circumciſion, *(being ſtill zealous for the law of Moſes, and the traditions of the elders,)* contended with him,

3. Saying, Thou *(violating the tradition of our fathers,)* wenteſt in to men uncircumciſed, and didſt eat with them.

4. But Peter [rehearſed the matter from the beginning, and expounded it by order to them,] (Gr. ἀρξάμενος ἐκέθετο αὐτοῖς καθεξῆς, *beginning, expounded to them the matter orderly,)* ſaying,

5. I was in the city of Joppa, praying, and in a trance I ſaw a viſion, *(viz.)* a certain veſſel deſcended, (Gr. *deſcending,)* as it had been a great ſheet, let down from heaven by four corners, and it came even to me:

6. Upon the which when I had faſtened mine eyes, I conſidered, (Gr. εἰς ὃ ἀτενίσας κατενόουν, *attending to which, I obſerved)* and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

7. And I heard a voice, ſaying to me, Ariſe, Peter, ſlay and eat, *(freely of them, to ſatisfy thy hunger)* Chap. 10. 10.

8. But I ſaid *(I can)* not *(do)* ſo, Lord; for *(being a ſtrict obſerver of the law of Moſes,)* nothing common or unclean hath at any time entred into my mouth.

9. But the voice *(of the Lord)* anſwered me again, (Gr. *the ſecond time)* from heaven, *(ſaying,)* What *(that)* God *(who inſtituted the law of Moſes, by this declaration of his will)* hath cleanſed, that call not thou *(any longer)* common.

10. And this was done three times, *(for the certainty of the thing,)* and *(then)* all *(the things I had ſeen)* were drawn up again into heaven.

11. And behold, immediately *(after this viſion,)* there were three men already come to the houſe where I was, *(they being)* ſent from Cæſarea to me.

12. And the Spirit bade me go with them, nothing doubting *(to converſe with them though they were Gentiles, or putting no difference betwixt them and Jews, as betwixt perſons clean and unclean;)* moreover, theſe ſix brethren *(here preſent, as witneſſes of the truth of what I ſay)* accompanied me, and we entred into the man's houſe *(who ſent for me:)*

13. And he ſhewed us how he had ſeen an angel in his houſe, who ſtood *(by him)* and ſaid to him, Send men to Joppa, and *(by them)* call for Simon, whoſe ſirname is Peter,

14. [c] Who ſhall tell thee words, by which thou and all thy houſe *(believing them)* ſhall be ſaved.

15. And as I began to ſpeak, *(and had not long continued my diſcourſe)* [d] the Holy Ghoſt fell on them, as *(he had done)* on us at the beginning, *(Acts 2. enabling them to ſpeak with tongues and propheſy,* Chap. 10. 44, 45, 46.*)*

16. Then remembred I the word of the Lord *(Jeſus,)* how that he ſaid *(to us,* Acts 1. 5.*)* John indeed baptized with water, but ye ſhall be baptized with the Holy Ghoſt.

17. Foraſmuch then as God gave them, *(though Gentiles, and uncircumciſed,)* the like gift as *(he had given)* to us *(circumciſed Jews,)* who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God? (Gr. *how was I able to hinder God,* viz. *by refuſing to receive them into the Church by baptiſm,* Chap. 10. 47. *whom he had already baptized with the Holy Ghoſt?)*

18. *(And)* when they heard theſe things, they held their peace, *(being ſatisfied with this account of St. Peter's actions,)* and *(they)* glorified God, *(for his goodneſs to the Gentiles,)* ſaying, Then (Gr. ἄρα γε, *ſurely)* hath [e] God alſo to the Gentiles granted repentance unto life.

19. Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, [f] preaching the word to none but the Jews only:

20. And ſome of them were *(by birth)* men of Cyprus and Cyrene, who when they were come to Antioch, [g] ſpake to the Græcians, *(Gr.* πρὸς τοὺς Ἕλληνας, *to the Jews uſing the Greek language,* See Note on *Chap.* 6. 1.*)* preaching the Lord Jeſus.

21. And *(they being men enabled and authoriſed for this work by the Holy Ghoſt's deſcent upon them for this end,* Acts 2. 9, 10.*)* the hand,

(or

(*or power*) of the Lord was with them, and a great number believed, and turned to the Lord.

22. Then tidings of theſe things came to the ears of the Church, which was at Jeruſalem, and they ſent forth Barnabas (*a Cyprian,*) that he ſhould go (διελθεῖν *to go through thoſe places*) as far as (*even to*) Antioch:

23. Who, when he came, and had ſeen (Gr. *coming, and ſeeing*) the grace of God, (i. e. *the prevalency of the Goſpel among them,*) was glad, and exhorted them all, that, with *(full)* purpoſe of heart, they would cleave to the Lord:

24. For he was a good man, and full of the (*gifts of the*) Holy Ghoſt, and of faith, and (*by his means*) much people was added to the Lord; (i. e. *believed in the Lord Jeſus.*)

25. Then departed Barnabas *(from Antioch)* to Tarſus, to ſeek Saul, (*perhaps that he being an Apoſtle might lay his hands on ſome of them, that they might receive the Holy Ghoſt,* Acts 8. 17.)

26. And when he had found him, he brought him to Antioch: And it came to paſs, that a whole year they aſſembled themſelves with (*or in*) the Church, and taught much people, and the *(y who formerly were called)* diſciples, [h] were called Chriſtians firſt in Antioch.

27. And in thoſe days came Prophets, (i. e. *men who had the gift of foretelling things to come,*) from Jeruſalem to Antioch.

28. And there ſtood up one of them named Agabus, and ſignified by (*the afflatus of*) the Spirit, that there ſhould be a great dearth [i] throughout all the world, (*i. e. the Roman empire,*) which came to paſs in the days of Claudius Cæſar.

29. Then the diſciples (*of Antioch, and the places adjacent,*) every man according to his ability, determined to ſend relief to the brethren which dwelt in Judea.

30. Which alſo they did, and [k] ſent it to the elders (*of the Jews*) by the hands of Barnabas and Saul.

ANNOTATIONS on Chap. XI.

Ver. 1. [a] *WHEN the Apoſtles and brethren had heard that the Gentiles had received the word of God.*] This they then only heard, becauſe it was then only done, they who before preached the word, doing it only to the *Jews*, ver. 19.

Ver. 2. [b] Διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, *They of the circumciſion contended with him.*] I ſee no reaſon here to except any of the believing *Jews*, (unleſs perhaps the *Apoſtles,*) from this contention, they being *all zealous of the law, and of their cuſtoms*, and not enduring to hear that any *Jew* ſhould act contrary to them, *Acts* 21. 20, 21. And St. *Peter* himſelf being of that mind till he had received this viſion, and laying it down as a known rule, *Acts* 10. 28. that *it was unlawful for a Jew to converſe with an alien*, and even after this viſion, withdrawing himſelf from the believing *Gentiles*, for fear of the *Jews* which came from *Jeruſalem*, *Gal.* 2. 12. and they of the diſperſion preaching to the *Jews* only. Note alſo hence, that the believers knew nothing of the ſupremacy, and much leſs of the *infallibility* of St. *Peter*, for otherwiſe they would not have dared thus to riſe up againſt their *ſupreme governor*, much leſs would they have condemned the actions of their *infallible teacher*.

Ver. 14. [c] *Who ſhall ſpeak to thee words, by which thou, and all thy houſe ſhall be ſaved.*] God, ſaith *Grotius*, after he had ſent *Chriſt*, would admit of no other way of obtaining the ſalvation promiſed in the Goſpel, but by the knowledge of him, which is certainly true of all who were capable of coming to the knowledge of him; how far he might accept of others, ſee my conjecture, Note on *Rom.* 2. 14.

Ver. 15. [d] *The Holy Ghoſt fell upon them,* ὥσπερ καὶ ἐφ' ἡμᾶς ἐν τῇ ἀρχῇ, *as upon us at the beginning.*] They therefore having received the like gifts which were the fruits of faith, muſt be looked on as brethren and diſciples of the Lord, and ſo muſt be admitted into his Church by that baptiſm, which *Chriſt* inſtituted to be adminiſtred to all his diſciples, being united by his Spirit to Chriſt their Head, they muſt be owned as his members, God having owned them by imparting to them theſe ſpiritual gifts, they muſt be owned by us, and he having purified their hearts by faith, *Chap.* 15. 9. they muſt no longer be looked on by us as unclean.

Ver. 18. [e] *Then hath God granted to the Gentiles repentance unto life.*] The *Jews* had the higheſt thoughts of themſelves, as if all God's bleſſings were deſigned for them only, and the meaneſt, and even vileſt thoughts of all other nations, as if God counted them only *as ſpittle. Thou madeſt the world for our ſakes*, ſaith the book of *Eſdras; as for the other people, thou haſt ſaid, They are nothing, but be like to ſpittle, and they have ever been reputed as nothing*, 2 Eſd. 6. 55, 56, 57. They imagined, that the *Meſſiah* was to make them a glorious people, and to

ſive them, but to deſtroy or to enſlave all other nations to them; and that God would ſave all of them, as being *children of Abraham*, but that all the reſt of the world were *fuel for hell-fire*; and this made them ſo to contemn them, and never think of their being ſaved any other way than by being *proſelytes* to their law. Hence, in the former Chapter, they ſo much admire that the *Holy Ghoſt* ſhould fall on them, *ver.* 45. and here ſpeak of it as a thing beyond their imagination, that God ſhould *grant repentance unto life* to them: Hence do the unbelieving *Jews* forbid the *Apoſtles to ſpeak to the Gentiles that they might be ſaved*, 2 Theſſ. 2. 16. and cry out againſt St. *Paul* as one not fit to live, becauſe he ſaid, *Chriſt* would ſend him to the *Gentiles*, Acts 22. 21, 22. See Addition, N° 15.

Ver. 19. [f] *Preaching the word to none but the Jews only*;] As thinking it unlawful to converſe with men of other *nations*, and not believing that God would give repentance to the *Gentiles*. *Woltzogenius* here notes, that theſe men preached without any miſſion; and hence concludes, that an ordinary miſſion is not required to authorize men to preach the Goſpel. But this is ſaid without juſt ground; for theſe men ſeem to be of the number of thoſe on whom the Holy Ghoſt fell on the day of *pentecoſt*, among whom were thoſe of *Cyrene*. Moreover, *the power of the Lord was with them*, to confirm their doctrine by miracles, *v.* 21. He then that will plead a commiſſion from God to preach the Goſpel without an ordinary miſſion, muſt ſhew the like extraordinary gifts, or miraculous aſſiſtances; God never ſending any perſon to do his work without ſome teſtimony from himſelf, or from perſons commiſſionated by him.

Ver. 20. [g] *And they ſpake πρὸς τοὺς Ἑλληνιστὰς, to the Helleniſts.*] *Grotius* here ſaith, *certo legendum, πρὸς τοὺς Ἕλληνας*, we muſt certainly read to the *Greeks*, becauſe the *Syriack*, *Arabick*, and *Latin* ſo read; whereas that is no ground at all; for ſo they all read, *Chap.* 6. 1. where *Grotius* himſelf acknowledges, the *Jews* are to be underſtood by the *Helleniſts*: He adds, that the *Alexandrian MS.* ſo reads, but ſo it doth in oppoſition to all the other *MSS.* *Chryſoſtom* here ſaith, That *they ſpake* Greek, Ἑβραῖοι ὄντες, *being* Hebrews. *Oecumenius* ſaith, *He ſtiles them* Helleniſts, *not as being addicted to the worſhip of the* Greeks, *but as* Ἑλλάδι φθεγγόμενοι, *ſpeaking the* Greek *language*; and it ſeems neceſſary to underſtand the *Jews* uſing the *Greek* tongue, and reading the ſcriptures in that tongue in their *ſynagogues*, as *Buxtorf* ſays, they did: (1.) Becauſe theſe perſons preached to the *Jews* only, *ver.* 19. And, (2.) Becauſe they of the church of *Jeruſalem* ſend to them *Barnabas*, whom they would ſcarce ſend to the uncircumciſed.

Ver. 26. [h] *And the diſciples were called Chriſtians firſt at Antioch.*] Before they were called *diſciples*, as here; *believers*, *Acts* 5. 14. *men of the church*, Acts 12. 1. *men of the way*; See Note on *Acts* 9. 2. *the ſaints*, Acts 9. 13. *thoſe that called on the name of Chriſt*, ver. 14. and by their enemies, *Nazarenes* and *Galileans*; but now, by the converſion of *Cornelius*, and his kinſmen, and his family, the believing *Jews* and *Gentiles* being made one Church, that the name of *Jew* and *Heathen* might no more continue the diſtance that was betwixt them, this new name was given to them both; as ſome conceive, according to the *prophecy* mentioned, *Iſa.* 65. 15. A name embraced by all *Chriſtians*, as more expreſſive of their relation to their *maſter Chriſt*, and which they gloried in, and owned before the face of their enemies, *Tertull. Apol. c.* 3, 5. *Euſeb. Hiſtor. Eccleſ. l.* 5. *c.* 1. But that *Evodius* ſhould be then *Biſhop* of *Antioch*, and give this name firſt to the *Chriſtians*; and St. *Luke* ſhould ſay nothing either of his doing this, or ever mention his being there, it is not eaſy to believe.

Ver. 28. [i] Ἐφ' ὅλην τὴν οἰκουμένην, *Through the whole world.*] That οἰκουμένη ſignifies the *Roman empire*, ſee the Note on *Luke* 2. 1. Accordingly, (a) *Euſebius* ſaith of this famine, that it oppreſſed almoſt the whole *empire*; and that it was recorded by *hiſtorians*, *moſt averſe to our religion*, viz. by (b) *Suetonius* in the life of *Claudius*, who ſaith, it happened, ob aſſiduas ſterilitates, *through a long barrenneſs*. (c) *Joſephus* ſaith, that it raged ſo much in *Judea*, πολλῶν ὑπὸ ἐνδείας ἀνθρώπων φθειρομένων, *ſo that many periſhed for want of victuals*. And (d) *Dion Caſſius*, that it was λιμὸς ἰσχυρός, *a very great famine*, and happened when *Claudius* and *Caius Largus* were Conſuls, that is, in the ſecond year of *Claudius*, though it ſeems rather to have been that which happened, as *Euſebius* in his Chronicon, and *Oroſius*, l. 7. 6. place it in the fourth year of *Claudius*.

Ver. 30. [k] *And ſent it πρὸς τοὺς πρεσβυτέρους to the Elders.*] It is doubtleſs the duty of all *Chriſtians* to be ready to relieve their *Chriſtian* brethren in other nations, according to their abilities, as St. *Paul* ſhews, 2. *Cor.* 8. 9. and thoſe eſpecially from whom they have received ſpiritual

(a) H. Eccl. l. 2. c. 8.
(b) C. 18.
(c) Antiq. l. 20. c. 2. p. 686. D.
(d) Hiſt. l. 60. p. 146.

tual things, *Rom.* 15. 27. But here it is farther to be noted, that it was the conſtant cuſtom of the *Jews*, in their diſperſions, to ſend money into the land of *Canaan* for the ſuſtaining of the poor there, as (e) *Campegius Vitringa* proves. St. *Paul* was therefore careful, that the unbelieving *Jews* ſhould not out-do the *Chriſtians* in thoſe offices of charity towards their brethren in *Judea*; and therefore, as he carries here the charity of the *Chriſtians* of *Antioch*, and the parts adjacent, to the diſtreſſed brethren in *Judea*, ſo doth he ſhew himſelf always ready to advance this work, *Gal.* 2. 10. plead for, and to promote it, as he did in the Churches of *Macedonia* and *Achaia*.

But whereas ſome contend, the *Elders* mentioned here were the *Biſhops* of *Judea*; it is not certain that they were *Chriſtians*, or any other than the *Elders* of the *Jewiſh* ſynagogues, or the πρῶτοι τῆς Ἱεροσολυμιτῶν, *the chief men of Jeruſalem*; to whom, ſaith (f) *Joſephus*, King *Izates* ſent his charity at the ſame time: And if they were *Chriſtians*, they might ſtill be the *elders* of their *ſynagogues*, the *Chriſtians* then retaining the *Jewiſh* rites.

CHAP. XII.

1. NOW about that time (*that Agabus foretold of the famine*, Chap. 11. 28.) Herod (*Agrippa*) the King, [a] ſtretched forth his hands, to vex certain of the Church, (Gr. *caught hold of certain of the Church to afflict them.*)

2. And [b] he killed James the brother of John, (*who by this title was diſtinguiſhed from James the ſon of Alpheus, Biſhop of Jeruſalem,*) with the ſword.

3. And becauſe he ſaw it pleaſed the Jews, (*to ſee the Chriſtians thus afflicted, and cut off,*) he proceeded farther to take (*into cuſtody*) Peter alſo; (*and when this was done,*) then were the days of unleavened bread (*the paſchal feſtival.*)

4. And when (*when therefore*) he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers, (i. e. *ſixteen ſoldiers,*) to keep him, (*four at a time;*) intending [c] after Eaſter, (*or when that feſtival was over, in which it was cuſtomary to releaſe a priſoner to them*, Matth. 27. 15.) to bring him forth to the people (*to be ſlain before them.*)

5. Peter therefore was kept in priſon (*for this end;*) but [d] prayer was made without ceaſing, of the Church to God for (*deliverance of*) him.

6. And when Herod would have brought (*was about to bring*) him forth, the ſame night (*that he had determined to do this on the morrow*, ver. 9.) Peter was ſleeping betwixt two ſoldiers, (*being*) bound (*to them*) with two chains, (*Acts* 28. 20.) and the keepers, (*being two other ſoldiers which ſtood*) before the door, kept the priſon.

7. And behold, the (*an*) angel of the Lord came to him (*to deliver him,*) and a light ſhined in the priſon, (*to enable him to ſee what he was to do*;) and he (*the angel*) ſmote Peter on the ſide, and raiſed him up, ſaying (*to him,*) Ariſe up quickly; and (*when he had ſo ſaid,*) [e] his chains fell off from his hands.

8. And the angel ſaid to him, Gird thyſelf, and bind on thy ſandals; and ſo he did: And (*then*) he ſaid to him, Caſt thy garment about thee, and follow me.

9. And he went out, and followed him, and wiſt not that it was true which was done by the angel, but thought he ſaw (*had ſeen*) a viſion (*only.*)

10. (*And*) when they were paſt the firſt and ſecond wards, they came to the iron gate that leadeth (*from the priſon*) to the city, which (*gate*) opened unto them of his (*its*) own accord; and they went out, and paſſed on (*together*) through one ſtreet; and [f] forthwith the angel (*having done all that was requiſite for his deliverance*) departed from him.

11. And when Peter was come to himſelf, (*and ſaw where he was,*) he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had [g] conſidered (*the thing done,*) he came to the houſe of Mary the mother of (*that*) John, whoſe ſirname was Mark, where many were gathered together, praying.

13. And as Peter knocked at the door of the gate, a damſel came to hearken (*what he who knocked would ſay; and ſhe was*) named Rhoda.

14. And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſs, but (*firſt*) ran in, and told (*them within*) how Peter ſtood before the gate:

15. And they ſaid unto her, Thou art mad (*to entertain ſuch a thought*;) but ſhe conſtantly affirmed, that it was even ſo; then ſaid they, [h] It is his (*good*) angel, (*or a meſſenger ſent from him.*)

16. But Peter continued knocking, and when they had opened the door, and ſaw him, they were aſtoniſhed.

17. But

(e) De Syn. Vet. l. 3. Part. 1. c. 13. p. 808——811. (f) Antiq. l. 20. c. 2. p. 636.

17. But he beckning to them with the hand to hold their peace, declared to them, how the Lord had (*by an angel,*) brought him out of the priſon; and he ſaid, [i] Go ſhew theſe things to James, and the brethren; and (*then*) he departed (*from them,*) and went into another place (*of more ſafety.*)

18. Now aſſoon as it was day, there was no ſmall ſtir among the ſoldiers, (*enquiring*) what was become of Peter:

19. And when Herod ſought for him, and found him not, he examined the keepers, (*he queſtioned them in a judicial manner;*) and (*when they could tell nothing of him, he*) [k] commanded that they ſhould be put to death: And (*then*) he, (i. e. *King Agrippa*) [l] went down from Judea to Cæſarea, (*to celebrate the ſolemnity there kept for the honour of Cæſar,*) and there abode (*during the time of that ſolemnity.*)

20. And Herod was highly diſpleaſed with them of Tyre and Sidon, (*and deſigned to make war upon them;*) but they came with one accord to him; and having made Blaſtus the King's chamberlain, their friend, deſired (*by him, that they might have*) peace, becauſe their country was nouriſhed by the King's country.

21. And upon a ſet day, (*the ſecond day of the ſolemnity, appointed in honour of Cæſar*) Herod arayed in royal apparel, (*upon which the ſun ſhining, gave it a glorious luſtre,*) ſat on his throne, and made an oration (*in the theatre*) to them, (i. e. *to thoſe nobles and governors which were come out of the whole province to that ſolemnity:*)

22. And the people gave a ſhout, ſaying, The voice (*of him that ſpeaketh, is the voice*) of a god, and not of a (*mere*) man.

23. And [m] immediately the angel of the Lord ſmote him, becauſe he (*received this flattery without reprehenſion, as due to him, and*) gave not God the glory; and he was eaten (*and miſerably tormented*) with worms (*in his bowels,*) and ſo gave up the ghoſt.

24. But (*and*) the word of God (*notwithſtanding this oppoſition,*) grew, and multiplied.

25. And Barnabas and Saul returned from Jeruſalem when they had fulfilled their miniſtry, (i. e. *diſtributed the charity ſent by the diſciples of Antioch, and other places, to be given by them to the elders of Jeruſalem,* Chap. 11. 29, 30.) and took with them John, whoſe ſirname was Mark.

ANNOTATIONS on Chap. XII.

Ver. 1. [a] Ἐπέβαλεν Ἡρῴδης τὰς χεῖρας, *Herod laid hands upon.*] Ἐπιβάλλειν χεῖρας being never uſed intranſitively, but always with the dative caſe, or an accuſative with the preposition ἐπί, cannot here be rendred, he *attempted* or *reſolved,* but the whole ſentence filled up, ſeems to be this, ἔβαλε χεῖρας ἐπὶ τινας τῶν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτούς, *he laid hold on ſome of the Church to afflict them:* The preposition being often included in the verb, and being to be taken or repeated from it to compleat the ſenſe.

Ver. 2. [b] Ἀνεῖλε δὲ Ἰάκωβον, *He killed James with the ſword.*] Thus was the prediction of our Lord fulfilled, that *James* ſhould *drink of his cup,* Matth. 20. 23. But then he being cut off, *A. D.* 43. the ſtory of his being long in *Spain* muſt be an idle fable of the *monks,* like to that of their placing *vincula ſancti Petri* upon the firſt of *Auguſt,* when we learn from *ver.* 3. that he was put into thoſe chains at the *paſchal* feaſt, and delivered from them at the cloſe of it, *v.* 7. that is, above four months before.

Ver. 4. [c] Μετὰ τὸ πάσχα, *After the paſſover:*] He being reſerved till then, either in honour of the feaſt, or that the *Chriſtians,* who, tho' they were hated by the rulers of the *Jews,* were yet in favour with the people, *Chap.* 2. 47. might not prevail with others to beg his life, according to the cuſtom of that feaſt, *Matth.* 27. 15. or to avoid a tumult.

Ver. 5. [d] Προσευχὴ ἐκτενὴς, *Prayer was made for him by the Church without ceaſing.*] That ſuch prayers are prevalent for the preſervation of very eminent members of the Church, we learn, not only from this inſtance, but alſo from thoſe words of St. *Paul, I know this ſhall happen to my preſervation through your prayers,* Philip. 1. 19. and, I hope, *I ſhall through your prayers be given to you,* Philem. 22. The word ἐκτενὴς primarily ſignifies *extended;* but becauſe the fervency of our deſire is uſually the cauſe that we pray much, or long for any thing; therefore to pray ἐκτενῶς, is alſo to pray fervently and importunately, *Luke* 22. 14. and ἐκτένη ἀγάπην is *fervent love,* 1 Pet. 1. 22.——4. 8.

Ver. 7. [e] Ἐξέπεσον αὐτοῦ αἱ ἁλύσεις, *His chains fell off from his hands.*] That ſome ſoldiers of *Herod,* converted to the *Chriſtian* faith, ſhould mark, and take away theſe chains, and give them to the *Biſhop* of *Jeruſalem,* and that they ſhould be kept as a treaſure, not only through all the *Jewiſh* wars, but about four hundred years after, till *Juvenal, Biſhop* of *Jeruſalem,* gave them to *Eudoxia,* wife to *Theodoſius* the *junior,* who gave

gave one of them to the church of St. *Peter's* in *Conſtantinople*, and ſent the other to *Rome*, is a tale of *Surius*, that ſmells too rank of ſuperſtition to deſerve the leaſt credit.

Ver. 10. [f] Ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ, *And forthwith the angel left him.*] When he had done all things requiſite on his part for his deliverance, and which could not be done by *Peter*, he leaves what was farther requiſite, to compleat the deliverance, and render him ſecure from danger, to his own induſtry and prudence, hereby inſtructing us not to expect an immediate aſſiſtance from God, in things he hath already put into our power, and given us abilities to perform.

Ver. 12. [g] Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας, *And conſidering of the thing, he came to the houſe of Mary, where many were gathered together, praying.*] Here note,

1*ſt*, That it ſeems very unreaſonable, without any authority, to change συνιδών, *conſidering*, into σπεύδων, *haſtning*, either here, or *Chap.* 14. 6. againſt all the verſions in both places.

2*dly*, Note, from theſe words, *the houſe of Mary*, that all the *Chriſtians* had not then ſold their houſes and their goods; and,

3*dly*, That they had then in thoſe times of peril their ſacred aſſemblies in the night, *Peter* here coming to them before day, *v.* 18. and yet finding them praying; whence (a) *Pliny* makes mention of their Cœtus antelucani, *aſſemblies in the night*, and (b) *Cecilius* objects to the *Chriſtians*, nocturnas congregationes, *their night meetings*, as knowing they were forbidden by the *Roman* laws; as you may ſee in *Cicero*, lib. 2. de legibus. N. 25, 35, 36, 37.

Ver. 15. [h] Οἱ δὲ ἔλεγον ὁ ἄγγελος αὐτοῦ ἐστιν, *But they ſaid, it is his angel.*] Here it is acknowledged, that the word ἄγγελος ſignifies not only a celeſtial ſpirit, but alſo a *meſſenger* ſent from one to another; as may be proved from many other places beſides thoſe cited by the Reverend Dr. *Hammond*; thus the meſſengers ſent by the elders of *Jabeſh* to the *Ammonites*, 1 *Sam.* 11. 3. and by *Saul* through the coaſts of *Iſrael*, *v.* 7, 9. are ſtiled ἄγγελοι, *angels*. So *Saul* ſent ἀγγέλους *meſſengers*, to take *David*, 1 Sam. 19. 20, 21. So *David* ſent *meſſengers* ἀγγέλους to ſalute *Nabal*, Chap. 25. 14. *Amaziah* ſent ἀγγέλους *meſſengers* to enquire of *Baalzebub*, 2 Kings 1. 2. So *David* ſaith, *Pſal.* 151. Gr. *ver.* 4. he ſent τὸν ἄγγελον αὐτοῦ, *his angel*, viz. *Samuel*, and anointed me, and *Jam.* 2. 25. *Rahab* received τοὺς ἀγγέλους, *the meſſengers*; but when it is hence conjectured, that the import of theſe words may be only this, that ſome *meſſenger was come from him*, to impart ſomething to the Church; as I have met with none of the *ancients* of this opinion, ſo is there this plain objection againſt it, *viz.* that the *damſel* could only know St. *Peter* by his voice, or face, both which they might believe his *angel* could imitate, whereas they knew a meſſenger, could he have had opportunity of ſending one from the priſon, could do neither. Since then it was a vulgar opinion among the *Jews*, that good men had their *tutelar angels*, or at leaſt that angels were ſent down from heaven about their affairs, they, by this angel, might underſtand either erroneouſly a *guardian angel*, attending on him, or, agreeably to ſcripture, an angel ſent from heaven to acquaint them with ſomething relating to him, in anſwer to their prayers. Here then is no foundation for a *guardian angel* ſtill attending on good men, and had *Peter* himſelf thought ſo, it is likely he would have aſcribed this deliverance not to an *angel* ſent from heaven, but to this *guardian angel*.

Ver. 17. [i] *Go ſhew theſe things to James, and to the brethren,*] that they might bleſs God for this extraordinary anſwer to their prayers, and might be confirmed by it in the faith, and in their expectation of divine aſſiſtance and protection in their endeavours to promote the intereſts of the Goſpel.

Ver. 19. [k] *He commanded them* ἀπαχθῆναι *to be put to death.*] So in *Heſychius* ἀπαγθῆναι *is* εἰς θάνατον ἀχθῆναι, *to be carried away to die*, or to be ſent away to puniſhment, as this phraſe uſually ſignifies in the beſt *Greek authors*, and in (c) *Seneca*.

Ibid. [l] Καὶ καταβὰς ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν, *And going down from Judea he abode at Caſarea.*] That it was not *Peter*, as ſome imagine, but *King Agrippa*, who went down from *Judea* to *Caſarea*, we learn from *Joſephus*, who gives us a full account, both of this journey, and the occaſion of it, informing us, that he went down εἰς πόλιν Καισάρειαν, *to the city of Caſarea, to perform the ſolemnity, or the games celebrated there every olympiad to the honour of Caſar*, and that *the nobles and governors of the province of Syria, repaired to that city* on the ſame account, that *on the ſecond day of the feſtival he came early into the theatre, cloathed with a wonderful garment, wholly made of ſilver, on which the ſun ſhining, it*

(a) Ep. 97. (b) Apud Minut. p. 8.

(c) *Piſo iratus cum duci juſſiſſet eum qui ex commeatu ſine commilitone redierat quaſi interfeciſſet—ac jubet duci utrumque—ipſum Centurionem qui damnatum reduxerat duci juſſit.* De Ira. l. 1. c. 16. *See* Budæus in verbo ἀπαγω.

it caſt forth a glorious ſplendor, Antiq. l. 19. c. 7. p. 678, 679. He farther adds, that *flatterers came about him*, Θεὸν προσαγορεύοντες, *calling him a god, and that the King* οὐκ ἐπέπληξε, οὐδὲ τὴν κολακείαν ἀπεδοκίμασεν, *did non repel, or reprehend the impious blaſphemy.*

Ver. 23. [m] Παραχρῆμα ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, *And immediately the angel of the Lord ſmote him*, &c.] That he was ſmitten by the Lord immediately on his receiving this impious flattery, is evident from *Joſephus*; for he ſaith, μετ' ὀλίγον, *that after a while, he ſees the owl which was the meſſenger of his calamity*, that ἄθεσον ἄλγημα, *a ſudden torment came upon him*, and that thereupon he inſtantly tells the ſame auditors *he muſt die*. Again, *Joſephus* doth not ſay that he was σκωληκόβρωτος, *eaten up of worms*, but he ſaith he had ἀλγήματα τὴν κοιλίας, *vehement torments in his bowels, which increaſing upon him, in five days he died*, and they that in time might breed worms in him, as he confeſſes they did in his *grandfather*. And examples of the like exits of the perſecutors of the *Chriſtian* faith, we have many in *Church hiſtory*. Thus (d) *Tertullian* ſaith of one *Claudius Heminianus*, one of their *perſecutors*, that cum vivus vermibus ebulliſſet, *when worms broke forth of him, whilſt he was alive, he ſaid, Let no man know it, leſt the Chriſtians ſhould rejoice.* And (e) *Euſebius* ſaith of *Maximinian*, that *ſudden ulcers roſe in his fundament, and ſecret parts, from which ſprung* ἀλκίδιόν τι πολὺ σκωλήκων, *an incredible multitude of worms.* And of the uncle of *Julian* the apoſtate, who perſecuted the Chriſtians, and trampled upon the ſacred veſſels, *Theodoret* and St. *Chryſoſtom*, inform us, that he periſhed by this diſeaſe, διαφθεῖρον δὴ αὐτὸν αἰδοῖον σκώληκας ἐτέκετο. An inſtance like to this we have in (f) *Pherecydes Syrus*, ὑπὸ τῶν φθειρῶν ἀναλωθέντα, *eaten up of lice*, for boaſting of his great wiſdom and his pleaſant life, though he ſacrificed, ſaith (g) *Elian*, to no God at all. So alſo was it under the *Jewiſh* ſtate; for of *Antiochus Epiphanes* we read ἐκ τοῦ σώματος τοῦ ἀνόσιου ἀναζέειν, *that worms ſprang out of the body of this wicked man*, 2 Maccab. 9. 8, 9. and of *Herod* the Great, *Joſephus* owns that he had τοῦ αἰδοίου σῆψις σκώληκας ἐμποιοῦσα, *a putrefaction producing worms*, Antiq. l. 17. c. 8. p. 597. See *Bochart. Hieroz.* part 2. l. 4. c. 26. p. 620, 621.

CHAP. XIII.

1. [a] NOW there were in the church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the Tetrarch, and Saul.

2. (*And*) [b] as they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid (*to them,*) Separate me Barnabas and Saul, for the (*peculiar*) work whereunto I have called them.

3. And when they had faſted, and prayed, and laid their hands on them, they ſent them away (*in purſuance of it.*)

4. So they being (*thus*) ſent forth by the Holy Ghoſt, departed into Seleucia, and from [c] thence they ſailed to Cyprus.

5. And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews, and they had alſo [d] John (*ſirnamed Mark*, Chap. 12. 25.) to their miniſter, (*to miniſter to them.*)

6. And when they had gone through the iſle to Paphos, they found a certain [e] ſorcerer, a falſe Prophet, a Jew, whoſe name was Barjeſus:

7. [f] Who was with the deputy of the country (*named*) Sergius Paulus, a prudent man, who called for Barnabas and Saul, and deſired to hear the word of God (*from their mouths.*)

8. But Elymas the ſorcerer, (for ſo is his name by interpretation,) (*from the Arabick word Elim,*) withſtood them, ſeeking to turn away the deputy from the faith.

9. Then [g] Saul (who is alſo called Paul) (*being*) filled with the (*afflatus of the*) Holy Ghoſt, ſet his eyes on him,

10. And ſaid, O (*thou that art*) full of all ſubtilty, and all miſchief, thou child of the Devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord, (*but plead for and uſe thy ſorceries in oppoſition to them?*)

11. And now (*therefore*) behold, the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon: And immediately there fell on him a miſt, and a darkneſs, and he went about ſeeking ſome to lead him by the hand.

12. Then the deputy, when he ſaw what was done, believed, being aſtoniſhed at (*the power which attended*) the doctrine of the Lord.

13. Now

(d) In Scap. c. 3. (e) L. 8. c. 16.
(f) Hiſt. Eccl. l. 5. c. 8. Orat. 2. in S. Babylam. Tom. 5. p. 462. Diog. Laert. l. 1. p. 75, 77.
(g) Var. Hiſt. l. 4. c. 28.

13. Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia, and (*then*) John departing from them, returned to Jeruſalem.

14. But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath-day, and ſat down;

15. And after the reading of the law and the prophets, the [h] rulers of the ſynagogue ſent to them, ſaying, Ye men and brethren, if ye have any word of exhortation to the people, ſay on, (λέγετε, *ſpeak it.*)

16. Then Paul ſtood up, and beckoning with his hand, ſaid, Men of Iſrael, and ye (*Greeks*) that fear God, give audience.

17. The God of this people of Iſrael choſe our fathers, (*the Patriarchs,*) and exalted the people (*deſcended from them*) when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it.

18. And [i] about the time of forty years ſuffered he their manners in the wilderneſs.

19. And when he had (*for their ſakes*) deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot.

20. And after that he [k] gave to them Judges, about the ſpace of four hundred and fifty years, until Samuel the Prophet.

21. And afterwards they deſired a King, and God gave them Saul, the ſon of Cis, a man of the tribe of Benjamin, (*who with Samuel, reigned*) [l] by the ſpace of forty years.

22. And when he had removed him, he raiſed up to them David to be their King, to whom alſo he gave teſtimony, and ſaid, (*Pſal.* 89. 11.) I have found David the ſon of Jeſſe, a man after my own heart, who ſhall fulfil all my will.

23. Of this man's ſeed hath God, according to his promiſe, raiſed to Iſrael a Saviour Jeſus,

24. When John had firſt preached before his coming, the baptiſm of repentance to all the people of Iſrael.

25. And as John fulfilled his courſe, (i. e. *performed his office,*) he ſaid, Whom think ye that I am? I am not he, (i. e. *the Chriſt*;) but behold, there cometh one after me, whoſe ſhoes of his (i. e. *the ſhoes of whoſe*) feet, I am not worthy to looſe.

26. Men and brethren, children of the ſtock of Abraham, and [m] whoſoever amongſt you feareth God, to you is the word of this ſalvation, (*which Chriſt hath brought into the world,*) ſent.

27. For they that dwelt at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the (*import of the*) voices of the Prophets, which are read every ſabbath-day, they have fulfilled them in condemning him (*to that death which procures our remiſſion of ſins.*)

28. And though they found no cauſe of death in him, yet deſired they Pilate, that he ſhould (*might*) be ſlain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, (*John* 19. 31.) and laid him in a ſepulchre, (*and they ſealed the ſepulchre and put a guard upon it,* Matth. 27. 66.)

30. But (*notwithſtanding this,*) God raiſed him from the dead:

31. [n] And he was ſeen (*alive*) many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes to the people.

32. And we declare to you glad tidings, (*viz.*) how that the promiſe which was made to the fathers, (*that in him ſhould all the families of the earth be bleſſed;*)

33. [o] God hath fulfilled the ſame to us their children, in that he hath raiſed up Jeſus again (*to be a Prince, and a Saviour;*) as it is alſo [p] written (*of him*) in the ſecond Pſalm (*by God, ſaying, from the mouth of David,*) Thou art my Son, this day have I begotten thee.

34. And as concerning that (Gr. *and that*) [q] he raiſed him up from the dead, now no more to return to corruption, (*is evident, becauſe*) he ſaid on this wiſe, I will give you (*Jews*) the ſure mercies of David.

35. Wherefore he ſaith alſo in another Pſalm, Thou ſhalt not ſuffer thy holy One to ſee corruption, (*which words cannot reſpect David himſelf,*)

36. For David, after he had ſerved his own generation, by the will of God, fell aſleep, and was laid to his fathers, and (*his body*) ſaw corruption;

37. But he (*that Jeſus*) whom God raiſed up, ſaw no corruption (*as to his body.*)

38. Be it known to you therefore, men and brethren, that [r] through this man (*'s death*) is preached to you the forgiveneſs of ſins:

39. And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

40. Beware therefore, leſt (*for your infidelity,*) that come upon you, which is ſpoken of in the Prophets,

41. Behold, ye deſpiſers, and wonder, and periſh, for I work a work in your days, a work which ye ſhall (*will*) in no wiſe believe, though a man declare it to you;

42. And

42. And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the [s] next ſabbath (*day.*)

43. Now when the congregation was broken up, many of the Jews and religious proſelytes followed Paul and Barnabas, who ſpeaking to them, perſuaded them to continue in the grace of God.

44. And the next ſabbath-day came almoſt the whole city together, to hear the word of God.

45. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming (*them.*)

46. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary (*by Chriſt's appointment,* Acts 1. 8.) that the word of God ſhould firſt have been ſpoken to you; but ſeeing ye put it from you, and (*by your actions*) [t] judge yourſelves unworthy of everlaſting life, [v] lo we turn (*from you*) to the Gentiles.

47. For ſo hath the Lord commanded, ſaying, I have ſet thee, (*O Chriſt,*) to be a light to the Gentiles, that thou ſhouldeſt be for ſalvation to the ends of the earth.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord, (*giving glory to him for it,*) and [w] as many (*of them*) as were ordained to (*diſpoſed for*) eternal life, believed.

49. And the word of the Lord was publiſhed throughout all the region:

50. But the Jews ſtirred up the devout and honourable women, and chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51. But they ſhook off the duſt of their feet againſt them, and came to Iconium.

52. And the diſciples were filled with joy, and with the Holy Ghoſt.

ANNOTATIONS on Chap. XIII.

Ver. 1. [a] Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, *There were ſome Prophets and teachers in Antioch, belonging to that church.*] So *Grotius;* and indeed *Barnabas* and *Paul* might well be reckoned ſuch, *Barnabas* being ſent thither by the church of *Jeruſalem,* Chap. 11. 22. and he and *Paul* preaching there a whole year, *ver.* 26. and being ſent by that church to *Jeruſalem,* 1*ſt,* With their alms, *ver.* 30. and about the queſtion determined by the council, *Acts* 15. and the reſt being very probably ſome of the *one hundred and eight,* who being ſcattered abroad by the perſecution, mentioned *Acts* 8. 1. came down to *Antioch,* Chap. 11. 19. for *Niger* is by (a) *Epiphanius* declared to have been *one of the ſeventy-two,* and *Lucius* was of *Cyrene,* ſaith the text, and ſo one of them that came down to *Antioch,* Chap. 11. 20. but to ſay, that either *Paul* or *Barnabas* were *Biſhops* of *Syria,* as Dr. *Hammond* doth, is that which never was before, nor can with any reaſon be aſſerted of the *Apoſtle* of the *Gentiles,* or of *Barnabas* appointed to go with him to the *Gentiles,* ver. 2. nor could he have had any temptation to have made the other three, there named, *Biſhops,* but that he finds them laying on of hands, *ver.* 2. imagining that was for ordination, whereas it was by way of benediction on their enterprize only, or to *recommend them to the grace of God,* Chap. 14. 26. for who ever heard before of an *Apoſtle* ordained *Biſhop, by laying on of the hands of Prophets, or Teachers?* or of one *Prophet, Teacher,* or *Biſhop,* laying his hands upon another *Prophet, Biſhop,* or *Teacher,* to ordain him *Biſhop?* And indeed, if there were ſo many *Biſhops* as he hath given us in *Judea,* Acts 15. in *Syria* and *Cilicia,* here, and ſo many ordained in all other churches, as he ſaith, *Chap.* 14. 23. is it not wonderful, that St. *Paul* in all his travels ſhould never meet with, reſort to, or be entertained by any one of them, but only by the brethren at large? Or that he ſhould write to the churches of the *Romans, Corinthians, Galatians, Coloſſians,* and *Theſſalonians,* before he went bound to *Rome,* and never ſalute any *Biſhops* there, or give any inſtructions to them, or ſo much as ever mention, that he had ordained any *Elders,* that is, ſaith he, *Biſhops* there? It alſo is to be obſerved, that this only was a temporary miſſion to preach to the *Gentiles,* that being the work to which St. *Paul* was called, *ver.* 2. and of which they give an account to the church of *Antioch, declaring how God had opened a door of faith to the Gentiles,* which miſſion they preſently compleated, and then returned to *Antioch,* declaring to the church there what they had done in proſecution of it, *Chap.* 14. 26, 27.

Ver. 2. [b] Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ, *And as they miniſtred to the Lord.*] Vain here is the inference of the *Papiſts* from this word, that *they ſacrificed the maſs;* for λειτουργεῖν in *Phavorinus* and *Heſychius* is, διακονεῖν, διακονεῖσθαι, ὑπηρετεῖν, *to ſerve* and *miniſter:* In the *Old Teſtament* it often ſignifies the miniſtry of the *Levites,* who were not to

(a) Hær. 20. Sect. 4. p. 50.

to offer sacrifice, as *Numb.* 4. 23, 24, 26, 27, 28, 30, 35, 37, 39, 43. *Chap.* 8. 22. —— 16. 9. —— 18. 6, 21, 23. By (b) *Chrysostom* and *Oecumenius* it is rendred *preaching*, and in profane authors it is applied to any other work. Thus, in (c) *Aristotle's Politicks*, men are said, λειτουργῶν περὶ τὰς ἀρχὰς, περὶ τεκνοποιΐαν, τὰ καθ' ἡμέραν, *to minister about government in getting children, and about the things of this life.*

Ver. 4. c *And thence they sailed to Cyprus:*] where the *Jews* so abounded, that (d) *Dio Cassius* tells us, that in the time of *Trajan*, *they slew two hundred and forty thousand men there*: and (e) *Jerom*, that the *Jews overthrew Salamis in Cyprus, killing all the Gentiles there.*

Ver. 5. d Καὶ εἶχον Ἰωάννην ὑπηρέτην, *They had John to minister to them.*] As the wise men and *Prophets* among the *Jews* had one to minister unto them, so the *Apostles* had also those who were their companions, and fellow-labourers, who ministred to them. So *Timothy* and *Erastus* are mentioned among those who *ministred to St. Paul*, Acts 19. 22.

Ver. 6. e *A sorcerer, a false prophet, a Jew, whose name was Barjesus.*] God having raised up *Prophets* in the *Christian* Church, and given the *Apostles*, and other teachers of the word, a power to confirm it with mighty signs and miracles; the *Jews*, who opposed *Christianity*, and laboured to turn men from the faith, pretended to be *Prophets* also, and endeavoured by *magick* and *enchantments* to work miracles, to cure diseases, and to cast out devils: of their *magick* and *enchantments*, See Dr. *Lightfoot*, Harm. of the *New Testament*, p. 95. and of their attempts to cure diseases and to cast out devils, Note on *Chap.* 19. 13.

Ver. 7. f Ὃς ἦν σὺν τῷ ἀνθυπάτῳ, *Which was with the deputy of the country*, (*Gr.* the Proconsul) *Sergius Paulus.*] The difficulty which some find in giving the name of *Proconsul* to the *Prætor* or President of *Cyprus*, is solved by these words of *Valla*, that not he only is stiled a *Proconsul*, who is sent to administer a province with consular power, but also a *Prætor*, or *President*, Elegant. l. 4.

Ver. 9. g *Saul, who is also called Paul.*] *Origen*, in his preface to the Epistle to the *Romans*, saith, that whilst he preached to the *Jews* he was called *Saul*, according to the name he had among them at his circumcision, Paulum autem appellatum esse cum Græcis, & gentibus leges & præcepta conscribit, and *that he was called by his Roman name, Paul, when he preached to the Gentiles.*

Ver. 15. h Οἱ ἀρχισυνάγωγοι, *The rulers of the synagogue sent to them.*] In what sense the rulers of the synagogue were many, and in what sense but one, see the Note on *Mark* 5. 22.

Ver. 18. i *And about the time of forty years he suffered their manners*, Gr. ἐτροποφόρησεν αὐτοὺς, *in the wilderness.*] Here Dr. *Hammond* thinks it is without doubt that the true reading is ἐτεροφόρησεν, *he bore them as a parent doth his child*, because so the word is used, *Deut.* 1. 31. where it is said, *the Lord*, ἐτεροφόρησε σε, *bore thee in this wilderness as a man*, τεροφορήσει, *would bear his son*; and the woman in the *Maccabees* intreats her youngest son to pity her, τεκοῦσαν. *bearing him*, 2 Maccab. 7. 27. See Additions, N°. 16. But tho' this makes a very good sense, it seems not necessary; for, 1*st*, (f) *Origen* there reads as here, ἐτεροφόρησεν, and expounds it, ἁρμόζεσθαι σὲ πρὸς τὰ ἀδύνατα, *to accommodate himself to the infirmities of his children*, and so the word is used by (g) *Cicero ad Atticum*, when he saith, τὸν τυφὸν μὴ τεροφόρησον, *bear patiently my pride, or elation of mind.*

Ver. 20. k *God gave them judges about the space of 450 years.*] *Grotius* and *Bishop Usher* note here, that other copies read thus, καὶ κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, καὶ μετὰ ταῦτα ἔδωκεν κριτὰς, *he divided to them their land about four hundred and fifty years, and after that he gave them judges*; and they begin the time of this computation from the birth of *Isaac*, of whom it was said, *in Isaac shall thy seed be called*, Gen. 21. 12. from his birth to the children of *Israel*'s going out of *Egypt*, was 405 years, their stay in the wilderness was forty years, seven years after their land was divided to them, these years put together made 452: and so the *Apostle* saith, the space from God's election of them, to the dividing the land to them, was about 450 years. But,

1*st*, This reading is not owned by *Chrysostom* or *Oecumenius*, or by the *Syriack* or *Arabick*, who all read as we do.

2*dly*, The words seem not to bear this sense, for the *Apostle* goes on orderly thus: (1.) God chose our fathers. (2.) He brought them out of *Egypt*. (3.) He led them in the wilderness forty years. (4.) He divided the land to them. And therefore it is reasonable to conceive he should

(b) Λειτουργοῦντων, τουτέστι κηρυττόντων, Chrysost. Oecumen. in locum. (c) L. 5. l. 7.

(d) Ἀπώλεσε καὶ ἐπὶ Τραϊανοῦ μυριάδας τεσσαράκοντα καὶ ἑκατόν. καὶ διὰ τοῦτο ἐκέλευσε Ἰουδαίων ἐπιβῆναι αὐτῆς ἔξεσιν. In vita Trajani Epit. 255.

(e) *Salaminam Cypri, interfectis in ea gentilibus, subvertere Judæi*, Cron. ad ann. 19. Trajani.

(f) Contr. Cels. l. 4. p. 210. & Comm. in Matth. Ed. Huet. p. 459, 475. (g) L. 13. Ep. 29.

go on to tell what was done after the division of their land. Moreover the *Apostle* doth not say, *and all these things were done in the space of* 450 *years*, but he divided their land to them about the space of 450 years, which, according to this reading, signifies, he was so long in dividing their land; I therefore prefer the other computation which refers this to the *Judges*, because if you compute the years of the Judges till *Samuel*, you will find them 339, and the years of the tyrants 111, which put together make 450.

3*dly*, Because this computation then obtained among the *Jews*, for (h) *Josephus* saith, *Solomon* began to build the temple μὴ ἐτη τετρακοσια καὶ ενενηκοντα καὶ δυο, *after* 592 *years of the children of Israel's going out of Egypt*. Now, if you make the time of the *Judges* 450, the computation is exactly 591 years, he therefore here, as in the following verse, accords with the computation of his nation at that time, that so they might not except against his words.

Wilderness,	40
Joshua,	17
Judges,	450
Sam. and *Saul*,	40
David,	40
Soloman,	4
	591

And yet he saith, ὡς, to shew that computation was not exact. See Additions, No. 17.

Ver. 21. [l] *By the space of forty years.*] So *Josephus* saith, he reigned whilst *Samuel* lived ἐτη ὀκτω μετὰ τοῦ Σαμουηλου, *eighteen years*, and after his death δυο καὶ εἰκοσι, *twenty-two years*; but though this reckoning seems to have obtained in the time of *Josephus*, it is far from being true, that *Saul* reigned *twenty-two years after the death of Samuel*, it is rather true, as the *Jews* conceive that they both died in the same year; so that the words *forty years*, are to be connected thus, until *Samuel* the *Prophet*, who having judged them about thirty years, afterward they desired a King, and God by *Samuel* gave them *Saul*, whose reign, with that of *Samuel's*, was about the space of forty years. So saith (i) *Sulpitius Severus*, Ego arbitror a Paulo etiam Samuelis annos sub regis istius ætate numeratos, *I suppose that the years of Samuel also are added to the reign of that King by Paul*; as doubtless they were, they making together just forty years.

Ver. 26. [m] *And whosoever among you feareth God.*] So *ver.* 16. that is, the *proselytes* among you; so *Bemidbar Rabba* on those words of the Psalmist, *Blessed is every one that feareth the Lord*, saith אלו גרים, οἱ προσηλυτοι τοῦ Θεου, are the *proselytes*.

Ver. 31. [n] *Who was seen many days of those who came up with him from Galilee to Jerusalem, who are his witnesses.*] These seem to be the 108 mentioned *Acts* 1. 15. for these were *Galileans*, ver. 11. and συναβαντες, *men coming with him*, and men that go in to the *Apostles*, ver 13.

Ver. 33. [o] *God hath fulfilled the promise made to your fathers in raising up Jesus;*] i. e. from the dead, *ver.* 30. so as not to return to corruption. For the promise being this, that God would *raise up one to sit upon the throne of his father David*, Acts 2. 30. and to *reign over the house of Jacob*, Luke 1. 33. Christ upon his resurrection having *all power in heaven and earth committed to him*, Matth. 28. 18. and being *exalted to the right hand of God*, Acts. 2. 33. this promise, by his resurrection to that kingdom, was fulfilled.

Ibid. [p] *As it is written in the second Psalm, Thou art my son, this day have I begotten thee.*] That this Psalm belongs to the *Messiah*, and speaks of his dominion and kingdom, appears from the preceeding words, *I have set thee, my King, upon the holy hill of Sion, Jehovah hath said to me, Thou art my Son, this day have I begotten thee*; this also is apparent from the following words, *I will give thee the Heathen for thine inheritance*; And from the exhortation to all *Kings* to submit to him. See the Note on *Heb.* 5. 5. and by this resurrection and exaltation, he is said to be begotten, as being made the first-born from the dead, *Col.* 1. 18. *Rev.* 1. 5. constituted *the Son of God with power*, Rom. 1. 4. and having received a new birth: Hence these two things are joined, *Luke* 1. 32. *He shall be called the Son of the Highest, and God shall give him the throne of his father David.* See also *Examen Millii in locum.*

Ver. 34. [q] *In that he raised him up, now no more to see corruption, he said,* Isa. 55. 3. *I will give thee τα ὁσια Δαυιδ τα πιστα, the sure mercies of David.*] That is, of *Christ* the Son of *David*; for that *David*, both in the language of Scripture, and of the *Jews*, frequently signifies Christ, See Note on *Matth.* 2. and that here it bears this sense both *Kimchi* and *Aben Ezra* confess, and the following verse assures us; for of this very *David* it is said, *ver.* 4. *Behold, I have given him for a witness, a leader and commander to the people*; and he being thus raised up to be a *King for ever*, so as to see no more corruption, the blessings he confers upon his subjects must be sure and lasting.

Ver.

(h) Antiq. l. 8. c. 2.

(i) L. 1. c. 61.

Ver. 38. [r] *Through him is preached to them forgiveneſs of ſins*;] *i. e.* Thoſe ſins, from the guilt of which the law of *Moſes* could not cleanſe the conſcience, and from which we could not be juſtified, *i. e.* from the guilt and condemnation due to us, from which we could not be exempted by the law of *Moſes*. See the Note on *Chap.* 15. 9.

Ver. 42. [s] Εἰς τὸ μεταξὺ Σαββατον.] This phraſe doth not ſignify *the intermediate week*, as ſome conceive, or on the ſecond and fifth day of the week, but on *the following ſabbath*; for we learn from the 44th Verſe, that they came not together till the following *ſabbath*. So (k) *Joſephus* ſpeaks of *David* and *Solomon*, ἕτι δὲ τὸν μεταξὺ τούτων βασιλεῶν, *and of the following Kings of Judah*; for there came none between them.

Ver. 46. [t] Καὶ οὐκ ἀξίους ὑμᾶς κρίνετε, *And judge yourſelves unworthy of eternal life.*] Or rather diſcover, or by your actions ſhew yourſelves unworthy of it; for when our *Saviour* ſent his *Apoſtles*, he bid them, *into what village or houſe ſoever they entred, to enquire*, τίς ἄξιός ἐστιν, *who was worthy in it*, and to *ſhake off the duſt of their feet* againſt the unworthy, *Matth.* 10. 11—15. *i. e.* againſt thoſe who would not receive their doctrine of ſalvation, or eternal life: This unworthineſs, ſaith the *Apoſtle*, κρίνετε you diſcover, by thus contradicting and blaſpheming it; this is the ſenſe of the word κρίνω, *viz.* to *diſcern, diſcover, or make known*, when the *Apoſtle* ſaith, *He that comes into the aſſemblies of the Prophets*, κρίνεται is *diſcovered* of them all, 1 *Cor.* 14. 24. and the ſpiritual man *diſcovers all things*, Chap. 2. 15.

Ibid. [v] *Lo, we turn to the Gentiles.*] Not from the *Jews* every where; for we find St. *Paul* ſtill preaching to them in every *ſynagogue* where he came, *Acts* 17. 2. But from thoſe of *Antioch* in *Piſidia*, to the *Gentiles* there, it being not reaſonable that the *Jews* of other places ſhould be deprived of the Goſpel, for the perverſeneſs of thoſe here.

Ver. 48. [w] *And* ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *as many as were ordained to eternal life, believed.*] Theſe words cannot ſignify *a fixed number of perſons, abſolutely by God ordained to eternal life*, ſo that they, and they only ſhall obtain it, and all others be excluded from it, as upon this ſuppoſition they muſt be; for if God, by his ordination or decree, hath fixed the number of thoſe whom he will bring unto ſalvation, all they who are not of that number, will not partake of that ſalvation: And this is evident from theſe conſiderations:

1*ſt*, That if the reaſon why theſe men believed, be only this, That they were men *ordained to eternal life*; the reaſon why the reſt believed not, can be this only, That they were *not ordained* by God *to eternal life*; and if ſo, what neceſſity could there be, that *the word of God ſhould be firſt preached to them?* as we read, *ver.* 46. was it only that their damnation might be the greater? This ſeems to charge that lover of ſouls, whoſe *tender mercies are over all his works*, with the greateſt cruelty, ſeeing it makes him determine, from all eternity, not only that ſo many ſouls, as capable of ſalvation as any other, ſhall periſh everlaſtingly; but alſo to determine, that the diſpenſations of his providence ſhall be ſuch towards them as neceſſarily tends to the aggravation of their condemnation; and what could even their moſt malicious and enraged enemy do more? What is it the very Devil aims at by all his temptations, but this very end, *viz.* the aggravation of our future puniſhment? And therefore, to aſſert that God had determined, that his word ſhould be ſpoken to theſe *Jews* for this very end, is to make God as inſtrumental to their ruin as the very *Devil*, and ſeemeth wholly irreconcilable with his declarations, that *he would have all men to be ſaved*, and *would not that any man ſhould periſh.*

2*dly*, The *Apoſtle* gives this reaſon, why he turned from the *Jews* to the *Gentiles*, *viz.* becauſe the *Jews had thruſt away the word of God from them, and judged themſelves unworthy of eternal life*, ver. 46. Whereas, according to this ſuppoſition, this could be no ſufficient reaſon of his turning from them to the *Gentiles*; for it was only they, among the *Jews*, whom God had not ordained to eternal life, who thus refuſed to believe, and to obey the word of God; and as many among the *Gentiles* as were not thus ordained to eternal life, muſt neceſſarily do the ſame, and ſo there could be no ſufficient cauſe why he ſhould turn from the *Jews* to the *Gentiles* on that account. And,

3*dly*, Were this the reaſon why the *Jews* believed not, that they were not by God ordained to eternal life, why doth St. *Paul*, by God's commiſſion, ſpeak here to them thus; *Be it known to you, brethren, that by this Jeſus, is declared to you remiſſion of ſins?* Why doth he add, *And by him every one that believeth, is juſtified?* &c. Why doth he vehemently exhort them to *beware, leſt that ſaying of the Prophet Habakkuk ſhould be verified of them, I will work a work in your days, which you will not believe, though one declare it to you?*

(k) De Bell. Jud. l. 6. c. 13. p. 913.

you? ver. 38—41. For could God have determined that theſe very perſons ſhould not believe to life eternal, and yet commiſſionate his *Apoſtles* to tell them, that *remiſſion of ſins*, and *juſtification to life eternal*, was propoſed to them? Could it be revealed to St. *Paul* that they could not believe to life eternal, as being not by God ordained to it, and yet would he ſo paſſionately exhort them to that faith in *Jeſus*, which, he well knew by virtue of this revelation, belonged not to them, nor could they poſſibly exert? Theſe things ſeem clearly to evince this cannot be the proper import of the words; but they will very well admit of theſe two ſenſes, *viz.* (1.) As many as were diſpoſed for eternal life, believed: Or, (2.) as many as were diſpoſed to do it, believed to eternal life. And,

1ſt, It is highly probable the genuine import of theſe words is this, Ὅσοι ἦσαν τεταγμένοι, *as many as were diſpoſed for eternal life, believed*; for this word τεταγμένος, by this very *author*, is uſed in this ſenſe to ſignify a man not outwardly ordained, but inwardly diſpoſed, or one determined, not by God, but his own inclinations, to do ſuch a thing; as when it is ſaid, *Acts* 22. 13. *St. Paul went on foot to Aſſos*, ἕτω γὰρ ἦν διατεταγμένος, *for ſo he was diſpoſed to do*: So the ſon of *Syrach* ſaith, ἀγωγὴ σώφρων τεταγμένη ἔσται, *the conduct or government of the wiſe man will be well ordered or diſpoſed*, Chap. 10. 1. Thus (l) *Philo* ſaith to *Cain*, *Thou needeſt not fear being killed by them who are*, ἐν σοὶ τεταγμένοι συμμαχίᾳ, *ranked on thy ſide*, *i. e.* of the ſame diſpoſitions and affections with thee. And he ſaith of thoſe children, who having had vicious parents, have themſelves proved virtuous, that they are (m) ἀρετῇ τεταγμένοι τάξει, *placed in a better rank*: And, ſpeaking of *Eſau* and *Jacob*, he repreſents *Eſau* as fierce, ſubject to anger, and other paſſions, and governed by his brutiſh part, but *Jacob* as a lover of virtue and truth, and ſo (n) ἐν τῇ βελτίονι τεταγμένον τάξει, *placed in a better rank of men*, or one of a better temper and diſpoſition; and adds, that (o) *Samuel* was τεταγμένῳ θεῷ, *one well diſpoſed towards God*. So *Simplicius* interprets this word; for when (p) *Epictetus* had ſaid, εἰ δὲ βέλτιον σοὶ φαινομένων ἄτως ἔχειν ἐς τὸν Θεὸν τεταγμένῳ ἐν τούτῳ τῇ τάξει, *If thou haſt a deſire to be a philoſopher, ſo retain thoſe things which ſeem beſt to thee, as being by God placed in that rank*; that is, ſaith he, (q) ὡς ὑπὸ Θεοῦ προτρεπόμενον ἐπὶ ταῦτα, τὸ δὲ μέγιστον τῶν ἐκ Θεοῦ δωρηθέντων ἀνθρώποις φιλοσοφία ἐστί, *as being incited by God to it; for philoſophy*, (ſaith he, *eternal ſalvation*, ſaith the ſcripture) *is the greateſt gift that God hath given to mankind*: And to this ſenſe the very context leads; the perſons oppoſite to thoſe diſpoſed for eternal life, being thoſe who, for their indiſpoſition to embrace the offer of it, *were unworthy of eternal life*.

The ſecond import of which theſe words are capable, is this, That *as many as were well diſpoſed, believed to eternal life*; and accordingly, we are ſaid to *believe in Chriſt to eternal life*, 2 Tim. 1. 16. and to the *ſaving of the ſoul*, Heb. 10. 39. and they who truly do believe, are ſaid to do it *to eternal life*, becauſe they, by believing, do obtain a perfect right to that life of which they cannot fail, but by departing from that faith, or ſuffering it to become unfruitful in thoſe works of righteouſneſs, which make them meet to be partakers of eternal life.

CHAP. XIV.

1. AND it came to paſs in Iconium, that they *(viz. Paul and Barnabas)* [a] went both together into the ſynagogue of the Jews *(there,)* and ſo ſpake, that [b] a great multitude both of the Jews, and alſo of the Greeks, (i. e. *proſelytes of the Jews,*) believed.

2. But the (οἱ δὲ, *and that the*) unbelieving Jews ſtirred up the Gentiles, and made their minds (Gr. *roſe up, and made the minds of the Gentiles*) evil *(ly)* affected againſt the brethren.

3. Long time therefore abode they (ἱκανὸν μὲν οὖν χρόνον διέτριψαν, *for indeed they had tarried a long time,*) ſpeaking boldly in *(the name of)* the Lord, who gave teſtimony unto the words of his grace, and granted ſigns and wonders to be done by their hands.

4. But *(then)* the multitude of the city was divided, and part held with the *(unbelieving)* Jews, and part with the Apoſtles.

5. And when there was an aſſault *(or tumult)* made, both of (i. e. *by*) the Gentiles, and alſo of *(by)* the Jews, with their rulers, *(endeavouring)* to uſe them deſpitefully *(or contumeliouſly,)* and to [c] ſtone them *(as blaſphemers of the law,)*

6. They

(l) L. Quod deter. p. 144. (m) De nobil. p. 702. C.
(n) De præmiis & pœn. p. 712. B. (o) De temul. p. 203. C.
(p) Enchirid. c. 29. (q) P. 1391.

6. They were aware of it, and *(ſo)* fled to Lyſtra, and *(then to)* Derbe, *(ver.* 20.) cities of Lycaonia, and *(then)* to the region which lieth round about *(thoſe cities ;)*

7. And there they preached the Goſpel.

8. And there ſat a man at Lyſtra, [d] impotent in his feet, being a cripple from his mother's womb, *(and ſo one)* who never had walked.

9. The ſame heard Paul ſpeak *(ing the word)* who ſtedfaſtly beholding him, and [e] perceiving *(by his gift of diſcerning ſpirits,)* that he had faith to be healed:

10. Said *(to him)* with a loud voice, Stand upright on thy feet; and *(having ſaid this,)* he *(the impotent man)* leaped, and walked.

11. And when the people ſaw what Paul had done, they lift up their voices, ſaying, in the ſpeech of Lycaonia, [f] The gods are come down to us in the likeneſs of men.

12. [g] And they called Barnabas, Jupiter, and Paul, Mercurius, (i. e. *his interpreter,)* becauſe he was the chief ſpeaker.

13. Then the prieſt of Jupiter, who (i. e. *whoſe image*) was before the city, brought oxen and garlands, (Gr. *coronets,*) [h] to the gates, *(where Barnabas and Paul were,)* and would have done ſacrifice with the people, (i. e. *he and they would have offered ſacrifice to them as gods.*)

14. Which when the Apoſtles, Barnabas and Paul heard of, they rent their cloaths, *(to ſhew the deteſtation of the fact,)* and ran in among the people, crying out,

15. And ſaying, Sirs, why do ye *(attempt)* theſe things, *(ſeeing)* we alſo are men of like paſſions with you, and preach to you, that ye ſhould turn from theſe vanities *(or dead idols,)* to the *(worſhip of the)* living God, who made heaven and earth, and the ſea, and all things that are therein?

16. [i] Who in times paſt, *(ſince the days of Noah,* 1 Pet. 3. 20.) ſuffered all nations to walk in their own ways, *(giving them no written law, and ſending them no Prophets to inſtruct them in the true worſhip of him, as he did to the Jews.)*

17. [h] Nevertheleſs, he left not himſelf without witneſs *(to them of his providence,)* in that he did good *(to us all,)* and gave (Gr. *giving*) us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs:

18. And with theſe ſayings ſcarce reſtrained they the people that they had not done (i. e. *from doing*) ſacrifice to them.

19. And *(then)* there came thither certain Jews from Antioch and Iconium, who perſuaded the people *(againſt the Apoſtles ;)* and *(ſo they)* having [l] ſtoned Paul, drew him out of the city, ſuppoſing he had been dead.

20. Howbeit, as the diſciples ſtood round about him, he roſe up, and came into the city; and the next day he departed with Barnabas to Derbe:

21. And when they had preached the Goſpel to that city, and had taught many (Gr. *had made many diſciples,*) they returned again to Lyſtra, and to Iconium, and Antioch,

22. Confirming the ſouls of the diſciples, and exhorting them to continue in the faith, and *(telling them,)* that we *(Chriſtians)* muſt, through much tribulation, enter into the kingdom of God.

23. And when they had [m] ordained them elders in every church, and had prayed with faſting, (Gr. *and when praying with faſting, they had ordained,* &c.) they commended them to *(the protection of)* the Lord *(Jeſus,)* on whom they believed.

24. And after they had paſſed through Piſidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down to Attalia:

26. And thence ſailed to Antioch, from whence they had been recommended to the grace of God *(by prayer for his aſſiſtance,* Acts 13. 3.) for the work which they *(had now)* fulfilled.

27. And when they were come, and had gathered the Church together, they rehearſed all that God had done with (i. e. *by*) them, and how he had opened the door of faith to the Gentiles.

28. And there they abode (*a*) long time with the diſciples.

ANNOTATIONS on Chap. XIV.

Ver. 1. [a] *THAT they went,* κατὰ τὸ αὐτὸ, *both together.*] So 1 *Sam.* 11. 11. there were not two of them left, יחד, κατὰ τὸ αὐτὸ, together, 2 *Sam.* 2. 16. *They fell down,* κατὰ τὸ αὐτὸ, *together ;* 1 Kings 3. 18. ἡμεῖς κατὰ τὸ αὐτὸ, *we were together.*

Ibid. [b] *A great multitude,* Ἰουδαίων καὶ Ἑλλήνων, *of the Jews and Greeks believed :*] i. e. σεβομένων Ἑλλήνων, *a great multitude of the Greek proſelytes ;* for they made a part of the *Jewiſh ſynagogue,* and in it are converted to the faith. So *Chap.* 17. 4. And *Chap.* 18. 4. *Paul ſpake in the ſynagogue* at *Corinth,* and perſuaded *Jews* and *Greeks.* See alſo *Chap.* 13. 42. *Chap.* 19. 8, 10. Note alſo, that the ſecond Verſe is to be put in a parentheſis.

Ver. 5.

Ver. 5. [c] *And to ſtone them,*] as blaſphemers againſt the law, *Deut.* 13. 6. So they ſtoned *Stephen* as ſpeaking *blaſphemous words againſt the law and the temple,* Acts 6. 13. So St. *Paul* here *ver.* 19. and ſo they attempted to ſtone Chriſt for ſuppoſed blaſphemy, *John* 10. 33. And in like manner, (a) *Joſephus* ſaith, That *Ananias* the *High-prieſt delivered up* James, *and other* Chriſtians, *to be ſtoned, as being accuſed of impiety againſt the law.*

Ver. 8. [d] Ἀδύνατός τις ποσὶν, *Impotent in his feet.*] This word ἀδύνατος is frequently uſed in the *Septuagint,* for a man feeble and helpleſs; as when *Job* ſaith, he was πατὴρ ἀδυνάτων, *the father of the helpleſs,* Chap. 29. 16.——31. 20. and *Joel* 3. 10. ὁ ἀδυνατος λεγέτω, *let the weak ſay, I am ſtrong.*

Ver. 9. [e] *Seeing he had faith to be healed.*] Faith being an act of the underſtanding, could not be diſcerned by the eye of ſenſe; this therefore is an inſtance of that power of diſcerning the inward workings of mens ſpirits, mentioned, 1 *Cor.* 12. 10.

Ver. 11. [f] *Saying, The gods are come down to us in the likeneſs of men.*] This was not only the imagination of the *Poets, Homer,* and others here cited by *Grotius,* but even of their *Philoſophers*; for *Cicero* hence proves, the gods muſt be of human ſhape, becauſe they never appeared in any other form. See the Note on *Chap.* 17. 29.

Ver. 12. [g] *And they called Barnabas, Jupiter, and Paul, Mercury, becauſe he was* ἡγούμενος ὁ λόγος, *the chief ſpeaker.*] He is accounted, ſaith (b) *Juſtin M.* λόγος ἑρμηνευτικὸς καὶ πάντων διδασκαλος, *the word that is the interpreter and teacher of all men*; and he is called *Hermes,* ſaith (c) *Philo,* ὡς Ἑρμηνέα καὶ Προφήτην τῶν θείων *as being the interpreter and prophet of divine things:* He is, ſaith *Porphyry,* ἐπιδεικτικὸς, *the exhibiter or repreſenter of reaſon and eloquence.* He is called *Mercury,* ſaith *Seneca,* quia ratio penes illum eſt. *De Benef.* l. 4. c. 7.

Ver. 13. [h] Ἐπὶ τὰς πυλῶνας, *To the gates;*] Not of the temple of *Jupiter,* which was without the city, but the gates of the houſe where *Paul* and *Barnabas* lodged; for theſe things were done within the city, *ver.* 19. Hither the prieſt of *Jupiter* brought oxen for ſacrifice, and στέμματα *crowns* or *garlands,* either to put upon the heads of *Paul* and *Barnabas,* according to the *Heathen* cuſtom of crowning their gods, mentioned in *Jeremy*'s epiſtle to the *Jews* in *Babylon,* ver. 9. and eſpecially of offering *golden crowns* to *Jupiter,* as (d) *Briſſonius* ſhews they did; or to put on the ox or heifer to be offered: Hence have we mention in (e) *Virgil* of the vittæ juvencum, *garlands of the heifers,* where, ſaith *Servius,* velatum auro vittiſque juvencum, *is* coronatum auro vittiſque, i. e. *an heifer crowned with them,* (f) *Athenæus* from *Ariſtotle* ſaith, This was done, becauſe nothing but what is perfect, was to be offered to the gods; τὸ δὲ στέφειν πλήρωσίν τινα σημαίνει, *now to crown ſignifies perfection;* whence operi coronam imponere, *is to perfect a work.*

Ibid. See Additions N° 18.

Ver. 16. [i] *Who, in times paſt, ſuffered all nations to walk in their own ways;*] not ſo as to allow of their manners, or to leave them without any means ſufficient to convince them of the error of their ways, and their idolatrous worſhip; for this he had done ſo effectually, as to *leave them without excuſe,* in that they *did not worſhip him as God, neither were thankful for his benefits,* Rom. 1. 20, 21. But he ſo far permitted this, as that he ſent them no *Prophet* to inſtruct them better; and gave them no poſitive revelation of his will, no written inſtructions of that way in which he would be worſhipped, as he had done to the *Jews.*

Ver. 17. [k] *Nevertheleſs, he left not himſelf without a witneſs, in that he did them good, and gave them rain from heaven.*] From theſe words it appears, (1.) That the giving of rain in its ſeaſon, and of fruitful ſeaſons of the year, is even to the *Heathens* a teſtimony of the divine providence; for this rain coming from the clouds of heaven, and theſe fruitful ſeaſons depending ſo neceſſarily on the ſun, moon, and other luminaries of heaven; and being ſo conſtantly produced by them, muſt demonſtrate, that they muſt derive them from, and owe them to him who made the heavens and the earth, *ver.* 15. and therefore, that they ought to worſhip, and to be thankful to him for them. (2.) Theſe being good things, and ſuch as *filled their hearts with food and gladneſs*; and being conferred freely and conſtantly on them, who daily provoked him by their idolatries and ingratitude, were alſo a clear teſtimony of his goodneſs to them, and therefore an aſſurance to them, That if they, knowing him by theſe means to be God, would turn from their dumb idols, and worſhip him as God, they might find grace and favour in his eyes, who was ſo good unto them, even whilſt they did continue to provoke him:

(a) Λαδδησαιοις προσέταξε Antiq. Jud. l. 20. c. 8. p. 698. B.
(b) Ap. 2. p. 67. (c) Apud Euſeb. Præp. Evang. l. 3. c. 11. (d) De formulis, l. 2. p. 249.
(e) Æn. 5. v. 366. (f) L. 15. p. 674.

him: Now the knowledge of the God that made heaven and earth, as the only true God who is to be worſhipped, and whoſe providence affords us all the bleſſings we enjoy, and the belief that he is well inclined to ſhew mercy to all that thus turn to him, and to reward all that thus ſerve him, and are thus thankful to him, ſeems to be all that God expected from the *Gentiles*, as may be gathered from *Rom.* 1. 20, 21.

Ver. 19. [l] *And ſtoned Paul.*] God permitting this, ſaith *Wolfzogenius*, for the puniſhment of his ſin, in being active and aſſiſtant at the ſtoning *Stephen*, Acts 7. 58.——8. 1.

Ver. 23. [m] Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, *And ordaining them elders in every Church.*] That χειροτονῶν πρεσβυτέρους, is not to chooſe elders by common ſuffrage, or by lifting up the hands of the *Apoſtles*, is fully proved by Dr. *Hammond* and Mr. *Selden*, but then that this conſtituting elders in theſe Churches, was making them fixed *Biſhops* of thoſe Churches, is not proved.

To clear up this, let it be conſidered, That in thoſe times men received the *gift of tongues and prophecy*, or thoſe ſpiritual gifts which fitted them to miniſter in the Church, either immediately from heaven, as the *Apoſtles* themſelves did, and ſo by God himſelf, were fitted and appointed for that work; ſo was it with the *hundred and twenty*, who received the Holy Ghoſt on the day of *pentecoſt*; ſee Note on *Acts* 2. 1. or when they prayed with *Peter* and *John*, Acts 4. 31. and with St. *Paul*, who was baptized and *filled with the Holy Ghoſt*, Chap. 9. 17. So was it with *Cornelius* and his kinſmen, *Acts* 10. 44. for *they ſpake with tongues, and magnified God*, even as the *Apoſtles* did when they had received the Holy Ghoſt; for as they ſpake with tongues μεγαλεῖα τοῦ Θεοῦ, *the great things of God*, Acts 2. 11. ſo did theſe men ſpeak with tongues μεγαλυνόντες τὸν Θεὸν, *magnifying God*, and therefore St. *Peter* ſaith, they had *received the Holy Ghoſt even as we*, Acts 10. 47.—— 11. 17. or elſe theſe gifts were given by impoſition of the *Apoſtles* hands; ſo when the *Samaritans* believed, and were baptized, that they might have perſons fitted to officiate in ſacred things, the Church of *Jeruſalem* ſend to them *Peter* and *John*, who lay their hands on ſome of them, *and they receive the Holy Ghoſt*, Acts 8. 17. This being done, the *Apoſtles* returned to *Jeruſalem*, ver. 25. preaching the word to other villages of *Samaria*, but leaving the conduct of the Church to theſe gifted men; and theſe ſeem to be the men who firſt officiated in all converted *Churches*; and wherever we meet with them, we find no other perſons conſtituted as *Biſhops*, or fixed *Overſeers* of thoſe *Churches*, as in the Churches of *Corinth*, *Galatia*, *Theſſalonica*, and therefore have reaſon to conceive, there were no other *elders* conſtituted here, they being no more neceſſary for the churches of *Lyſtra* and *Iconium*, than for thoſe of *Corinth* and *Galatia*. Moreover, we have here only mention of *Elders* conſtituted in theſe Churches, not of one *Deacon* placed under them, which ſhews, theſe *Elders* were not *Biſhops*, ſince by the rule of *Epiphanius*, a *Biſhop* cannot be without a Deacon. In a word, theſe *prophetical* men, tho' they were officers placed in the Church next to the *Apoſtles*, 1 *Cor.* 12. 26. yet were they not fixed miniſters; but from what parts ſoever they come, and wherever they are, they take upon them to officiate. So doth *Barnabas* at *Antioch*, Chap. 11. 23, 24. and the other Prophets there, *Chap.* 13. 1, 2. and ſo doth *Silas*, ſent from *Jeruſalem* to *Antioch*, continue there, *Acts* 15. 33. and from thence goes through *Syria* and *Cilicia*, *confirming the Churches*, ver. 41.

CHAP. XV.

1. AND certain men which came down from Judea (*to Antioch,*) taught the brethren (*of the Gentiles, ſaying,*) [a] Except ye be circumciſed after the manner of Moſes, (i. e. *ſo as by that rite to ſubmit to, and obſerve his laws,*) ye cannot be ſaved.

2. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, (Gr. *and a diſſenſion being made among the brethren, and no ſmall debate or reaſoning of Paul and Barnabas againſt them who taught this doctrine,*) [b] they (*of Antioch*) determined that Paul and Barnabas, and certain others of them, ſhould go up to Jeruſalem [c] to the Apoſtles, and Elders (*there,*) about this queſtion.

3. And being brought on their way by the Church, they (Gr. οἱ μὲν οὖν προπεμφθέντες, *they therefore being ſent forth by the Church,*) paſſed through Phœnice, and Samaria, declaring (*to them*) the converſion of the Gentiles, and (*by this*) they cauſed great joy unto all the brethren.

4. And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles, and Elders, and they declared (*to them*) all things which God had done with them, (i. e. *by them*, ver. 12.

5. But

5. But there aroſe up certain of the ſect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, *(who believed among the Gentiles,)* and to command them to keep the law of Moſes.

6. And *(then)* the Apoſtles and elders came together to conſider of this matter.

7. And when there had been much diſputing, Peter roſe up and ſaid to them, Men and brethren, ye know how that [d] a good while ago, (Gr. *of days of old,)* God made choice among us, (Gr. ὁ Θεὸς ἐν ὑμῖν ἐξελέξατο, *God choſe (me) out among you,)* that the Gentiles by my mouth ſhould hear the word of the Goſpel, and believe, *(commanding Cornelius to ſend for me,* Acts 10. 5. *and me to go to him with the meſſengers ſent for me, not making any difference betwixt him and others,* ver. 20.)

8. And God, who knoweth the hearts *(of all men,)* bare them witneſs, *(of his acceptance of them, though uncircumciſed, by)* giving them the Holy Ghoſt, even as he did to us *(believing Jews.)*

9. And *(he)* [e] put no difference betwixt us and them, *(on the account of their uncircumciſion, but ſupplied that by)* purifying their hearts by faith, *(and ſo making them a pure people, as circumciſion formerly did us.)*

10. Now therefore why tempt ye God, (i. e. *why diſtruſt ye the truth of what he hath thus declared, by attempting)* [f] to put a yoke *(of obedience to the law of Moſes,)* upon the necks of the diſciples, which neither our fathers, nor we, were able to bear, (i. e. *to perform, ſo as to be juſtified by it?)*

11. But we believe that through the grace of our Lord Jeſus Chriſt, *(or through God's favour to us in him,)* we ſhall be ſaved, [g] even as they *(are to be ſaved by it.)*

12. Then all the multitudes kept ſilence, and gave audience to Barnabas and Saul, declaring *(in confirmation of this point,)* what miracles and wonders God had wrought among the *(uncircumciſed)* Gentiles by them:

13. And after they had held their peace, James anſwered *(to the queſtion,)* ſaying, Men and brethren, hearken to me:

14. Simeon hath declared how God at the firſt did *(by him)* viſit the Gentiles, to take out of them a people for *(the glory of)* his name.

15. And to this agree the words of the Prophet *(Amos,)* as it is written, *(Chap. 9. 11.)*

16. After this I will return, and build again [h] the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will ſet it up, *(by raiſing up Chriſt to ſit upon his throne,* Acts 2. 30. *and giving him the throne of his father David,* Luke 1. 32.)

17. [i] That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, who doth all theſe things.

18. (*This he foretold by his preſcience, for*) Known unto God are all his works from the beginning of the world.

19. [k] Wherefore my ſentence is, that we trouble not them, who from among the Gentiles are turned to God, *(with the obſervation of our law, and ceremonies;)*

20. But *(count it ſufficient)* that we write to them, that they [l] abſtain from pollutions of idols, and from fornication, and from things ſtrangled, and from blood.

21. *(Nor will this liberty be prejudicial to the Jews adhering to the law of Moſes,)* for [m] Moſes of *(from)* old time, hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

22. Then pleaſed it the Apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas, namely Judas, ſirnamed Barſabas, and Silas, chief men among the brethren.

23. And (*they*) wrote letters by them after this manner, The Apoſtles and elders, and brethren, ſend greeting to the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24. Foraſmuch as we have heard that certain (*men,*) which went out from us, (1 *John* 2. 19.) have troubled you with words, ſubverting your ſouls, (*by*) ſaying, (*ye ought to*) be circumciſed, and keep the law, to whom we gave no ſuch commandment;

25. It ſeemed good to us, being aſſembled with one accord, to ſend choſen men to you, with our beloved Barnabas and Paul,

26. (*Who are*) men that have hazarded their lives for the name of our Lord Jeſus Chriſt:

27. We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by (*word of*) mouth:

28. [n] For it ſeemed good to the Holy Ghoſt, (*falling upon the uncircumciſed Gentiles,*) and to us, to lay upon you no greater burden than theſe neceſſary things; (i. e. *theſe things neceſſary at preſent, to avoid the ſcandal of the Jews,* viz.)

29. That ye abſtain from meats offered to idols, (*in the idol temples,*) and from blood, and from things ſtrangled, and from fornication, from which if you keep yourſelves, ye ſhall do well. Fare ye well.

30. So when they were diſmiſſed, they came to

to Antioch, and when they had gathered the multitude together, they delivered the epiſtle;

31. And when they had read (*it,*) they rejoiced for the conſolation (*it afforded them.*)

32. And Judas and Silas, being ° Prophets alſo themſelves, exhorted the brethren with many words, and confirmed them.

33. And after they had tarried there a ſpace, they were let go in peace, from the brethren to the Apoſtles.

34. Notwithſtanding it pleaſed Silas to abide there ſtill.

35. Paul alſo, and Barnabas, continued in Antioch, teaching and preaching the word of the Lord, with many others alſo (*that were Prophets and teachers there,* Chap. 13. 1.)

36. And ſome days after, Paul ſaid to Barnabas, Let us go again (*ſee* Acts 13. 3, 4.) and viſit our brethren in every city, where we have preached the word of the Lord, and ſee how they do.

37. And Barnabas determined (*or counſelled*) to take with them John, whoſe ſirname was Mark.

38. But Paul thought not good to take him with them, who (*when they went out before,*) departed from them from Pamphylia (*to go to Jeruſalem,* Chap. 13. 13.) and went not (*on*) with them to the work (*he had begun,* Chap. 13. 5.)

39. And the contention was ſo ſharp between them, that they departed aſunder one from the other, and ſo Barnabas took Mark, and ſailed into Cyprus:

40. And Paul choſe Silas, and departed (*with him,*) being recommended by the brethren to the grace (*and favour*) of God.

41. And he went through Syria and Cilicia confirming the churches.

ANNOTATIONS on Chap. XV.

Ver. 1. [a] Ἐὰν μὴ περιτμηθῆτε. *Except ye be circumciſed after the manner (commanded by the law) of Moſes, ye cannot be ſaved.*] Here note,

1*ſt*, That theſe perſons were of the ſect of the *Phariſees*, ver. 5. and perhaps they were only the *zealots* of that ſect, for we find the *Jews* of different opinions in this matter, even as to mens admiſſion into their religion; for ſome of them would not only permit them of other nations, who owned the true God, to live quietly among them, but even to embrace their religion without circumciſion, whilſt others by no means would permit them ſo to do. Thus when (a) *Izates*, the ſon of *Helen*, *Queen* of *Adiabene*, embraced the *Jews* religion, *Ananias* declared he might do it without circumciſion, but *Eleazer* maintained, that it was δεινὸν *great impiety to remain uncircumciſed.* And when two eminent perſons of *Traconitis* fled to *Joſephus*, the (b) *zealots* among the *Jews*, were urgent for their circumciſion, *if they would abide with them;* but *Joſephus perſuaded the multitude againſt it.* And this controverſy continued after they embraced *Chriſtianity*, ſome allowing them to embrace *Chriſtianity*, without ſubmitting to circumciſion, and the *Jewiſh* law, others contending, that without circumciſion, and the obſervance of the law, they *could not be ſaved.* And theſe were the falſe *Apoſtles* which troubled the churches of *Corinth*, *Galatia*, and *Philippi*, and were great enemies to St. *Paul*, who taught the contrary.

2*dly*, Obſerve, That circumciſion obliging thoſe *heathens* which ſubmitted to it to obſerve the whole law, *Gal.* 5. 3. it is the ſame thing to ſay, *they muſt be circumciſed after the manner of Moſes*, ver. 1. and to ſay, *ver.* 5. and 24. *they muſt be circumciſed, and keep the law of Moſes.*

3*dly*, Obſerve, That they held this neceſſary to ſalvation, *ver.* 1. and by that doctrine they *ſubverted the ſouls of the Gentile converts*, ver. 24. cauſing them to fall from the grace of the Goſpel offered to them without circumciſion, *Gal.* 5. 4. Now this they did agreeably to their common maxim, that omnes præputiati deſcendunt in Gehennam, *all uncircumciſed perſons go to hell*, P. Eliezer, c. 29. p. 66.

4*thly*, Obſerve, That they who did this, went out from *Judea*, ver. 1. and were men going out as from the *Apoſtles*, ver. 24. and therefore St. *John* ſaith of them, *they went out from us, but they were not of us*, 1 John 2. 19.

Ver. 2. [b] *They* (of Antioch) *determined that Paul and Barnabas——ſhould go up to Jeruſalem*, &c.] St. *Paul* declares, that he went then up to *Jeruſalem*, κατὰ ἀποκάλυψιν, *according to revelation*, Gal. 2. 2. as therefore the *Prophets* and *teachers* at *Antioch* had before ſeparated *Paul* and *Barnabas* by revelation to preach to ſome of the *Gentiles*, and they having fulfilled that work returned to *Antioch*, Chap. 14. 26. ſo is it probable, that by another revelation made to the ſame perſons, they were ſent up to *Jeruſalem*, as being fitteſt to convince thoſe of the contrary perſuaſion, by declaring, *what God had wrought by them among the uncircumciſed Gentiles*, and his acceptance of them without circumciſion, or the obſervance

(a) Joſeph. Antiq. l. 20. c. 2. p. 685. E.

(b) Vit. Joſeph. p. 1007. B. p. 1010. C.

of the law of *Moſes*. Hence St. *Paul* tells us, that by what he had declared to them, *ver.* 4, 12. they ſaw *the Goſpel of the uncircumciſion was committed to him, as the Goſpel of the circumciſion was to Peter*, becauſe *he that wrought effectually by Peter to the Apoſtleſhip of the circumciſion, was mighty by him towards the Gentiles*, Gal. 2. 7, 8.

Ibid. [c] *To the Apoſtles and Elders.*] Here Dr. *Hammond* tells us they were ſent to the *Apoſtles*, and *Biſhops of Jeruſalem, and to the other Biſhops of Judea*, and ſo *ver.* 22, 23, 28, he makes the other *Biſhops of Judea* to be a part of this council, and for the proof of this he refers us to Note B, on *Acts* 11. where he affirms that *Elders* ſignify Biſhops, but does not prove that the *Elders* were *Biſhops* of *Judea*, unleſs it be by ſaying, *Elders are Biſhops*; and therefore there being but one Biſhop at *Jeruſalem*, and yet more *Elders*, the reſt, excepting *James*, muſt be the *Biſhops* of *Judea*. But this opinion I have ſufficiently confuted, Notes on *James* 5. 14. 1 *Pet.* 5. 1. and indeed it is mere novelty, not ſupported by the authority of any one *ancient* writer; for though ſome of them ſay, the names of *Biſhop* and *Preſbyter*, that is, *Elder*, were uſed promiſcuouſly in the firſt age of *Chriſtianity*, none of them ever thought or ſaid, that the word *Preſbyter* or *Elder*, in the New Teſtament, did always ſignify a *Biſhop*. My opinion of theſe *Elders* is, that they were of the *one hundred and eight*, who received the Holy Ghoſt at the beginning with the *Apoſtles*. See Note *a*, on *Acts* 2. thoſe *who had been with Chriſt from the beginning*, out of which one was to be choſen in the place of *Judas*, Chap. 1. 21, 22. and of thoſe witneſſes of his reſurrection which came up with him from *Galilee*, Chap. 13. 31. With theſe who had thus received the Holy Ghoſt, St. *Peter* ranks himſelf, ſaying to the *Jews*, *the Elders that are among you, I exhort alſo who am an Elder*, 1 Pet. 5. 1. and of theſe St. *James* ſeems to ſpeak to the ſame perſons, when he ſaith, *is any man ſick, let him ſend for the elders of the Church*; Chap. 5. 14. and perhaps theſe are the ἡγούμενοι, *who had the rule over them*, Heb. 13. 7, 16. for *Judas* and *Silas*, two of theſe *Elders*, being *Prophets*, are ſtiled, ἄνδρες ἡγουμένοι ἐν τοῖς ἀδελφοῖς, *leading men*, or *governors among the brethren*: That there were any other *Biſhops* of *Judea*, I believe not, as finding nothing in antiquity concerning them, but as *Chriſtians* multiplied, or grew up in *Judea*, tho' they all ſtill were zealous for the law and cuſtoms, *Acts* 21. 20. and ſo ſtill worſhipped in the ſynagogue, yet as they ſaw occaſion they ſent one, or more of theſe *Prophets* or *Elders*, to inſtruct and to confirm them; thus when many *Jews* at *Antioch believed, and turned to the Lord*, upon *tidings of theſe things, brought to the Church at Jeruſalem, they ſent forth Barnabas, one full of the Holy Ghoſt, that he ſhould go as far as Antioch*, Chap. 11. 21, 22, 23. Such alſo were the governors, and miniſters of Church-affairs in other places; they who received the Holy Ghoſt at *Samaria*, were to officiate there, and be a nurſery for other Churches of *Samaria*, which ſhould embrace the Goſpel; ſuch were the *Prophets*, and *Teachers* of *Antioch*, Chap. 13. 1. ſuch the *Elders* in every Church, *Chap.* 14. 23. ſuch the κοπιῶντας, thoſe that *laboured among the Theſſalonians*, and *were over them in the Lord*, 1 Theſſ. 5. 12. the *Prophets* in the Church of *Corinth*, 1 Cor. 13. 14. the *ſpiritual men* in the Church of the *Galatians*, Chap. 6. 1. ſee the Note there; the men who had the gifts of *prophecy*, and *teaching* among the *Romans*, Chap. 12. 6, 7. and the twelve men on whom the Holy Ghoſt fell at *Epheſus*, and made them overſeers of the *Churches* there, and in the neighbouring places: For at the firſt converſion of any Church, there being none among them fitted to teach the *Chriſtian* faith, by their own ſkill and learning, it ſeemeth neceſſary they ſhould be fitted and ordained for this work, by the immediate afflatus, and the miraculous endowments of the *Holy Ghoſt*: And when the *Apoſtles*, who only had the power of giving the *Holy Ghoſt*, were about to leave the world, they placed fixed Biſhops and Paſtors in the Churches; thus St. *Paul* ſends about *Timothy* and *Titus* for this work, giving them inſtructions concerning the perſons to be ordained.

Moreover, that theſe were all *Elders* of *Jeruſalem*, and not of all *Judea*, we may learn, becauſe *Barnabas* and *Saul* were appointed to go up only to *Jeruſalem*, to the *Biſhops* and *Elders* there, about this queſtion, *ver.* 2. and when they were come to *Jeruſalem* they were received by the *Apoſtles* and *Elders*, ver. 4. and ver. 6. the *Apoſtles* and *Elders* come together to conſider of this matter. Now this meeting being not at any *feſtival*, and there being no mention of any perſons ſent for to come thither from any other places, we have reaſon to believe they were only the *Elders* at *Jeruſalem*, or reſiding there.

Ver. 7. [d] *Ye know how that* ἀφ' ἡμερῶν ἀρχαίων, *a good while ago God made choice of me.*] Not only when he actually ſent him to *Cornelius*, but when he promiſed that by him he would lay the foundation of his Church, which was to be erected among *Jews* and *Gentiles*; See the Note on *Matth.* 16. 18, 19. And this is ſaid to have been done ἀφ' ἡμερῶν ἀρχαίων, *from days of old*, as *Mnaſon* is ſtiled ἀρχαίῳ μαθητῇ, *an old diſciple*, Acts 21. 16. and the firſt miniſters of the Goſpel were ſtiled οἱ ἀπ' ἀρχῆς, *they that were from the beginning*,

ning, and the doctrine preached to the *Jews* by the *Apoſtles*, is ſtiled ἐντολὴ παλαιὰ, *an old commandment, which they had received from the beginning*, Luke 1. 2. 1 John 2. 7.

Ver. 9. [c] *And he put no difference* οὐδὲν διέκρινε, *he made no diſcrimination betwixt us and them.*] The argument here is plainly to this effect, That God, by pouring his Holy Spirit on the uncircumciſed *Gentiles*, as he had done upon the circumciſed *Jews*, had plainly demonſtrated that he had received them to his favour, and made no diſcrimination, as to his choiceſt gifts, betwixt them and the *Jews*; and that legal purification, which ſeemed wanting to them on the account of their non-circumciſion, he had fully, and abundantly ſupplied in *purifying their hearts by faith*, and therefore, ſaith he, your endeavour to impoſe upon them theſe legal obſervances, to render them acceptable to God, after ſo ſignal an evidence that he accepteth them without them, muſt be a *tempting God*, as that phraſe conſtantly imports a diſtruſting or diſbelieving him, after ſufficient evidence vouchſafed of his good will and pleaſure: See Note on *Matth.* 4. 7.

Ver. 10. [f] *To put a yoke upon the diſciples necks, which neither we, nor our fore-fathers were able to bear.*] Though theſe words are, by moſt *interpreters*, applied to the numerous ritual precepts, the coſtly ſacrifices, and to the frequent tedious journeys up to *Jeruſalem*, required by the law, which made the obſervance of it difficult and irkſome, I rather would refer it to that defect that the *Apoſtle* hath obſerved in it, that it could not *purge the conſcience from the guilt of ſin*, Heb. 9. 9.——10. 1. that it *could not give life*, Gal. 3. 21. that it was *a killing letter*, leaving them under *condemnation*, 2 Cor. 3. 7.——6. 9. and ſo making it neceſſary for them *to believe in Chriſt, that they might be juſtified*, Gal. 2. 16. and redeemed from the curſe of the law, Gal. 3. 13. according to thoſe words of St. *Paul*, Acts 13. 38, 39. *Be it known to you, that through this man is preached to you forgiveneſs of ſins, and by him, all that believe are juſtified from all things from which they could not be juſtified by the law of Moſes*; for to this ſenſe the following words incline, *we could not bear this yoke, for we believe that by the grace of the Lord Jeſus Chriſt, we ſhall be ſaved.*

Ver. 11. [g] *Even as they.*] This is not to be referred to the words, *our fore-fathers*, as if the former *Jews* expected to be ſaved by the grace of Chriſt; for whatſoever truth may be in it, with reſpect to the ancient *Jews*, it is certain that the latter *Jews* expected juſtification, not by faith, *but by the works of the law*, Rom. 9. 32. and believed nothing of a *Meſſiah*, who ſhould die to procure for them remiſſion of ſins; the controverſy here was concerning the neceſſity of circumciſion, and obſervation of the law of *Moſes* to ſalvation, *ver.* 1. this, ſaith St. *Peter*, cannot be ſo, becauſe God hath *purified their hearts by faith*, and ſo prepared them by it for mercy and ſalvation, and as they are to be ſaved by the grace of Chriſt, ſo we expect ſalvation by the ſame grace; and this ſenſe is confirmed from a like paſſage in St. *Paul*, declaring that *it is the ſame God who juſtifies both Jew and Gentile, through the ſame faith*, Rom. 3. 30. and again, *Gal.* 2. 15, 16. *we Jews knowing that a man is juſtified, not by the works of the law, but by the faith of Chriſt, we have believed in him that we might be juſtified.*

Nor is it any argument to the contrary, that our *fathers* are the neareſt antecedent to the word, ἐκεῖνοι *they*, for the words, *our fathers*, are only mentioned accidentally; now it is very common in ſuch caſes, for a relative to refer to a remoter antecedent, which is the ſubject profeſſedly diſcourſed of: So *Acts* 7. 19. *He dealt ſubtilly with our fathers*, not *Joſeph* immediately preceding, but the *King that knew not Joſeph*; Chap. 10. 6. *He ſhall tell thee what thou oughteſt to do*, viz. not *Simon the tanner*, but *Simon Peter*. See the Note on 1 *John* 5. 20.

Ver. 16. [h] *The tabernacle of David which is fallen down*, Hanepleth.] Hence the *Jews* called the *Meſſiah*, *Bar Naphli*, becauſe it is writen, (c) *I will build again the tabernacle of David which is fallen down*, Amos 9. 10, 11. See Additions, N° 19.

Ver. 17. [i] *That the reſidue of men might ſeek after the Lord, Amos* 9. 12. in the *Hebrew* it is, that they *may poſſeſs the remnant of Edom*, who being the greateſt enemies to *Iſrael*, the calling of them muſt denote the calling of the worſt of the *nations*; the *Greek* verſion alſo, which St. *Luke* follows, proves the thing more clearly, as making mention of all *nations ſeeking after the Lord.*

Ver. 19. [k] *Wherefore my ſentence is*, &c.] There be many things contained in this Chapter, which ſhew the *Chriſtians* then had no apprehenſions that St. *Peter* was by Chriſt appointed as the *Monarch* of the Church, or *chief judge* of controverſies: For,

(c) Sanhedr. fol. 69. 2.

1*ſt*, St. *Paul* and *Barnabas* were ſent for the deciſion of this controverſy, not to St. *Peter* in particular, but to the *Apoſtles* and *Elders* of the Church in general.

2*dly*, The decretory ſentence was given by St. *James*, and not by *Peter*, κείνω ἐγὼ, ſaith St. *James*, *I judge*, that is, ſaith *Chryſoſtom*, μετ' ἐξουσίας λέγω ταῦτα, *I with authority ſay this*; and this determination of the queſtion was made by *James*, ſaith *Chryſoſtom*, ἐκεῖνος δὲ διὰ τὴν ἀρχὴν ἐπιτετραμμένην, *becauſe he had the government committed to him.*

3*dly*, The letters which are directed to the *Gentile* churches, run after this manner, *The Apoſtles, Elders, and brethren, to the brethren which are of the Gentiles in Antioch, Syria, and Cilicia, ſend greeting*, without any particular mention of St. *Peter*, the ſuppoſed judge of this, and other controverſies, and the ſuppoſed governor of theſe, and of all other churches. Now all theſe things are an indication, that the *Chriſtians* of thoſe times knew nothing of this ſupremacy of *Peter*, or of Chriſt's appointment of him to be his *Vicar*, and the judge of controverſies, to whom appeals were to be made in doubtful caſes. For do any churches which are now ſubject to the *Pope* of *Rome*, and do acknowledge him to be *Chriſt's Vicar*, ſend to the *Cardinals* for the deciſion of their controverſies, and make no mention of his *Holineſs?* Is it their cuſtom when ſuch diſputes, as this was, do ariſe, to have recourſe to them in general, and not particularly to the *Pope?* Doth any *Cardinal* take upon him to paſs the decretory ſentence in any queſtion of this nature? Or do their letters, when they decide ſuch queſtions, run after this manner, *We, the Cardinals and Biſhops of the church of Rome, ſend greeting?* Since therefore they who now acknowledge this *Vicar*, neither do, nor by their principles can do, as the *Chriſtians* mentioned in the *Acts* did, it muſt be certain, that thoſe *Chriſtians* did not own that *Vicar*, which is now ſet up by the church of *Rome.*

Ver. 20. Ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, *From the pollutions of idols, from fornication, from things ſtrangled, and from blood.*] Dr. *Spencer* here rejects all the interpretations given by others of theſe words, and then concludes, that all theſe things were forbidden, as being cauſes, ſigns, and attendants on the idolatry of the *heathens*; things offered to idols, whether meat or drink, being after eaten in the *idol's temple* to his honour; and ſo, ſaith he, were blood, and things ſtrangled, ways of confederacy with *dæmons*, and of offering the blood, that is the very ſoul, to them, as by fornication they did the body. But (1.) Theſe four are plainly reckoned as things diſtinguiſhed in themſelves, and from one another, and ſo are ſeparated by a καὶ, or *and*, interpoſed betwixt each of them, whereas, according to this expoſition, they are all εἰδωλόθυτα, *things offered to idols*, and much more are they all ἀλισγήματα, *pollutions of idols.* Moreover, the things forbidden here, ſaith he, comprehend not only *rites of fornication*, but alſo *of adultery and maſculine impurity*, and all the abominable filthineſs committed by the *heathens*, in their feſtivals of *Venus*, *Bacchus*, &c. and were all *ways of entring into confederacy with devils:* Now what kind of *Chriſtians* could they be at *Antioch*, and other places, who were in danger of theſe things, of conſecrating things by *heatheniſh* ceremonies to an idol, and afterwards eating them in honour of him? of offering blood and things ſtrangled, or their bodies to fornication and adultery, by way of confederacy with *devils*, after they had ſo ſolemnly turned from the ſervice of them, to the worſhip of the living God, and ſo expreſly had renounced all theſe things in their very *baptiſm?*

Others think, that the true reaſon why theſe things were particularly forbidden, was to avoid the ſcandal of the *Jews* among whom they converſed, and with whom many of them ſtill joined in the worſhip of the *ſynagogue.* This is explained ſeveral ways; *viz.* (1.) That all theſe things being formerly forbidden to the *Gentiles*, who converſed among them, and were made *proſelytes* of the gate, tho' they were neither circumciſed, nor obedient to the law, they thought it neceſſary, tho' they remitted to the *Chriſtian* converts among the *Gentiles*, circumciſion, and the obſervation of the law of *Moſes*, they ſhould be ſtill obliged to thoſe things which had been formerly required of all that dwelt among, or converſed with them, eſpecially ſuch things as ſeemed not to the *Gentiles* forbidden by the law of nature, *viz.* the eating of things offered to idols, of blood, and of things ſtrangled, and ſimple fornication, which was generally thought lawful by the *Gentiles.* See the Notes on *Eph.* 5. 6. 1 *Theſſ.* 4. 5. and of which even *Maimonides* ſaith, that *before the law, common whores were not forbidden.* Treat. of wives, cap. 1. § 4. I confeſs it may be doubted, whether thoſe, which they call *the ſeven precepts of Noah*, were precepts given to the *Gentiles* before the law of *Moſes*, tho' doubtleſs that of not eating blood was given to them, *Gen.* 9. 4. But then it is ſufficient to countenance this interpretation, that the *proſelytes* of the gate were, as (d) *Buxtorf* teſtifies, forbidden theſe four things.

Others

(d) In Voce Ger.

Others conceive, that theſe things were particularly forbid the *Gentiles*, as ſcandalous to the *Jews*, becauſe *Moſes* had ſo ſignally marked them out as things contrary to the holineſs of a people, or to their ſeparation from other nations to himſelf; ſo of things ſtrangled, or dead in their blood, God ſaith, *Deut.* 14. 21. *thou ſhalt not eat of any carcaſe, i. e.* of any thing that dieth alone, or is not orderly ſlain, *for thou art an holy people to the Lord.* Fornication is declared to be a thing not to be admitted in that common-wealth, for it is expreſly ſaid, *Deut.* 23. 17. *there ſhall be no whore of the daughters of Iſrael, nor any whoremonger of the ſons of Iſrael;* the eating things offered to idols is forbidden, as a thing contrary to the worſhip of the true God; the precept which commands abſtaining from blood, is not only called *a ſtatute for ever*, Lev. 3. 17. but God threatneth *to ſet his face againſt*, and *to cut him off who did eat it*, Lev. 7. 26.——17. 10. theſe therefore being things ſo ſolemnly forbidden the whole nation of the *Jews*, either becauſe they were a people *holy to the Lord*, or as things not to be admitted in their common-wealth, or as things to be puniſhed with cutting off, or as ſymptoms of *idolatry*, might for the preſent be forbidden the *Gentile* converts, that they might not do things ſo abominable in their eyes. See *Examen Millii in locum.*

Ver. 21. [m] Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων, &c.] I cannot conſent to the interpretation of theſe words given by *Grotius* and the Reverend Dr. *Hammond*, *viz.* that the *Chriſtians* could not be ſuppoſed to contemn the law of *Moſes*, becauſe that law was read in the *Chriſtian ſynagogues* every ſabbath-day, as of old was done by the *Jews*; for (1.) St. *James* doth not ſay that *Moſes* was read ἐν ταῖς συναγωγαῖς αὐτῶν, *in their ſynagogues*, but abſolutely ἐν ταῖς συναγωγαῖς, *in the ſynagogues*, by which word, not the aſſembly of *Chriſtians*, but the *Jews* is always ſignified. (2.) He doth not ſay, as Dr. *Hammond* paraphraſes the words, that *Moſes was read in their ſynagogues* ὡς ἐκ γενεῶν ἀρχαίων, *as from former ages*, but that *Moſes*, ἐκ γενεῶν ἀρχαίων, *from former ages, had thoſe that preached him in every city*, being read from old times in the ſynagogues, which cannot agree to the aſſemblies of *Chriſtians* which began but a few years before. And, (3.) The *Chriſtians* did more certainly and frequently read *Moſes* and the *Prophets* on the firſt day of the week, as *Juſtin M.* teſtifies, than on the *ſabbath*-day, and therefore their reading of him could not fitly be reſtrained to that day. I therefore think with *Chryſoſtom*, that St. *James* here gives the reaſon why they ſhould write only to the *Gentile* converts, *viz.* becauſe there was no reaſon to write to the *Jewiſh* converts, they ſtill adhering to the *ſynagogue*, where *Moſes* was read every ſabbath, and ſo this liberty here granted to the *Gentiles* only, could be no occaſion to turn them from the obſervation of the law of *Moſes*.

Ver. 28. [n] *For it ſeemed good to the Holy Ghoſt and to us*, &c.] Vain is the pretence from theſe words, that other councils may uſe this preface to their deciſions, *viz. It ſeemed good to us, and to the Holy Ghoſt.* For the reaſon why the council here aſſembled uſe theſe words, is not becauſe they challenged to themſelves any infallible aſſiſtance of the Holy Ghoſt in their conventions, rather than in their diſperſions, but only upon this account, becauſe the Holy Ghoſt had by a miracle declared the truth of what they had then decreed, that is, by falling down upon *Cornelius*, and his friends and kinſfolk, who were *Romans*, and only *proſelytes* of the gate at moſt, and ſo not circumciſed, (but obliged only to obſerve the precepts given to *Noah*, to abſtain from things ſtrangled, blood, idolatry, whoredom, *&c.)* I ſay, by falling down upon theſe *Gentiles*, as he did upon our Lord's diſciples, he evidently declared, that without their ſubmiſſion to any farther *Jewiſh* rites, the *Gentiles* might be acceptable to him, and might enjoy the promiſe of the Father; and therefore, that it was not needful in order to their acceptance with God, to require their ſubmiſſion to the *Judaick* rites. This is the inference St. *Peter* makes from this miracle, when he firſt ſaw it, ſaying, *Acts* 10. 47. *Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt even as we?* This is the anſwer he gives to them, by whom it was objected, that he held communion with the *Gentiles*, *viz. Acts* 11. 17. *Foraſmuch as God gave them the like gift as he did to us, who believed on the Lord Jeſus Chriſt, what was I, that I could withſtand God?* This was the anſwer by which the ſticklers for the *Jewiſh* rites were then ſilenced: And when the queſtion was renewed by them, and it was vehemently contended, that the *Gentiles* muſt be *circumciſed after the manner of Moſes*, St. *Peter* proves the contrary, by reminding them of the ſame inſtance, declaring, *ver.* 8—11. that *God who knew the hearts, bare them witneſs*, that without circumciſion they were acceptable to him, *giving them the Holy Ghoſt, even as he did to the Apoſtles*; and therefore by impoſing of this yoke upon them, they would *tempt the Lord*, by a diſtruſt of that which by this miracle he had perſpicuouſly taught. This being then the very reaſon why they here ſay, *It ſeemed good unto the Holy Ghoſt*; it is apparent, that no *council* can have

have hence any warrant to uſe the ſame phraſe or preface to their decrees, who have not the like confirmation of their doctrine, by a miraculous operation of the Holy Ghoſt, deſigned purpoſely to confirm their ſentence.

Ver. 32. ° *And Judas and Silas being Prophets alſo themſelves.*] That is, ſaith Dr. *Hammond*, being two *Biſhops* of *Judæa*; but if ſo, why *pleaſed it Silas to abide there ſtill*, rather than to go back unto his charge? *ver.* 34. Yea, why after ſo long a ſtay at *Antioch*, doth he go along with *Paul* in his travels through *Syria* and *Cilicia, confirming the Churches?* ver. 41. Why do we find him ſtill with *Paul*, Chap. 16, and 17, and 18. preaching at *Theſſalonica*, *Corinth*, and at other places, but not at all *returning to his See?*

CHAP. XVI.

1. THen came he to Derbe and Lyſtra; and behold, a certain diſciple was there, named Timotheus, [a] the ſon of a certain woman, which was a Jeweſs, and believed; but his father was a (*n uncircumciſed*) Greek:

2. Which (*diſciple*) was well reported of by the brethren which were at Lyſtra, and Iconium;

3. Him (*therefore*) would Paul have to go forth with him (*to the miniſtry,*) and (*laying his hands upon him, that he might receive the gift of the Holy Ghoſt,* 2 Tim. 16. *he*) took (*him,*) and circumciſed him, becauſe of the Jews which were in thoſe quarters, (*who would not endure to converſe with one uncircumciſed, as they might ſuſpect Timothy was,*) for they knew all that his father was a Greek.

4. And as they went through the cities, [b] they delivered them the decrees to keep, that were ordained of the Apoſtles, and Elders, which were at Jeruſalem.

5. And ſo (*by their progreſs,* 3 *Ep. St.* John, *ver.* 7.) were the churches eſtabliſhed in the faith, and increaſed in number daily.

6. Now when they had gone throughout Phrygia, and the region of Galatia, and [bb] were forbidden (*by the afflatus*) of the Holy Ghoſt, to preach the word in Aſia (*at that time:*)

7. (*And*) After they were come to Myſia, they eſſayed to go to (*wards*) Bithynia, but the (*ſame afflatus of the*) Spirit ſuffered them not.

8. And they paſſing by (*or through*) Myſia, came down to Troas.

9. And a viſion appeared to Paul in the night; (*for*) there ſtood, (*as ſeemed to him,*) a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

10. And after he had ſeen the viſion, (*I Luke being with him,*) immediately we endeavoured to go into Macedonia, aſſuredly gathering, that the Lord had called us to preach the Goſpel to them:

11. Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next day to Neapolis.

12. And from thence to Philippi, [c] which is the chief (πρώτη, *the firſt*) city of that part of Macedonia; See Note on *Philip.* 1. 1. and a colony; and we were in that city abiding certain days.

13. And on the ſabbath (*day*) we went out of the city by a river ſide, [d] where prayer was wont to be made, (Gr. *where there was, by law or cuſtom, an oratory;*) and we ſat down, and ſpake to the women which reſorted thither.

14. And a certain woman named Lydia, a ſeller of purple, (*formerly*) of the city of Thyatira, which worſhipped (*the true*) God, heard us, [e] whoſe heart the Lord (*ſo far*) opened, that ſhe attended to the things which were ſpoken of (i. e. *by*) Paul:

15. And when ſhe, (*and thoſe of her houſhold, were inſtructed in the Chriſtian faith, and in the nature of the baptiſm required by it, ſhe*) was baptized, and her houſhold; (*then*) ſhe beſought us, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide there; and [f] ſhe conſtrained, (i. e. *was inſtant with*) us (*ſo to do.*)

16. And it came to paſs as we went to (*the houſe of*) prayer, (*that*) a certain damſel, poſſeſſed with g a ſpirit of divination, met us, which brought her maſters much gain by ſooth-ſaying, (i. e. *by telling of ſtrange things.*)

17. The ſame (*damſel*) followed Paul, and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, who ſhew to us the way of ſalvation.

18. And this did ſhe many days; but Paul being grieved, turned, and ſaid to the ſpirit, I command thee, in the name of Jeſus Chriſt, to come out of her; and he came out the ſame hour:

19. And when her maſters ſaw, that the hope of their gain was gone, they caught Paul, and Silas, and drew them into the market-place to the rulers,

20. And brought them to the magiſtrates, (i. e. *the captains of the bands of Roman ſoldiers,*) ſaying,

ing, Theſe Men, being Jews, do exceedingly trouble our city;

21. And teach cuſtoms [h] which are not lawful for us to receive; neither to obſerve, being (*a colony of the*) Romans.

22. And the multitude roſe up together againſt them, and the [i] magiſtrates rent off their cloaths, and commanded to beat them:

23. And when they had laid many ſtripes upon them, they caſt them into priſon, charging the gaoler to keep them ſafely;

24. Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks:

25. And at midnight Paul and Silas prayed, and ſang praiſes to God; and the priſoners heard them.

26. And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken; and immediately all the doors were opened, and every one's bands were looſed.

27. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doors open, drew out his ſword, [k] and would have killed himſelf, ſuppoſing that the priſoners had been fled, (*and ſo he might have born the puniſhment due to them.*)

28. But Paul (*perceiving this by the Spirit,*) cried out with a loud voice, ſaying, Do thyſelf no harm, for we are all here.

29. Then called he for a light and ſprang in, and came trembling, and fell down before Paul and Silas;

30. And brought them out (*of the inner priſon,*) and ſaid, Sirs, (*I, by this miracle, am induced to believe you are men ſent to ſhew unto us the way of ſalvation,* ver. 17.) [l] what (*therefore*) muſt I do to be ſaved?

31. And they ſaid, Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe; (*for that faith will bring thee and them into the way of ſalvation.*)

32. And they ſpake to him the word of the Lord, and (*to*) all that were in his houſe.

33. And he took them the ſame hour of the night, and waſhed their ſtripes, and was baptized, he, and all his (*houſe*) ſtraightway.

34. And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

35. And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let theſe men go.

36. And the keeper of the priſon told this ſaying to Paul, (*viz.*) The magiſtrates have ſent to let you go; now therefore depart, and go in peace.

37. But Paul ſaid, They have beaten us openly, (*and*) uncondemned, being Romans, and have caſt us into priſon, and do they (*think to*) thruſt us out privily? nay, verily, but let them come themſelves, and fetch us out.

38. And the ſerjeants told theſe words to the magiſtrates, and they feared when they heard that they were Romans.

39. And they came and beſought them and brought them out, and deſired them to depart out of the city.

40. And they went out of the priſon, and entred into the houſe of Lydia; and when they had ſeen the brethren, they comforted them, and departed (*thence.*)

ANNOTATIONS on Chap. XVI.

Ver. 1. [a] Υἱὸς γυναικὸς τινὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος, *the ſon of a certain woman that was a Jeweſs, but his father was a Greek.*] The law, ſaith *Gratius*, forbad the *Jewiſh* males to marry with a woman not ſubject to the law, but forbad not a *Jeweſs* to marry with a *Gentile*, as *Eſther* did with *Abaſuerus*; and this, ſaith he, may probably be concluded from the inquiſition made by *Ezra*, of this crime, and the remedy preſcribed for it, ſeeing he only enquires into thoſe males who had taken ſtrange wives, Chapter the 9th and the 10th, but makes no mention of the women joined to ſtrange huſbands, or of their ſeparation from them; yet is it certain from *Joſephus*, that they eſteemed this contrary to their law in his time; for he ſaith, that *Druſilla* married with *Felix*, an uncircumciſed perſon, in *contempt of their law*; and that this is contrary to their interpretation of the law, ſee *Ainſw.* in *Deut.* 7. 3.

Note alſo, that the reaſon why *Timothy* was not circumciſed, ſeems not to have been this, That he was under the power of his father, and not of his mother; for then *Paul* ſhould not have circumciſed him without his *father's* leave, but becauſe his father being a *Greek*, he was not to be circumciſed but by his own choice. Now St. *Paul* being to preach to the *Jews*, in all places where he came, as his cuſtom was, could not have uſed *Timothy* in that miniſtry, had he not circumciſed him; he therefore was only circumciſed, as St. *Paul* became *a Jew to*

the

the Jews for the Goſpel's ſake, that he might be inſtrumental to gain the *Jews*.

I add my conjecture, that it was at or about this time, that the gift given him by laying on of the *Apoſtles* hands, 2 *Tim.* 1. 6. might be conferred upon him; for ſeeing *Barnabas* was full of the *Holy Ghoſt*, Chap. 11. 24. *John Mark* was συνεργὸς, a co-worker with *Paul* and *Barnabas*, *for the kingdom of God*, Col. 4. 10. *Silas* was a *Prophet*, Acts 15. 32. *Luke* an *Evangeliſt*, it ſeems reaſonable to conceive, that *Timothy* being taken with him for the ſame end, ſhould be endued with the like gifts. Moreover, in the very next Chapter, they came to *Theſſalonica*, where *Silas* and *Timotheus* were ſo inſtrumental to convert them to the faith, that he indites his Epiſtle to them thus, *Paul, and Sylvanus, and Timotheus, to the church of the Theſſalonians*; and ſpeaks of him as his *brother*, the *miniſter of God*, and a *co-worker* in the Goſpel of Chriſt, 1 *Theſſ.* 3. 2. yea, as an *Apoſtle of Chriſt*, and one who was by God *put in truſt with the Goſpel*, Chap. 2. 4, 6. He therefore muſt then have that impoſition of hands, and thoſe extraordinary gifts of the Spirit, which fitted him for the miniſtry; and yet this being the firſt time that St. *Paul* met with him, he could not have them by impoſition of his hands before.

Ver. 4. [b] *And they delivered to them to keep,* τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ τῶν Πρεσβυτέρων, *the decrees ordained by the Apoſtles and Elders that were at Jeruſalem.*] Here obſerve, that tho' it be ſaid, *Chap.* 15. 22. That it ſeemed good to the *Apoſtles* and *Elders*, with the *whole Church*, to ſend men to *Antioch*; and tho' the proem of the decree runs thus, The *Apoſtles*, and the *Elders*, and the *brethren*, write to the *church* of *Antioch*, &c. *v.* 22, 23. yet the decrees were made, not by the brethren, but only by the Apoſtles and Elders. Thus, in like manner, the epiſtle of *Clement* begins thus, The *church* of *Rome* to the *church* of the *Corinthians*.

Ver. 6. [bb] *They were forbidden by the Holy Ghoſt to preach the word in Aſia.*] *Viz.* To preach it there at that time, not becauſe that *province* belonged to St. *John*; for St. *Paul* preached there himſelf three years, *Chap.* 20. 31. and ſeven years after he leaves *Timothy* to correct the diſorders that were then among them; in all which time, we hear not one word of St. *John*'s being there. Nor, (2.) Becauſe thoſe of *Aſia minor*, were not diſpoſed to receive the Goſpel; for the next year they do receive it, but becauſe the Lord would haſten them to a new work which they had not yet begun, *viz.* to preach to a *Roman colony*, ver. 12, 21.

Ver. 11. See Additions, N° 20.

Ver. 12. [c] Ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία, *Which is the firſt city of that part of Macedonia, which is a colony.*] Not the chief city, or *metropolis* of *Macedonia*, for that was *Theſſalonica*; but the firſt city which was a colony, which they who paſſed through the *gulph* of *Strymon* into *Aſia*, came unto. See the Note on *Philip.* 1. 1.

Ver. 13. [d] Οὗ ἐνομίζετο προσευχὴ εἶναι, *Where prayer was wont to be made;*] Or rather, where an houſe of prayer, for the *Jews* and *proſelytes*, was allowed to be by the law, or was accuſtomed to be; for νομίζειν ſignifies ſometimes εἴωθεν, *it is accuſtomed*, or uſual; ſo νομίζεσθαι γυναῖκας πολλὰς ἔχειν, in *Herodotus*, *is to have cuſtomarily more wives*; γύμνης ἀσπίδας νομίζειν, in *Ariſtophanes*, Nub. 1. 6. *it is cuſtomary to come in naked*; ſometimes it ſignifies, ſaith *Phavorinus*, νενομισμένον ἐστὶν, *it is by law eſtabliſhed*, as when *Ariſtophanes* ſaith, *Nub.* 4. 3. ἃ μὲν νενόμισται γε, *for ſo it is by law eſtabliſhed*, and 3. 3. ἡ σωφροσύνη νενόμισται, *Modeſty is by law eſtabliſhed*; many inſtances of both theſe ſenſes may be found in *Stephanus*. That προσευχὴ, ſignifies an oratory, or an houſe of prayer, hath been noted on *Luke* 6. 12. and proved from the teſtimonies of *Philo* and *Joſephus*. Theſe *ſynagogues*, or oratories, ſay the *Jewiſh* writers, were often בשדות in the fields, and ſometimes near *rivers*, as here, becauſe of greater purity, ſaith *Philo*; and becauſe, perhaps, the laws would not permit them to exerciſe a ſtrange religion within the city. See *Vitringa de ſynag. vet. l.* 1. *part.* 1. *c.* 11. Accordingly (a) *Epiphanius* ſaith, that this very place proves, that the *Jews* had oratories out of the cities, and that the *Samaritans* alſo had the like two miles from *Sychem*.

Ver. 14. [e] Ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν, *Whoſe heart the Lord opened to attend to the things ſpoken by Paul.*] To *open the ear or the heart*, is a phraſe uſed to ſignify the rendring any perſon willing, or inclined to any thing. So, *Pſal.* 40. 7. *Mine ears haſt thou opened*, i. e. *thou haſt inclined me to hearken to thy commandments*, Chald. for ſo it follows, *then ſaid I, Lo I come to do thy will.* So 1 *Chron.* 17. 15. ἤνοιξας τὸ οὖς, *Thou haſt opened the ear of thy ſervant to build thee an houſe.* This God is ſometimes ſaid to do by awakening men by his afflicting hand. So *Job* 36. 8, 10. *If they be bound in fetters, and holden with cords of affliction, he openeth their ears to diſcipline*, ver. 10. and *ver.* 15. *he openeth their ears in oppreſſion:* And ſometimes he doth it by the preaching of the word; for as they who

(a) Hær. 80. p. 1067, 1068.

who are ſaid to be taught by the word, See Note on *John* 6. 45. or the example of God, See Note 1 *Theſſ.* 4. 9. are ſaid *to be taught of God*; ſo they who have their hearts affected with it, and opened by it, may be ſaid properly enough to have their hearts opened by him. And here it deſerveth to be noted (1.) That the Lord is ſaid to open the heart of *Lydia*, not to believe, but προσέχειν, *to attend to the things ſpoken by St. Paul*, viz. to weigh, and ſeriouſly to conſider of the greatneſs of the bleſſings promiſed to believers, remiſſion of ſins, and eternal life; and that attention of hers produced this faith in her. So the Lord repreſents himſelf as *knocking at the door of mens hearts*, Rev. 3. 20. *i. e.* by the preachers of his word, attended with the incitations of his Holy Spirit, but entring only when men open their hearts to receive him. And laſtly, *Woltzogenius* well notes, that, if in a place where no example of faith had been given, no name of Chriſt had been preached, ſome extraordinary aſſiſtance was vouchſafed towards the converſion of this woman, this ſingle inſtance, in a caſe ſo extraordinary, muſt not be looked upon as a thing abſolutely neceſſary in all caſes. In a word, either ſhe only was ἄξια *worthy*, *i. e.* prepared, diſpoſed, and fitted to receive this influx; or, if it were abſolutely neceſſary, that ſhe might believe, and yet ſhe alone, though no more fitted, and diſpoſed for it than the reſt, received it, the other auditors, for want of this extraordinary influence, muſt lie under a neceſſity of not believing, and ſo it could not be blameworthy in them that they did not believe. See Note on *Matth.* 10. 11.

Ver. 15. [f] Παρεβιάσατο ἡμᾶς, *She conſtrained us*;] *i. e.* by her urgent deſires, and preſſing intreaties; So *Gen.* 19. 3. *Lot* παρεβιάζετο αὐτοὺς, *conſtrained the angels to come into his houſe*; and *Jacob* ἐβιάζετο, *conſtrained Eſau to receive his gift*. So when *Saul* would not eat, παρεβιάζοντο αὐτὸν, *his ſervants, and the woman conſtrained him*, 1 Sam. 28. 25. So it is ſaid of *Chriſt*, that the two diſciples παρεβιάζοντο αὐτὸν, *conſtrained him to go in with them*, Luke 24. 29.

Ver. 16. [g] Πνεῦμα πύθωνος, *A ſpirit of divination*:] For *Heſychius*, *Suidas*, and *Phavorinus* agree in this, that *Python* is δαιμόνιον μαντικὸν, *a ſpirit that divined*, or *foretold things to come*. In the temple *of Apollo* which was called *Pytho*, the organ of this oracle was always a *woman*, who ſitting on her *brazen tripos*, received her *enthuſiaſm* a ſecretis, their God, as (b) *Origen* ſaith, being delighted in nothing more ἢ τοῖς κάλποις τῆς γυναικῶν, *than in thoſe parts*, and the woman being thus (c) filled with the ſpirit, and retaining in memory the *phantaſms* raiſed by the agitation of the *dæmon*, did τὸ ἐσόμενον προαγορεύειν, *foretel what would be* to thoſe that enquired of her, as did the *Pythoneſs* here; ſhe alſo delivered her anſwers with (d) *a low voice as out of her belly*, and was hence ſtiled *Ventriloqua*, and ἐγγαστρίμαντις; and becauſe others who pretended to *prophecy*, did alſo ſo, that if their anſwers were not true, it might be imputed to mens not hearing well what they had uttered; hence theſe *diviners* are by the *ſeptuagint* not only ſtiled ἐγγαστρίμυθοι, *ſpeakers out of the belly*, Lev. 19. 31.—20. 6. Deut. 18. 11. 1 Sam. 28. 3, 7, 8, 9. 1 Chron. 10. 13. 2 Chron. 33. 6. Iſa. 8. 19. but alſo ſaid, *to ſpeak out of the ground*, Iſa. 19. 3.

Ver. 21. [h] *Which it is not lawful for us to receive, being Romans.*] For though there was as yet no expreſs law of the *Senate*, or the *Emperor*, againſt the *Chriſtians*, yet was there an old law of the *Romans* forbidding them, (e) aut novos deos, aut alienigenas colere, *either to worſhip new gods, or the gods of other nations*, and requiring them to worſhip the gods, (f) κατὰ τὰ πάτρια, *of their country*, from which Chriſtianity diſſuaded them, not ſuffering any of them to worſhip the gods of their *fathers*, but requiring them to turn *from thoſe dumb idols to the living God*, 1 Theſſ. 1. 10. and hence St. *Paul* ſpeaks thus to thoſe of *Lyſtra*, *We preach to you, that ye ſhould turn from theſe vanities, to the living God, who made heaven and earth*, Chap. 14. 15.

Ver. 22. [i] *The magiſtrates rent off their cloaths*;] *i. e.* The cloaths of *Paul* and *Silas*; for ſo it was

(b) Contr. Celſum, l. 7. p. 335.

(c) Πυθῶνας, τὰς τὸ ἀνάθυμα πύθωνος ἐνθουσιώσας, φαντασίαν μήσεως παρεχούσας τῇ τοῦ δαιμονίου φύσει, Suidas.

(d) Πύθων ὁ ἐγγαστρίμυθος, ἢ ἐγγαστρίμαντις. Heſych. Phavor. Εὔηθες γὰρ ὅτι ——— οἴεσθαι τὸν Θεὸν αὐτὸν ὥσπερ τοὺς ἐγγαστριμύθους εὐρύκλειας πάλαι νυνὶ πύθωνας προσαγορεύοντας ἐνδυόμενον εἰς τὰ σώματα περιττῷ ὑποθεσπιῶντι τοῖς ἐκείνων τόποις καὶ φωνῇ χρώμενον ὀργάνοις. Plutarch. de defect. Orac. p. 414.

(e) *Separatim nemo habeſſit deos, neve novos ſed ne advenas niſi publice adſcitos divos, & eos qui cœleſtes ſemper habiti colunto, & illos quos in cœlum merita vocaverint.* Cicero de leg. l. 2. n. 14. & n. 27. *Deos aut novos, aut alienigenas coli confuſionem habet religionum, ritus familiæ, patrumque ſervanto*, ibid.

(f) *Omnes enim religione moventur, & deos patrios ſibi retinendos arbitrantur.* Orat. 5. in Verrem. Τὸ μὲν θεῖον αὐτοῖς τὰ σήκια καὶ τὰ πάτρια, καὶ τοῦ ἄλλου τιμᾶν ἀνάγκαζε, Mæcen. ad Auguſt. apud Dion. l. 52. vide Liv. l. 39. 16.

the cuſtom, not only among the *Jews*, as Dr. *Hammond* here notes, but among the *Roman magiſtrates*, ſuch as theſe were, to command the *lictors*, τὰ ἱμάτια διαῤῥῆξαι, καὶ τὸ σῶμα ῥάβδοις τύπτειν, *to rend open the cloaths of the criminal, and to beat his body with rods*, as *Grotius* here notes. The *Roman magiſtrates*, ſaith *Briſſonius*, nudari & ſpoliari hominem, virgaſque expediri jubent, *command him to be made naked, and ſpoiled of his cloaths*, and the *lictors to be ready with their rods*, and this, ſaith he, in *Plutarch* is ἱμάτια παρασχίσαι, *to rend his garments*. De formulis, l. 5. p. 481.

Ver. 27. [k] Ἐμέλλεν ἑαυτὸν ἀναιρεῖν, *he was about to kill himſelf.*] Self-murder being common among the (g) *Greeks* and *Romans*, allowed by all philoſophers, and practiſed by moſt of them, to avoid, or *to deliver themſelves from any miſery they feared, or laboured under*: This jailor therefore would have done it for fear of a ſeverer puniſhment, they who let priſoners eſcape being to ſuffer the puniſhment they had deſerved, L. *ad commentarienſem, cap. de cuſtodia reorum*, ſaith *Grotius*.

Ver. 30. [l] *What ſhall I do,* ἵνα σωθῶ, *that I may be ſaved?*] *Grotius* ſaith here, that he had conceived ſome hope of a better life from tradition and the doctrine of the *philoſophers*: I rather think he ſpake thus to them, as knowing, or conceiving from the words of the *Pythoneſs*, they were appointed to ſhew to others the way of ſalvation. St. *Chryſoſtom* here notes, that the jailor was the *Stephanas* mentioned, 1 *Cor.* 1. 6.

Ver. 33. See Additions, No. 21.

CHAP. XVII.

1. NOW when they had paſſed through Amphipolis and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

2. [a] And Paul, as his manner was, *(where he found ſynagogues of the Jews,)* went in to them, and three ſabbath-days reaſoned with them out of the ſcriptures,

3. Opening, and alledging, (Gr. *explaining and ſetting before their eyes this doctrine,)* that Chriſt muſt needs have ſuffered, and riſen (Gr. *that it behoved Chriſt to ſuffer; and to riſe)* again from the dead, and *(ſaying)* that this Jeſus whom I preach to you is Chriſt, (Gr. *that he is Chriſt the Saviour whom I declare to you.)*

4. And ſome of them believed, and conſorted with Paul and Silas, and *(alſo)* [b] of the devout Greeks great multitudes, and of the chief women not a few:

5. But the Jews which believed not, *(being)* moved with envy, *(or zeal,)* took unto them certain lewd fellows of the baſer ſort, *(or wicked men loitering in the market)* and gathered a company, and ſet, *(gathering a company, they ſet)* all the city on an uproar, and aſſaulted, (Gr. *aſſaulting*) the houſe of Jaſon, and *(they)* ſought to bring them *(Paul and Silas,)* out to the people, *(to be the objects of their rage.)*

6. And when they found them not, they drew Jaſon, and certain brethren, to the rulers of the city, crying *(out,)* [c] Theſe that have turned the world upſide down, (i. e. *unſettled the world,*) are come hither alſo:

7. Whom Jaſon hath received; and [d] theſe alſo do *(what is)* contrary to the decrees of Cæſar, ſaying, There is another King *(beſides him, even)* one Jeſus.

8. And they troubled the people, and the rulers of the city, when they *(or who)* heard theſe things.

9. And when they had taken ſecurity of Jaſon, and of the other *(ver. 6. to anſwer to the charge laid againſt them,)* they let them go.

10. And the brethren immediately ſent away Paul and Silas, by night to Beræa, who coming thither went into a ſynagogue of the Jews.

11. [c] Theſe were more noble than thoſe in Theſſalonica, in that they (Gr. *they of them that*) received the word with all readineſs of mind, and ſearched (Gr. *ſearching*) the ſcriptures daily, *(to know)* whether theſe things were ſo (*as Paul had ſaid.*)

12. Therefore many of them (i. e. *thoſe Jews*) believed: alſo of the honourable women, which were Greeks, and of *(the)* men *(which were ſo)* not a few.

13. But when the Jews of Theſſalonica had knowledge that the word of God was preached of *(by)* Paul at Beræa, they came thither alſo, and ſtirred up the people *(againſt him.)*

14. And immediately the brethren ſent away Paul, to [f] go as it were to ſea, *(that ſo his perſecutors might miſs of him,)* but Silas and Timotheus abode there ſtill:

15. And *(but)* they that conducted Paul brought him to Athens *(by land)* and receiving a commandment *(directed)* to Silas and Timotheus to come to him *(thither)* with all ſpeed, they departed.

16. Now

(g) *Sapiens non dubitat, ſi ita melius ſit, de vita migrare.* Torquatus apud Cic. de fin. bon. l. 1. Εὐλόγως τὲ δοκεῖ ἑαυτὸν ἐξάγειν βίᾳ ἢ σοφὸν κἂν ἐν σκληρότερᾳ γίγνεται ἀλγηδόνι. Laert. de Sto. in Zeno. l. 7. p. 195. Zeno, Democritus, Cleanthes, Ariſtotle, Menippus, Metrocles, Empedocles, Pythagoras, Cato.

16. Now while Paul waited for them at Athens, his ſpirit was ſtirred (Gr. *exaſperated*) in him, when he ſaw the g city wholly given to idolatry, (Gr. *full of idols.*)

17. Therefore diſputed he in the ſynagogues with the Jews, and with the devout perſons (*of the Greeks,*) and in the market daily, with them that met with him, (*or he met with there.*)

18. h Then certain philoſophers of the Epicureans, and of the Stoicks, encountred him, and ſome ſaid, What will this babler ſay? Other ſome, (οἱ δ', *but others ſaid,*) He ſeemeth to be a ſetter forth of ſtrange gods; becauſe he preached to them Jeſus, and the reſurrection (*by him,* Chap. 4. 2. *or the reſurrection of him.)*

19. And they took him, and brought him to Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?

20. For thou bringeſt certain ſtrange things to our ears; we would know therefore what theſe things mean.

21. i For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing.

22. Then Paul ſtood in the midſt of Mars's hill, and ſaid, Ye men of Athens, I perceive that in all things k ye are too ſuperſtitious:

23. For as I paſſed by, and beheld your devotions, (i. e. *the objects of your worſhip,*) I found an altar with this inſcription, TO THE UNKNOWN GOD; whom therefore ye ignorantly worſhip, him declare I to you, (*who he is, and how to be worſhipped.*)

24. l God that made the world, and all things therein, ſeeing that he is (*he being*) Lord of heaven and earth, dwelleth not in temples made with hands, (*as one contained in, or confined to them, by human conſecrations of them.*)

25. Neither is (*he*) worſhipped with (*the works of*) mens hands, as though he needed any thing, (*as needing any perſon's art to promote his worſhip,*) ſeeing he giveth to all life, and breath, and all things, (*and ſo is able to produce theſe things, were they any ways needful for his worſhip.*)

26. And (*he*) hath made of one blood (*of Adam*) all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, (i. e. *ſet the fixed ſeaſons of the year,* Gen. 1. 14.—8. 22.) and the bounds of their habitations. See *Deut.* 32. 8.

27. That they ſhould, (*or inſtructing them by theſe means to*) m ſeek the Lord, if haply they might feel after him, and find him, (*which in that darkneſs in which they lie they cannot eaſily do*) though he be not far from every (*any*) one of us.

28. For in (*or by*) him we live and move, and have our being, as certain alſo of your own poets have ſaid, For (*they have declared that*) we are alſo his offspring.

29. Foraſmuch then as we are the offspring of God, we ought not to think that the God-head is like to gold, or ſilver, or ſtone graven by art, or man's device; (i. e. *that the Creator is like man, or his workmanſhip.*)

30. And the times of this ignorance God (*hath hitherto*) winked at, (*ſending them no prophets to inſtruct them better,*) but now (*he*) commandeth all men every where to repent (*of this idolatry;*)

31. Becauſe he hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained (*to be their judge,*) whereof he hath given aſſurance to all men, in that he hath raiſed him from the dead.

32. And when they heard of the reſurrection of the dead, n ſome (*of them*) mocked (*at it; but*) o others ſaid, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit (*his diſcourſe was not wholly ineffectual, for*) certain men clave to him, and believed, among the which (i. e. *whom*) was Dionyſius the Areopagite, and a woman named Damaris, and others with them.

ANNOTATIONS on Chap. XVII.

Ver. 2. a *AND Paul,* κατὰ τὸ εἰωθὸς, *as his manner was, went in to them, and three ſabbath-days reaſoned with them.*] Here we learn, (1.) That St. *Paul* was not reſtrained from preaching to the *Jews* by his being an *Apoſtle* of the *Gentiles*; for as the Goſpel was the power of God through faith, to the ſalvation of the *Jews firſt, and alſo of the Gentile,* ſo *Paul* in preaching of it teſtifies to the *Jew,* and alſo to the *Greeks, repentance towards God, and faith in our Lord Jeſus Chriſt,* Chap. 20. 21. And whereſoever he comes, his manner is to go firſt into a *ſynagogue* of the *Jews,* and to preach to them, *Acts* 13. 5, 14, 42.—14. 1.—16. 15.—17. 10.—18. 4, 19.—19. 8. At the beginning of his converſion we find him preaching Chriſt in the *ſynagogues,* Chap. 9. 20. and throughout all the region of *Judea,* Chap. 26. 20. his commiſſion authorizing him *to teſtify what he had ſeen and heard to all men,* Chap. 22. 15. to the people, and to the *Gentiles,* Chap. 26. 17. to the *Gentiles,* and to the *children of Iſrael,* Chap. 9. 15. which is

ſufficient to confound that diſtinction of *provinces*, which ſome have imagined, among the *Apoſtles*.

Moreover, it is obſervable, that *Paul* enters into their *ſynagogues*, and reaſons with, or preacheth to them, only on their *ſabbath* days; for, as here it is ſaid, *he reaſoned with them three ſabbath days*; ſo Chap. 13. 14. he enters into the *ſynagogues on the ſabbath day*, and *ver.* 42. the *Gentiles* deſire him to preach to them *the next ſabbath day*, and *ver.* 44. almoſt all the whole city were aſſembled *on the next ſabbath day*, *Chap.* 16. 13. he goes out of *Philippi* to a ſynagogue *on the ſabbath day*, and *Chap.* 18. 4. he diſcourſes in the ſynagogue *every ſabbath day*, which ſeems to intimate, that, whatever they did in *Jeruſalem*, or in *Judea*, yet, in the ſynagogues out of *Judea*, they did not ordinarily meet for religious worſhip on the *ſecond*, and *fifth day* of the week; for otherwiſe why is it that St. *Paul*, who reaſoned *daily in the ſchool of Tyrannus*, Chap. 19. 9. ſhould only go to the *ſynagogues* of the *Jews* to reaſon with them *on the ſabbath day*?

Ver. 4. [b] Τῶν τε σεβομένων Ἑλλήνων —— γυναικῶν τε τ πρώτων, *of the devout Greeks, and of the chief women.*] So *ver.* 12. and *Chap.* 13. 50. That by *the devout Greeks* we are to underſtand the *proſelytes* among the *Greeks*, is evident, becauſe they are ſo called, *ver.* 12. and are diſtinguiſhed from the *Jews*, ver. 17. Chap. 14. 1.——16. 14.——18. 4. They were *proſelytes*, not of juſtice, *i. e.* ſuch as received circumciſion, and obſerved the law of *Moſes*, but only *proſelytes of the gate*, who owned the true God of *Iſrael*, and went up to worſhip him at their *feaſts*, John 12. 20. Acts 8. 27. and who were permitted to read the *ſcriptures*, as the *eunuch* did, and to hear them read in the *ſynagogues*, otherwiſe they could not have heard *Paul* there, and much leſs could they have compared what he ſaid with the writings of the *Prophets*, as we find they did, *ver.* 11, 12.

As for *the chief women*, we learn from (a) *Joſephus*, that the *Jews*, in many places where they dwelt, prevailed upon many of them, either wholly to embrace their religion, or to become *proſelytes* of the gate, and many of theſe became *Chriſtian* converts. See more of this in the Note on 1 *Pet.* 1. 1.

Ver. 6. [c] Οἱ ἀναστατώσαντες, *They who diſturb the world;*] *i. e.* ſo as to unſettle things and bring them into confuſion; for this they conceived the introduction of new gods tended to, as we learn from the words of the (b) *Conſuls* in *Livy*, and the *Roman laws*. See the Note on *Chap.* 16. 21.

Ver. 7. [d] *Theſe all do contrary to the decrees of Cæſar, ſaying, there is another King.*] This, ſaith *Grotius*, was contrary to the decree of *Cæſar*, becauſe the *Senate* firſt, and afterwards the *Emperor* ſuffered none to be called Kings without their permiſſion.

Ver. 11. [e] *Theſe were* εὐγενέστεροι *more noble*, &c.] The *Jews* looked upon themſelves not only as of free, but noble birth, as being of the ſeed of *Abraham*. See the Note on 1 *Cor.* 11. 18. They are, ſaith (c) *Philo*, in the opinion of their calumniators, βαρβαρικοὶ, *barbarians, but in truth,* ἐλεύθεροι, καὶ εὐγενεῖς, *they are free, and of noble birth*; here therefore St. *Luke* ſhews them wherein their true nobility conſiſted, *viz.* in ſuch a diſpoſition of the ſoul as inclined them to attend to the doctrine of the Goſpel.

Ver. 14. [f] *To go as it were to ſea.*] Words being deſigned to repreſent our minds to others, we cannot deceive them with ambiguous words, without acting contrary to the nature of them; but motions having no determinate ſignification, to uſe them, ſo as to conſult our ſafety in ſuch a motion, as may deceive our enemies and ſecure us, hath nothing in it blame-worthy.

Ver. 16. [g] *When he ſaw the city* κατείδωλον, *full of idols;*] *i. e.* images, ἐ γὸ ὧν ἀλλαχῆ τοσαῦτα ἰδεῖν εἴδωλα, *for ſo many images could not be ſeen elſewhere*, * *Pauſanias* ſaying that they did εὐσεβῶν θεῶς ἄλλων πλέον *worſhip the gods more than others*, and exceeded all others in their diligence εἰς τὰ θεῖα, *to the gods*; and (d) *Strabo* ſaying, that they were hoſpitable to the gods, πολλὰ γὸ τ ξενικῶν Ἱερῶν ἐδεξάμενοι *for they received many ſtrange gods*, inſomuch that the *Comedians* ridiculed them upon that account, and all the reſt cited by Dr. *Hammond* ſay the ſame thing; for in thoſe times of *Heatheniſm* they never worſhipped a god without an image to repreſent him to them, and therefore, as St. *Paul* ſaith here, that they multiplied their idols, ſo *ver.* 22. that they were δεισιδαιμονέστεροι, *more prone than others to worſhip dæmons*. We may here alſo laugh at the abſurd folly of *Lorinus*'s caution, not to believe *Stephanus*, ſaying in his *Lexicon*, that εἴδωλον ſignifies an *image*, and

(a) *De incolis Damaſci dicit eos à Judæis occidendis abſtinuiſſe eo quod,* ἐδεδοίκασαν τὰς ἑαυτῶν γυναῖκας ἁπάντας πλὴν ὀλίγων ὑπεξούσιας τῇ Ἰουδαϊκῇ θρησκείᾳ, de bello Jud. l. 2. c. 41.

(b) *Quoties hoc patrum, avorumque ætate negotium eſt magiſtratibus datum, ut ſacra externa fieri vitarent—judicabant enim prudentiſſimi viri—nihil æque diſſolvendæ religionis eſſe quam ubi non patrio, ſed externo ritu ſacrificaretur*, Liv. l. 39. cap. 16. *Qui novas & incognitas religiones inducunt ex quibus animi hominum moveantur, honeſtiores deportantur*, Paulus Sent. 5.

(c) Legat. p. 792. * Attic. c. 17. 24. (d) L. 10. p. 325.

and not as he would have it, *a ſhadow, ſpectrum,* or *phantom,* for would it not be ridiculous to render St. *Paul*'s words thus, *I ſaw your city full of phantoms, ſhades, and appearances of nothing?*

Ver. 18. [h] *Certain philoſophers of the Epicureans and Stoicks—ſaid, what will* ὁ σπερμολόγος τοῦτο, *this babler ſay,* &c.] To ſhew the appoſiteneſs of the *Apoſtle*'s diſcourſe to theſe *philoſophers,* let it be noted,

1*ſt*, That the (e) *Epicureans* did not believe that the world was made by God, but by a caſual conflux of atoms, nor did they own the providence of God, or think he had any care of mankind; they alſo held, that the gods were of human ſhape, and that there was no reſurrection, nor any puniſhments after death.

The (f) *Stoicks* held the world to be a god, that matter was eternal, and God was corporeal, and that all things were ſubject to fate.

2*dly*, As for the word σπερμολόγος, *babler, Euſtathius* gives us two ſenſes of it, which ſeem to have been the occaſion of their application of it to St. *Paul*, (1.) That *Paul* was diſputing with *thoſe he met with in the market,* for ſaith he, (g) Ἀττικοὶ τὸν σπερμολόγον ἐκάλουν τὸν ἐπὶ τοῖς ὠνίοις, καὶ ἀγορᾶς διατρίβοντας, *the Atticks called them* σπερμολόγοι, *who were converſant in the markets, and places of merchandiſe.* See Additions N° 22. (2.) Becauſe he pretended to ſome new ſyſtems of divinity which they were not acquainted with, and which they thought proceeded from ſome vain opinions he had entertained; for the word σπερμολογεῖν, ſaith he, is uſed, (h) ἐπὶ τῶν ἀλαζονευομένων ἀμαθῶς ἐπὶ μαθημάτων ἐκ τινῶν φαντασμάτων, *of thoſe who, from ſome falſe opinions, boaſted unreaſonably of their learning.*

3*dly*, They add, That St. *Paul* ſeemed to be *a ſetter forth of ſtrange gods,* becauſe he preached up *Jeſus and the reſurrection,* where *Chryſoſtom* and *Oecumenius* note, that being accuſtomed to worſhip female goddeſſes, they thought ἀνάστασιν θεὸν τινα εἶναι, *ἀνάστασις to be a god*; but as (i) Dr. *Bentley* ſaith, they too well underſtood the notion of a reſurrection to think it a goddeſs, and therefore I prefer the expoſition in the paraphraſe, as being confirmed from *ver.* 32. *when they heard of the reſurrection of the dead, ſome mocked.*

Ver. 21. [i] *The Athenians ſpent their time in telling, or hearing ſome new thing.*] Of this ſee *Grotius.*

Ver. 22. [k] Κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, *In all things I perceive you too much ſuperſtitious*;] *i. e.* Too much addicted to the worſhip of *damons*; for δεισιδαιμονία is, ſaith *Phavorinus,* φόβος δαιμόνων, *the fear of damons:* And that in this ſenſe St. *Paul* doth here uſe the word, is evident, he ſtiling them thus ſuperſtitious, becauſe he found their city full of images, and *an altar to the unknown God,* of which * *Pauſanias, Lucian, Philoſtratus,* and others ſpeak. It is certain from *Pauſanias,* and confeſſed by St. *Jerom,* that they had altars θεοῖς ἀγνώστοις, *to the unknown gods, in the plural,* yet is it as certain from (k) *Lucian,* as well as from (l) *Oecumenius,* that the altar was inſcribed τῷ θεῷ ἀγνώστῳ, though that was not the whole inſcription, and therefore (m) St. *Jerom* is too bold to correct the *Apoſtle* here. If the occaſion of the erecting of this altar was, as ſome ſay, the complaint of (n) *Pan* that he was not worſhipped by them, this gave the *Apoſtle* a fit occaſion, by calling them to worſhip ὁ ὁπὶ πάντα, *that God who made the heaven and earth, and all things in them,* to ſay, *him that you ignorantly worſhip declare I unto you,* he being alſo, as *Joſephus* ſaith, καθ' ὑσίαν ἄγνωστος, *unknown as to his eſſence,* and by the *Heathens* called *Deus incertus,* becauſe he would not be worſhipped in an image, and ſo they were uncertain where to find him; and in the *Scripture* being ſtiled the God ὃν οὐκ ἴσασι, *whom the Heathen world,* and their *philoſophers* knew not, 1 *Cor.* 1. 21. *Gal.* 4. 8, 9. Or if Παῦλος be, as (o) *Plato* ſaith, ὁ λόγος *the word,* and of whom *Plutarch* ſaith, in his book *de defect. Orac. p.* 419. that there was a great cry heard in the time of *Tiberius Caſar,* that he was dead, then had he alſo hence a fit occaſion *to preach unto them Jeſus.*

Ver. 24. [l] *God that made the world, and all things therein—is not worſhipped with mens hands, as if he needed any thing,* ver. 25.] To clear up the argument of the *Apoſtle* here, it will be neceſſary to ſearch a little into the principles of the *Heathens* concerning God, and the worſhip of him; let it then be obſerved,

1*ſt*,

(e) Plutarch. de Plac. Philoſ. l. 1. c. 7. p. 881. Seneca de Benef. l. 4. c. 4. Cicero de natura Deorum, l. 1. n. 55.

(f) Diogenes, l. 20. p. 755. (g) In Odyſſ. B. ad finem.

(h) Ibid. (i) Serm. 2. p. 9.

* Attic. l. 1. c. 1. (k) Νῦν δ' ἄγνωστον ἐν Ἀθήναις, Philip. p. 1121, 1129.

(l) Ἔστι δὲ ἡ πᾶσα τοῦ βωμοῦ ἐπιγραφὴ τοιαύτη, Θεοῖς Ἀσίας, Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ. Oecum.

(m) *Inſcriptio autem aræ non ita erat ut Paulus aſſerit, ſed ita, diis Aſiæ, diis ignotis & peregrinis.* Hieron. in Titum, c. 1.

(n) See Chryſoſt. Oecum. in locum. (o) Cratyl. p. 280.

1*ſt*, That the wiſeſt *heathens* worſhipped their gods in human ſhape; ſo (p) *Maximus Tyrius* ſaith of the *Greeks*, *They thought God muſt have a body, and that body they generally held muſt be of human ſhape*, and therefore ſuch as might be repreſented *in an image of gold, ſilver or ſtone, made after the faſhion of a man.* Thus (q) *Velleius* in *Cicero*, enquiring of the form of the gods, ſpeaks thus: Ac de forma quidem, partim natura nos admonet, partim ratio docet; nam a natura habemus omnes omnium gentium ſpeciem, nullam aliam niſi humanam deorum, *that nature teaches they are of human ſhape, ſeeing all nations repreſent them in this form; nor do they ever occur to any man ſleeping, or waking, in any other ſhape*; and that men, (r) cum artificium effingunt, fabricamque divinam, *when they make an image, or divine fabrick, make all things*, in hominis figura, *in the ſhape of man*, whence his concluſion is this; homines eſſe ſpecie deos confitendum eſt, *it muſt be owned that the gods are like in ſhape to men.*

2*dly*, They held indeed that God muſt be, αὐταρκῆς, *ſelf-ſufficient*, and thought, with (ſ) *Lucian*, it was ridiculous to conceive, ὡς ἀνθρώπων θεοὶ ἐνδεεῖς εἰσι, *that the gods ſhould ſtand in need of men*, yet they conceived thoſe (t) *images* were, through the frailty of human, nature needful to the worſhip of the Deity, that *they might view and touch them, and have them near to them*; on theſe accounts they thought (u) *there could be no religion without images*, and objected this to the *Chriſtians*, that they (x) *worſhipped a god they could not ſhew*, and thought that even they uſed images, though they concealed them; yea they pronounced both them and other nations, *viz. Scythians, atheiſts*, becauſe they had no images. And upon this account they uſed a kind of *magical conſecration* of their images to bring their gods down into them. So (y) *Minucius* ſaith, fuditur, fabricatur, ſculpitur, nondum deus eſt; ecce ornatur, conſecratur, oratur; tunc poſtremo deus eſt. Here therefore is the reaſon why the *Apoſtle* ſaith,

1*ſt*, That *God dwelleth not in temples made with hands, i. e.* as one confined to them, and who could not be addreſſed to every where, ſince, as (z) *Seneca* ſays, there is no need of going to the Ædile, that we may pray to the gods, or, as (a) *Lucian* ſays jocularly, *Æſculapius is not deaf, that men muſt go near to, that they may pray to him.*

And, 2*dly*, this is the reaſon why he ſaith, *he is not worſhipped with mens hands, as if he could be only worſhipped, or ſpoken to in a temple*, or in a conſecrated *image* made by man. And,

3*dly*, Why he adds, that *we ought not to think the Godhead like to an image made of gold or ſilver.*

Ver. 27. [m] *That they ſhould ſeek the Lord, if haply they might feel after him, and find him.*] Here, *firſt*, we learn, that God framed the world with this deſign, that men by contemplation of it, might ſeek after the author of it, and ſeeking, find him; and therefore muſt have made it ſo as to contain ſufficient evidence that it was made by his power and wiſdom. Now, to *ſeek after God* in the ſcripture phraſe, is not only to enquire whether there be a God, but ſo to ſeek him out, that we may give him that worſhip which is due to him; as when the *Apoſtle* ſaith, *He that cometh to God, muſt believe that he is, and that he is a rewarder of thoſe that diligently ſeek him*, Heb. 11. 6. *to find him*, is to obtain his grace and favour, or to find him good and propitious to them; for to what other end ſhould men ſo ſolicitouſly ſeek after him, but to obtain his grace and favour; or why ſhould they deſire to find him, but that they may receive ſome benefit from him thus found? Is it not upon this account that all men come to him, and do him ſervice? and would any one do it, if they expected no advantage by it? and in this ſenſe God ſaith, *If from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find him, if thou ſeek him with all thy heart*, Deut. 4. 29. *If ye ſeek him, he will be found of you*, 2 Chron. 15. 2. Note,

2*dly*, That ſinners cannot thus ſeek or hope to find God, unleſs they can expect to find him merciful in the pardon of thoſe ſins which they do confeſs, and do forſake; and that this hath been a principle

(p) Ἀλλὰ τὸ μὲν Ἑλλήνικὸν τιμᾶν θεοὺς ἐνόμιζε, ὕλῃ μὲν καθαρᾷ, μορφῇ δ᾽ ἀνθρωπίνῃ, τέχνῃ δ᾽ ἀκειρεσίᾳ, &c. Diſſert. 38. p. 370.

(q) De nat. deor. l. 1. n. 34. (r) N. 35.

(ſ) Philop. p. 1121.

(t) Οὕτως ἀμήλει καὶ τῇ θείᾳ φύσει, δι᾽ ἃ μὲν ἐθέλει ἀγάλματων ἀλλὰ διὰ τέχνης ὃν νομιεῖ τὸ ἀνθρώπινον, καὶ ἔστιν ὡς τὸ θεῖον ὅσον ἐγγὺς γῆς. Max. Tyr. diſſ. 38. p. 369. *Dicitis forte præſentiam vobis quandam numinum ſub exhiberi ſimulachris.* Arnob. l. 6. p. 195.

(u) *Nec ullam religionem eſſe putant ubicunque illa non fulſerint.* Lact. l. 2. c. 6.

(x) *Deum colunt illi, quem nec oſtendere poſſunt, nec videre,* Minut. p. 10. *Cur nullas aras habent, nulla templa, nulla nota ſimulachra?* Ibid.

(y) P. 26. (z) Epiſt. 41. (a) Dæmonal. p. 718.

principle embraced by all *nations*, appears from the propitiatory ſacrifices, which have ſo generally obtained among them, even from the beginning. And therefore all this muſt depend upon this foundation, or the knowledge of this one thing, *that God is the maker of heaven and earth, and all that therein is*; and ſo it evidently doth. For,

1*ſt*, That which made all things, muſt be itſelf unmade, and ſo muſt be eternal; it muſt have power over all things, and ſo be almighty.

2*dly*, That which made all things muſt have all power to direct, govern, order, and diſpoſe of all things, as he pleaſes, and ſo his creatures muſt depend on him for protection, and the diſpoſal of all their affairs.

3*dly*, That being which made all things in ſuch an excellent order and dependence on each other, in ſuch conſtant and unchangeable viciſſitudes, fitted with ſuch faculties, adapted to ſuch ends and uſes, muſt have infinite wiſdom, and muſt deſign things for thoſe ends, for which he hath thus fitted them.

4*thly*, He who hath made things ſo, as that they conſtantly in their reſpective ſeaſons produce things good and uſeful for the preſervation, and comfort of thoſe creatures he hath made, filling their mouths with food, and *their hearts with gladneſs*, muſt be good to all, even *to the unthankful and the wicked*, and ſo *his tender mercies muſt be over all his works*; which is the argument here uſed, *ver.* 26.

5*thly*, He who vouchſafeth ſuch kindneſs to, and maketh ſuch proviſions for thoſe bodies, which we have common to us with the brutes, muſt have made ſome proviſions for that ſoul which is our better part, and which is more eſpecially derived from him; they therefore muſt be capable of receiving bleſſings and favours from him; and if lapſed, and ſinful creatures, and made ſo as that they certainly will be ſubject to ſin, they muſt be capable of finding mercy with him, when they return from their iniquity.

Ver. 30. See Additions, N°. 23.

Ver. 32. [n] *Some mocked.*] *Viz.* the *Epicureans*, who believed no reſurrection, nor any future judgment here aſſerted by St. *Paul.*

Ibid. [o] *Others ſaid, We will hear thee again of this matter.*] *Viz. Stoicks*, who aſſerted a conflagration and reviviſcence of the world, and allowed of ſomething of future recompences, tho' with great fluctuation, and held that ſouls might live long, though not always, in a future ſtate.

CHAP. XVIII.

1. AFter theſe things, Paul departed from Athens, and came to Corinth:

2. And found a certain Jew, named Aquila, born in Pontus, lately come from Italy with his wife Priſcilla, ([a] becauſe that Claudius had commanded all Jews to depart from Rome, and (*he*) came to them.

3. And becauſe he was of the ſame craft, he abode with them, and wrought (*at it*;) for by their occupation, they were tent-makers.

4. And he reaſoned in the ſynagogue every ſabbath (*day*,) and perſuaded the Jews and the Greeks (*that Jeſus was the Chriſt.*)

5. And when Silas and Timotheus were come from Macedonia, Paul [b] was preſſed in ſpirit, and teſtified (*again*) to the Jews, that Jeſus was (*the*) Chriſt.

6. And when they oppoſed themſelves (*to this doctrine*,) and blaſphemed (*Chriſt*,) [c] he ſhook his raiment, (*in token of his intention to leave them to their infidelity*,) and (*therefore*) ſaid to them, Your blood be upon your own heads, I am clean (*from it*;) [d] from henceforth I will go (*and preach*) to the Gentiles.

7. And he departed thence, and entred into a certain man's houſe, named Juſtus, (*being*) one that worſhipped (*the true*) God, whoſe houſe joined hard to the ſynagogue.

8. And Criſpus the chief ruler of the ſynagogue, believed on the Lord with all his houſe; and many of the Corinthians hearing (*the word*,) believed, and were baptized.

9. Then ſpake the Lord to Paul by night in a viſion, (*ſaying*,) Be not afraid, but ſpeak, and hold not thy peace.

10. For I am with thee, and no man ſhall ſet on thee to hurt thee; (*ſpeak freely*,) for [e] I have much people in this city.

11. And he continued there a year and ſix months, teaching the word of God among them.

12. And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgment-ſeat (*of Gallio*,)

13. Saying, This fellow perſuadeth men to worſhip God, contrary to the law (*of the Jews.*)

14. And when Paul was now about to open his mouth, Gallio ſaid to the Jews, If it were a matter

matter of wrong or wicked lewdneſs, O ye Jews, (*which you object againſt this man,*) reaſon would that I ſhould bear with you.

15. [f] But if it be a queſtion (*only*) of a word, and names, and of your law, look ye to it; for I will be no judge of ſuch matters.

16. And he drove them from the judgment-ſeat.

17. Then all the Greeks took [g] Soſthenes the chief ruler of the (*Jewiſh*) ſynagogue, and beat him before the judgment-ſeat; and Gallio cared for none of theſe things.

18. And Paul, after this, tarried there yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila, [h] having ſhorn his head, in Cenchrea; for he had a vow (*of Nazaritiſm upon him, which being expired, he was to ſhave his head according to the law,* Numb. 6.)

19. And he came to Epheſus, and left them there, but he himſelf entred into the ſynagogue, and reaſoned with the Jews.

20. (*And*) When they deſired him to tarry longer time with them, he conſented not,

21. But bade them farewel, ſaying, I muſt by all means keep this feaſt that cometh in Jeruſalem, but I will return again to you, if God will; and he ſailed from Epheſus.

22. [i] And when he had landed at Cæſarea (*Stratonis*) and gone up (*to Jeruſalem*) and ſaluted the Church, he went down to Antioch.

23. And after he had ſpent ſome time there, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthning all the diſciples.

24. And a certain Jew, named Apollos, born at Alexandria, (*being*) an eloquent man, and mighty in the ſcriptures, came to Epheſus.

25. This man was (*ſomewhat*) inſtructed in the way of the Lord, and being fervent in ſpirit, he ſpake and taught diligently (Gr. *exquiſitely*) the things of the Lord, [k] knowing only the baptiſm of John, (*which called the Jews to repentance, in expectation of the Meſſiah, who was ſuddenly to appear, and to baptize them with the Holy Ghoſt.*)

26. And he began to ſpeak boldly (*or openly*) in the ſynagogue (*that the time of the promiſed Meſſiah muſt be come,*) whom when Aquila and Priſcilla had heard, they took him to them, and expounded to him the way of God more perfectly.

27. And when he was diſpoſed to paſs into Achaia, the brethren (*at Epheſus,*) wrote, exhorting the diſciples to receive him; who, when he was come, helped them much [l] who had believed through (*the*) grace (*of God.*)

28. For he mightily convinced the Jews, and that publickly, ſhewing by the (*teſtimony of the*) Scriptures, that Jeſus was (*the*) Chriſt.

ANNOTATIONS on Chap. XVIII.

Ver. 2. [a] *Claudius had commanded all the Jews to depart from Rome.*] Though *Oroſius* fixeth this edict to the ninth year of *Claudius*, yet did it not come forth till the twelfth of *Claudius*; for the ſedition of the *Jews*, mentioned by *Euſebius* from *Joſephus*, happened in the eleventh year of *Claudius*, under *Quadratus*, preſident of *Syria*, and concerned not the *Romans*, the calamity falling only on the *Jews*; but after it, followed another the ſame year, in which the thieves in *Judea* aſſaulted *Stephen, the ſervant of Cæſar, took away his baggage, and killed the Roman ſoldiers*, as both (a) *Tacitus* and (b) *Joſephus* do inform us: And then *Claudius*, cauſis rebellionis auditis, *having heard* from the preſident *the cauſes of this rebellion*, made this edict, of which *Tacitus* ſaith nothing, becauſe it came not from the decree of the *Senate*, but was the edict of *Claudius* only; and of which (c) *Suetonius* ſaith thus, Judæos, impulſore Chreſto, aſſidue tumultuantes Roma expulit, *He expelled the* Jews *from* Rome, *they making continual tumults by the impulſe or perſuaſion of Chriſt*; where, as he miſtakes in the name, ſo in the thing, the *Jews* having had then no conteſts at *Rome*, that we read of, with the *Chriſtians*, and the *Chriſtians*, to be ſure, cauſing no tumults there. The true cauſe of their baniſhment was therefore that which hath been hinted from *Tacitus*.

Ver. 5. [b] Συνείχετο τῷ πνεύματι, *He was preſſed in ſpirit*;] *i. e.* either his own, or the Holy Spirit, ſo powerfully urged and conſtrained him, that he could not refrain from ſpeaking. So *Luke* 12. 50. *I have a baptiſm to be baptized with,* καὶ πῶς συνέχομαι, *and how am I ſtraitned till it be accompliſhed?* 2 Cor. 5. 14. *the love of Chriſt* συνέχει *conſtraineth us, i. e.* it will not ſuffer us to reſt from promoting the ſervice of *Chriſt*. When this word is joined with a paſſion that reſtrains from action, then it is to be rendred *reſtrain*, as συνέχειν φόβῳ, to

(a) Annal. 12. p. 263, 264. (b) De bello Jud. l. 2. c. 20. (c) In Claud. c. 25.

to be *reſtrained by fear*, Job 3. 24. Luke 8. 37. when the motive is both ways, then is the preſſure ſo alſo; as when St. *Paul* ſaith συνέχομαι ἐκ τῶν δύο, *I am preſſed between two*, urged to depart, *that I may be with Chriſt*, reſtrained from it, that I may do farther ſervice to his Church, *Philip.* 1. 23.

Ver. 6. [c] *He ſhook his raiment and ſaid, Your blood be upon your own heads.*] The command of our *Saviour* was to *ſhake off the duſt from their feet*; and ſo St. *Paul* and *Barnabas* do, *Chap.* 13. 51. but here *Paul* alſo ſhakes it off from his raiment, as a teſtimony to them, that he had now renounced any farther dealings with them of that place, as being a refractory people; adding, that now their blood or ruin would lie upon their own heads, that is, they only would be guilty of it. See *Matth.* 27. 24, 25. *Acts* 20. 26.

Ibid. [d] *From henceforth I will turn to the Gentiles.*] This, at firſt ſight, ſeems to be a declaration, that he would leave off preaching to the *Jews*, where ever he came, and wholly apply himſelf to the converſion of the *Gentiles*; but by comparing his actions with the places where this phraſe, or ſomething like it, doth occur, it appears he only did intend to ſay, he would no longer preach to the *Jews* of that place; for after this is ſaid, we find him ſtill entring into the *ſynagogues*, and preaching to the *Jews*, or calling them to him to hear the word. So he ſpeaks to the *Jews*, Chap. 13. 46. *Seeing ye refuſe the word, lo, we turn to the Gentiles*; and yet, *Chap.* 14. 1. he enters at *Iconium* into the *ſynagogue* of the *Jews*, and preacheth to them; So alſo *Chap.* 19. 9.——28. 28.

Ver. 10. [e] *I have much people in this city.*] So they are called who were ſtill *Heathens*, not becauſe of any abſolute decree of their election to eternal life, but becauſe *Chriſt* ſaw they were diſpoſed to believe, and by faith become his people; as elſewhere *John* 10. 16. he calls them *ſheep, who ſhould hereafter believe on him.*

Ver. 15. [f] *But if the queſtion be* περὶ τοῦ λόγου, *of a word and names*;] Of the word *Paul* preaches to you, whether it accord with your law, or not, *ver.* 13. or, whether the name of the *Meſſiah*, or *Chriſt*, belong to that *Jeſus whom Paul preacheth*; of things of this nature I will be no judge.

Ver. 17. [g] *Soſthenes the chief ruler of the ſynagogue, and beat him.*] They beat the *Jews*, ſaith *Grotius*, to chace them from the judgment-ſeat; he adds, that in great cities there were more *ſynagogues* than one; every one of which had a chief ruler, as here *Criſpus* is the chief ruler of one *ſynagogue*, and *Soſthenes* of another; ſo likewiſe, ſaith he, was it in great Churches; they having at *Rome*, *Antioch*, and other places, excepting *Alexandria*, (of which *Epiphanius* ſaith, it had but one *Biſhop*,) more *Biſhops* than one at a time; but as this is uncertain, ſo have I ſhewed, Note on *Philip* 1. 1. that *Epiphanius* ſpeaks not of the *primitive* and *apoſtolick* times, but of the times of the *Meletians*, ſaying, that though in other churches there were *Meletian* as well as *Catholick Biſhops* at the ſame time, yet it was never ſo in *Alexandria.*

Ver. 19. [h] *Having ſhorn his head in Cenchrea, for he had a vow.*] The text leaves it uncertain whether it were St. *Paul* or *Aquila* that made this vow; though *Aquila* being left at *Epheſus*, and not going up to *Jeruſalem*, as St. *Paul* did, hence I conclude the vow was made by St. *Paul*; moreover this is certain, that it was the vow of *Nazaritiſm* now finiſhed, and which, by (d) *Philo*, is ſtiled εὐχὴ μεγάλη, *the great vow*, which cauſed this votary to ſhave his head; for this vow was either for term of life, as in the inſtances of *Samſon* and *John Baptiſt*; or for a term of days, which being compleated, the *Nazarite* was to ſhave his head, and bring his offerings. See *Numb.* 6. 13, 14. *Acts* 21. 26, 27. But whoſoever is the *Nazarite*, the queſtion is, why he ſhaves his head at *Cenchrea*, as if his hair was to be conſecrated to *Apollo*, and not at *Jeruſalem*, according to the commandment? What ſome imagine, that this votary was caſually defiled, and ſo ſtood bound, according to the law, to ſhave his head, and to begin his vow again, anſwers not the doubt; becauſe he could not begin his vow anew till he had offered his ſin-offering, *Numb.* 6. 9—— 12. and that was only to be offered at the *tabernacle* and *temple*. Others ſay, This law of ſhaving at the door of the *temple*, and offering theſe oblations, obliged thoſe only who thus vowed in the land of *Judea*, not thoſe that were out of it; and if this will not ſatisfy, becauſe we find ſo little of it in the ancient *Jews*, we may perhaps ſay, there was in the vow of the *Nazarites* a moral part, *viz.* the conſecration of themſelves to the ſervice of God, and to a greater degree of purity; and in this, *Chriſtians* might comply with it without ſcruple; and it had a ceremonial part, the cutting off the hair, and the offering ſacrifices when it was accompliſhed; and as to this, St. *Paul* and other *Chriſtians* knowing the law was not now obligatory, might diſpenſe with themſelves; omit, or do them, as prudence and the caſe of ſcandal did require. For though St. *Paul* went up now to *Jeruſalem*, we read not of any offering that he made according to the law, nor perhaps

(d) De Vict. p. 654. E.

would he have ſhaved his head on this account, had not ſome ſcrupulous *Jews* at *Corinth*, been conſcious to his vow.

Ver. 22. [i] *And when he had landed at Cæſarea, and gone up, and ſaluted the church.*] Here the queſtion is, whether St. *Paul* went up from the ſhip to the church of *Cæſarea*, or from *Cæſarea* to the church at *Jeruſalem*. And in favour of the latter ſenſe, let it be obſerved, (1.) That in the language of the author of the *Acts*, to go from *Cæſarea* to *Jeruſalem, is to go up*, and to go from *Jeruſalem* to *Cæſarea*, is *to go down*. So *Feſtus went up from Cæſarea to Jeruſalem*, Acts 25. 1. and *ver.* 5. he ſpeaks to the rulers at *Jeruſalem* συ[κα]τα[βαινειν, *to go down with him* from thence to *Cæſarea*, and *ver.* 6. κα[ταβας, *going down to Cæſarea*, he ſits on the tribunal, and they of *Jeruſalem* κα[ταβεβη]κ[οτες, *going down*, accuſe *Paul*, ver. 7. and ver. 9. he aſks *Paul*, whether ἀν[αβας *going up to Jeruſalem, he would there be judged.* So *Peter* ἀ[βη, *went up from Cæſarea to Jeruſalem*, Acts 11. 2. See alſo *Chap.* 21. 8, 12. So that to interpret theſe words of his going up from *Cæſarea* to *Jeruſalem*, is ſuitable to the phraſe of the *Evangeliſt*. (2.) St. *Paul* declares, *he muſt by all means keep the feaſt at Jeruſalem*, ver. 21. and that he therefore could not tarry with them; and yet if he went not now to *Jeruſalem*, he went not at all thither at this time; for, from this church, he goes down to *Antioch* in *Syria*, and ſo through *Galatia* and *Phrygia*, ver. 22, 23. and ſo comes back to *Epheſus*, Chap. 19. 1. according to his promiſe, *ver.* 21. *I will return again to you.*

Ver. 25. [k] *Knowing only the baptiſm of John.*] That this *Apollos* had not only the gift of eloquence, but the miraculous gifts of the *Holy Ghoſt*, by which he was made an able miniſter of the Goſpel, is evident from the Epiſtle to the *Corinthians*; for he is there ſtiled *a miniſter, by whom they believed according to the gift that God had given him*, 1 Cor. 3. 5. He is *a co-worker with God*, ver. 9. But how he came by theſe gifts, which rendered him ſo fit *to water* theſe churches, and made him St. *Paul's* brother, is not eaſy to determine. *Grotius* ſaith, that the phraſe διὰ τ῀ χά[ριτ]ος, by *grace*, belongs to him, he helping the church by the gifts he had received before baptiſm in the name of Chriſt; the grace of God preventing the hands of the *Apoſtles*, but where, or by whom he was baptized, he ſaith not. *Lorinus* ſaith, he was baptized by *Aquila*, or ſome of *Epheſus*, but the text only ſaith, that *Aquila* and *Priſcilla* inſtructed, not that they baptized him. I conjecture therefore, that he had been baptized already by thoſe who inſtructed him *in the way of the Lord*, ver. 25. for in thoſe times perſons were baptized immediately upon their profeſſion of faith in *Chriſt Jeſus*, as appears from the inſtances of the *eunuch*, *Lydia*, the *jaylor*, and many others; and that when it is here ſaid, *he knew only the baptiſm of John*, that relates only to the knowledge he had received in *Judea*, before he returned to *Alexandria*, where he received farther inſtruction concerning the death and reſurrection of Chriſt; but yet perhaps knew not why he ſuffered, the *Jewiſh* nation having then no notion of a *Meſſiah* that was to ſuffer for the ſins of the people, nor that his kingdom was to be only ſpiritual, they all expecting that he ſhould erect a temporal kingdom; nor that he was to be *a light to the Gentiles*, or to receive them into favour without circumciſion, or obſervance of the law of *Moſes*; this being not made known to the Apoſtles after the Holy Ghoſt had fallen on them, till it was revealed to St. *Peter* by a viſion; nor ſeems the freedom of the *Jews*, from the *Moſaick* law, to be made known to the *Apoſtles*, or the diſciples at *Jeruſalem* for a long time after, as we may learn from *Acts* 21. 20, 21, 24.

Ver. 27. [l] *Who had believed through grace;*] *i. e.* through the Goſpel, ſaith Dr. *Hammond*, or through the favour of God, in vouchſafing them the knowledge of it. See the Note on 2 *Cor.* 6. 1.

CHAP. XIX.

1. AND it came to paſs, that while Apollos was at Corinth, Paul having paſſed thro' the upper coaſts (*of Aſia Minor, to wit, Galatia and Phrygia*, Chap. 18. 23.) came to Epheſus, and [a] finding certain diſciples (*abiding there,*)

2. He ſaid to them, Have ye received the (*gift of the*) Holy Ghoſt, ſince ye believed? And they ſaid to him, We have not ſo much as heard whether there be any (*extraordinary gift of prophecy, or of the*) Holy Ghoſt (*reſtored again, or vouchſafed to the church.*)

3. And he ſaid to them, Into what (*baptiſm*) then were ye baptized? And they ſaid, Into John's baptiſm.

4. Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying to the people, That they (*repenting*) ſhould believe on him who ſhould come after him, that is, on Chriſt Jeſus;

(*who*

(*who would baptize them with the Holy Ghoſt*, Matth. 3. 11.)

5. (*And*) When they heard this, they were baptized in the name of the Lord Jeſus.

6. And when Paul had laid his hands upon them, the Holy Ghoſt came upon them, and they ſpake with tongues, and propheſied.

7. And all the men (*that did ſo*) were about twelve.

8. And he went into the ſynagogue (*of the Jews there,*) and ſpake boldly for the ſpace of three months, diſputing (*diſcourſing of,*) and perſuading the things concerning (*perſuading them concerning the things of*) the kingdom of God.

9. [b] But when divers were hardned, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus.

10. [c] And this (*practice he*) continued by the ſpace of two years, ſo that all they who dwelt in Aſia heard the word of the Lord Jeſus, both Jews and Greeks.

11. And God wrought ſpecial miracles by the hands of Paul:

12. So that from his body were brought to the ſick, handkerchiefs, or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

13. Then certain of the vagabond Jews, (*being*) [d] exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth (*to come forth.*)

14. And there were ſeven ſons of one Sceva a Jew, and chief (*among the orders*) of the prieſts, which did ſo.

15. And the evil ſpirit anſwered, and ſaid, Jeſus I know, and Paul I know (*to be perſons having authority to command me,*) but who are ye (*that ye ſhould take upon you to do it?*)

16. And the man in whom the evil ſpirit was, leaped on them, and overcame them, and prevailed againſt them, ſo that they fled out of the houſe naked and wounded.

17. And this (*being done publickly*) was known to all the Jews, and Greeks alſo dwelling at Epheſus, and fear (*of this powerful name,*) fell on them all, and the name of the Lord Jeſus was magnified.

18. And many that believed came, and confeſſed (*their former magical practices,*) and ſhewed their deeds.

19. Many alſo of them which uſed [e] curious (i. e. *magick*) arts, brought their books together, and burned them before all men, and they counted the price of them, and found it fifty thouſand pieces of ſilver.

20. So mightily grew the word of God, and prevailed.

21. After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22. So he ſent into Macedonia two of them that miniſtred to him, (*viz.*) Timotheus and Eraſtus, but he himſelf ſtaid in Aſia (*at Epheſus,* 1 Cor. 16. 8. *here* v. 26. 30.) for a ſeaſon.

23. And the ſame time there aroſe no ſmall ſtir about that way (*which Paul preached.*)

24. For a certain man named Demetrius, (*being*) a ſilver-ſmith who [f] made ſilver ſhrines for Diana, brought no ſmall gain to the craftſmen;

25. Whom he called together with the workmen of like occupation, and ſaid (*to them,*) Sirs, ye know that by this craft we have our wealth.

26. Moreover, you ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath turned away much people, (Gr. *that this Paul hath perſuaded much people, not only of Epheſus, but of all Aſia,*) ſaying, That they be no gods which are made with hands, (*there being no divinity reſiding in them.*)

27. So that not only this our craft is in danger to be ſet at nought, but alſo that the temple of the great goddeſs Diana ſhould be deſpiled, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth (*in her images*)

28. And when they heard theſe things, they were full of wrath, and cried out, ſaying, Great is Diana of the Epheſians.

29. And the whole city was filled with confuſion, and (*the men of it*) [g] having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre.

30. And when Paul would have entred in to the people, the diſciples ſuffered him not.

31. And certain of the [h] chief of Aſia (Gr. *of the prieſts, or magiſtrates of Aſia, who governed the games,*) who were his friends, ſent to him, deſiring him, that he would not adventure himſelf into the theatre.

32. Some therefore cried one thing, and ſome another, for the aſſembly was confuſed, and the moſt part knew not wherefore they were come together.

33. And they drew Alexander out of the multitude, the Jews putting him forward, (*either to plead the common cauſe againſt images, or to expoſe him to the peoples rage, becauſe he was turned Chriſtian,*) and Alexander beckoned with his hand, and would have made his defence to the people.

34. But when they knew that he was a Jew,

(*and ſo a profeſſed enemy to their religion, and to image worſhip, they*) all with one voice, about the ſpace of two hours, cried out, Great is Diana of the Epheſians.

35. And when the [i] Town-clerk, (*or Regiſter*) had appeaſed the people, he ſaid, Ye men of Epheſus, [k] what man is there that knoweth not how that the city of Epheſus is a worſhipper of the great goddeſs Diana, and of the image which fell down from Jupiter?

36. Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly, (*in puniſhing thoſe men you have now laid hold on.*)

37. For ye have brought hither theſe men (*for that end,*) who are neither robbers of Churches, nor yet blaſphemers of your goddeſs, (*and ſo not worthy to be thrown to the wild beaſts.*)

38. Wherefore, if Demetrius, and the craftſmen that are with him, have matter (*of complaint*) againſt any man, [l] the law is open, and there are deputies, (Gr. *there are judicial days of pleading, and the proconſuls are preſent,*) let them implead one another.

39. But if ye enquire any thing concerning other matters (*than thoſe relating to your private injuries,*) it ſhall be determined in a lawful aſſembly, (*and ought not to be proſecuted in this tumultuous manner.*)

40. For we are in danger to be called in queſtion (*by the Romans*) for this day's uproar, there being no cauſe whereby we may give an account of this concourſe.

41. And when he had thus ſpoken, he diſmiſſed the aſſembly.

ANNOTATIONS on Chap. XIX.

Ver. 1——6. [a] HE *finding certain diſciples*, &c.] Obſerve here,

1*ſt*, That theſe diſciples were converts to the *Chriſtian* faith, *i. e.* that they believed that *Jeſus* was the *Chriſt*, and that he was riſen from the dead, is evident, becauſe St. *Paul* not only calls them believers, but enquires whether they had received the *Holy Ghoſt*; which none but they who thus believed, did, or could receive; the gift of *prophecy*, which is the *Jewiſh* import of the *Holy Ghoſt*, being not given, *Acts* 2. 33. not to be given *till Jeſus was glorified*, John 7. 37, 38, 39.

2*dly*, When therefore they ſay, *we have not ſo much as heard whether there be any Holy Ghoſt*, their meaning is, we have not as yet heard that *the gift of prophecy*, which, for the ſpace of about four hundred years had been reſtrained from the *Jewiſh* Church, was yet reſtored; now that which rendred them thus unacquainted with this new effuſion of the Holy Ghoſt was this, that as *Apollos* had left *Jeruſalem*, and gone to *Alexandria* before the miraculous effuſion of the *Holy Ghoſt* on the *Apoſtles* at the day of *pentecoſt*, ſo had they alſo done, and had been travelling into other parts of the world, where the Goſpel had not yet been planted. Obſerve,

3*dly*, That theſe perſons, who were before baptized with *the baptiſm of St. John* are again baptized *in the name of the Lord Jeſus*, as is evident from theſe words, *and when they heard this, they were baptized in the name of the Lord Jeſus*; for they are manifeſtly miſtaken who ſay, theſe are the words, not of St. *Luke*, but of St. *Paul*, and make the ſenſe of the words run thus, *John baptized with the baptiſm of repentance, ſaying, that men ſhould believe in him that ſhould come after him, that is, in Chriſt Jeſus; and they that heard John were by his baptiſm baptized in the name of the Lord Jeſus.* For, (1.) That *Paul* laid his hands on theſe perſons is certain from *ver.* 6. and that he baptized them when he laid his hands on them, ſeems evident from the connexion of the words, *they were baptized in the name of the Lord Jeſus*, and when *St.* Paul *laid his hands on them, the Holy Ghoſt fell upon them*; whereas, according to the former ſenſe, *Paul* muſt have laid his hands upon all that were baptized by the *Baptiſt*, and they who were baptized by *John*, muſt have received by St. *Paul*'s hands the Holy Ghoſt; for either theſe words muſt ſignify at large, *they that heard John, and were baptized of him*, and then the words following muſt import, that *Paul* laid his hands on all that heard *John*, and they received the *Holy Ghoſt*; or they muſt refer to thoſe that heard *Paul*, and then they muſt firſt be baptized by him, and then receive the *Holy Ghoſt* by impoſition of his hands. (2.) This is evident from the words of St. *Peter*, to all thoſe many thouſands that heard him, *be ye baptized in the name of the Lord Jeſus, and ye ſhall receive the gift of the Holy Ghoſt*; for ſince he ſpake to the men of *Jeruſalem* in general, *Acts* 2. 14. and of *Judea*, and all *Jeruſalem and Judea* were baptized of *John*, ſaith St. *Matthew*, Chap. 3. 5, 6. all, or at leaſt many of thoſe to whom he ſpake, muſt already have been baptized with the baptiſm of *John*, and yet he makes it neceſſary for them *to be baptized in the name of the Lord Jeſus.* Whence two things are extremely evident, and conſequent from each other, *viz.* (1.) That he exhorts them who had been baptized with *John's baptiſm*, to be *baptized in the name of the Lord Jeſus:* (2.) That therefore

fore they who were baptized with his *baptiſm*, were not baptized *in the name of the Lord Jeſus*; and this is viſible even in the words of St. *Paul* here, *John* ſaid to thoſe that came to his baptiſm, ἵνα πιστεύσωσιν, not that they did, but that *they ſhould believe in him that was coming after him, that is, in the Lord Jeſus*; now they were not to be baptized in the name of *Jeſus Chriſt*, till they did actually believe in him, which they who had received *John*'s baptiſm, were ſo far from doing, that they were *muſing whether John himſelf were not the Chriſt*, Luke 3. 15. and aſking, Why *baptizeſt thou, if thou art not the Chriſt?* John 1. 25. And, (3.) As our Saviour never ſaid openly and expreſly to the *Jews*, that *he was the Chriſt*, ſo he charges his *Apoſtles* to tell no man that he was ſo till his reſurrection; but to what end ſhould he do this, if both the *Baptiſt* and his *diſciples* had before baptized all men into this faith, that *he was the Chriſt*, and ſo had publiſhed this faith to all *Judea?* Only here note, that this is no ground for rebaptizing any now, by reaſon of the great difference betwixt the baptiſm of *John* then, and that in the name of *Jeſus* after his reſurrection; of which ſee the Note on *Matth.* 3. 11. (4.) Obſerve, that after the impoſition of the *Apoſtles* hands, theſe men *ſpake with tongues, and propheſied*, receiving the ſame gifts of the *Holy Ghoſt* which the *Apoſtles*, and others, had received to fit them for the miniſtry, which was then generally performed by ſuch gifted men commiſſionated for that work by the Hoy Ghoſt, thus falling on them, whence we find theſe *Prophets* and *Teachers* λειτουργοῦντας, *miniſtring to the Lord in their aſſemblies*, Acts 13. 1, 2, 3. and this renders the opinion of Biſhop *Stillingfleet* very probable, *viz.* That St. *Paul deſigned theſe twelve men for a nurſery of the Churches in* Aſia, *or perſons to be ſent from* Epheſus *to preach among them.*

Ver. 9. [b] Ὡς δέ τινες ἐσκληρύνοντο. *But as ſome were hardened.*] I have ſhewed, Note on *Mark* 8. 17. that men are then ſaid *to be hardened*, when having had ſufficient evidence of what they ought to do, or believe, they refuſe to believe, or do it: And thus were theſe perſons hardened here, *i. e.* they would not believe after ſufficient evidence, that *Jeſus was the Chriſt.*

Ver. 10. [c] *And this continued for the ſpace of two years; ſo that all that dwelt in Aſia, heard the word, both Jews and Greeks.*] Here it is carefully to be noted, that we read not of *Paul*'s coming to *Epheſus* at all, till *Chap.* 18. 19. and then *he would not tarry with them*, ver. 20. but makes haſte up to *Jeruſalem*; when he had ſaluted the Church there, he goes thence to *Antioch*, and tarries there ſome time, *ver.* 23. then he goes through *Phrygia* and *Galatia, confirming the brethren, ibid.* and then to *Epheſus*, there he diſputes three months in the *ſynagogues* of the *Jews*, then two years more in the ſchool of *Tyrannus*; after he leaves *Epheſus*, he goes through *Macedonia* and *Achaia* to *Jeruſalem*, as he had before determined to do, *ver.* 21. *Chap.* 20. 1. not coming at all to any part of *Aſia* till he came to *Miletus*, *ver* 10, 17. They therefore who make him ſpend *three quarters of a year in other parts of Aſia*, do not only ſay this without proof, or without aſſigning any other city of *Aſia*, where he preached; but they ſay this againſt the account here given of him by St. *Luke*; his three years therefore mentioned *Chap.* 20. 31. muſt be reckoned from his firſt coming to *Epheſus.*

Ver. 13. [d] Ἰουδαίων ἐξορκιστῶν, *Of the Jewiſh exorciſts.*] That the *Jews* were wont to exorciſe devils, or to caſt them out, not only by invocation of the name of *Abraham*, *Iſaac* and *Jacob*, but by ſkill in *magick*, we learn from (a) *Joſephus*, who mentions one *Eleazer* before *Veſpaſian*, his ſons, his captains, and a great number of his ſoldiers, τοὺς τὸν δαιμονίων λαμβανομένους ἐπαλύοντα τέτων, *delivering them who were poſſeſſed with evil ſpirits from them, and drawing forth* διὰ τῆ μυκτήρων τὸ δαιμόνιον, *the Devil by the noſe, by putting to his noſe who was poſſeſſed, a ring having under the ſeal of it a root, of which* Solomon *had diſcovered the virtue, and adjuring him by the adjuration taught by* Solomon, καὶ τας ἐπῳδας ἃς συνέθηκεν ἐκεῖνος ἐπᾴδων, *and ſaying over him the incantations which* Solomon *compoſed:* They had alſo books of *inchantments*, καὶ τρόπους ἐξορκώσεων, *and modes of exorciſing dæmons*, συντεταγμένους, *compoſed*, as they gave it out, by *Solomon; and they*, ſaith he, *are of great uſe to this day.* As for the root of which he ſpeaks, he informs us, that it was a very dangerous thing to pluck it up, and preſcribes a very ſuperſtitious way of doing it; but being thus gathered, and brought to thoſe that are poſſeſſed, ſaith he, δαιμόνια τοῖς ζῶσιν ἀσθενήσαντα ταχέως ἐξαίρει, *it quickly expels the dæmons out of mens bodies.* De Bell. Jud. l. 7. c. 23. p. 981.

Ver. 19. [e] *They that uſed* περίεργα *curious arts;*] That is, arts of *magick*, That this is the import of the word, *Grotius* and Dr. *Hammond* prove from the account that (b) *Irenæus* gives us of the diſciples of *Simon Magus*, that they uſed amatoria & agogima, & quæcunque ſunt alia parerga l. perierga, *love-charms and philtres, and all other curious arts.* For (c) *Porphyry* ſpeaking of theſe *magicians*, ſaith, διὰ τέτων φιλίας καὶ ἐρωτικὰ καταδεσμεύουσιν οἱ κακοδαίμονες, *they, by theſe evil ſpirits, make their philtres and love-charms*; and it

(a) L. c. 2. p. 257, 258. (b) L. 1. c. 20. (c) De Abſt. l. 2. § 42.

it ſeems to have had this ſignification, becauſe the *Magi*, as (d) *Origen* ſaith, were περιεργάζόμενοι τ δαιμονίων ὀνόμασι, καὶ δυνάμεσι, καὶ πραξεσι, καὶ ἐπῳδαῖς, καὶ βοτάναις οἰκείαις δαίμοσι, καὶ λίθοις, *curiouſly employed about ſearching into the names, the forms, the powers, the actions, the incantations of dæmons, and the herbs, ſtones, and ſculptures, made in them, proper to theſe dæmons; whereas,* ſaith he, ἀπερίεργον ζωὴν, *a life free from theſe curioſities is acceptable to God, and the Lord Chriſt would leave to be vexed with evil ſpirits,* περιεργαζόμενον δαιμόνων ὀνόματα, *him that is thus curious about the names of dæmons, and ſeeks after ways of incanting them.* Hence the books here brought to be burnt, are by the *fathers* ſtiled γοητικὰ βιβλοι, *books of ſorcery.* Nor is it to be wondred, that theſe arts ſhould abound at *Epheſus*, where (e) *Plutarch* ſpeaks, περὶ τ μάγων ἐν Ἐφέσῳ διαλεγόντων, *of magicians converſing;* that city being ſo famous for *ſorcery* and *inchantments* of *dæmons*, that the *magical* words uſed to that effect, were ſtiled Ἐφέσια γράμματα, *Epheſian letters;* and (f) *Plutarch* tells us, that the *magicians bid them who were poſſeſſed with devils, to read and recite the Epheſian letters.* See Additions, No 24.

Ver. 24. [f] Ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, *Who made ſilver ſhrines for Diana.*] That theſe ſhrines were κιβώρια μικρὰ little *chapels*, repreſenting the form of a temple with an image in it, which being ſet upon an altar, or ſome other ſolemn place, and the leaves of the door being opened, the image ſtood, or ſat in ſtate, and ſo was repreſented to the ſpectators. See Dr. *Hammond* on the place, and *Chryſoſtom.*

Ver. 29. [g] *Having caught Gaius and Ariſtarchus, Paul's companions,——they ruſhed into the theatre,*] ſays ſome, *to throw them to the wild beaſts*, as blaſphemers of their goddeſs; on which account, the *Town-clerk* ſeems to ſay, *you have brought theſe men here, who are neither robbers of churches, nor yet blaſphemers of your goddeſs*, v. 37. for that the *theatre* was the place where they did θηριομαχεῖν, *fight with beaſts*, ſee Note on 1 *Cor.* 4. 9. and that this was done at *Epheſus*, ſee Note on 1 *Cor.* 15. 32.

Ver. 31. [h] *Chief of Aſia*, Gr. Ἀσιαρχαῖ.] Here again, *Grotius* and Dr. *Hammond* note, that among the *heathens* there were games inſtituted, ad placanda bona numina, to *appeaſe the good gods*, or in honour of them; of theſe the *pontifices* or *chief prieſts* were preſidents at *Rome*; in other provinces the *prieſts* or *magiſtrates* preſided, ſaith (g) *Salmaſius*, and theſe were called from their *provinces, Aſiarchæ, Syriarchæ, Bithyniarchæ*, officers belonging to theſe games in thoſe provinces. Thus in the martyrdom of (h) *Polycarp*, Biſhop of *Smyrna* in *Aſia*, they aſk τ Ἀσιαρχῶν Φίλιππον, *Philip the ruler of the games there*, to let out a *lion* upon *Polycarp*, which he declares he could not do, becauſe *the games were ended*; whence it appears, that it belonged to theſe *Aſiarchæ* here mentioned, to let looſe the wild beaſts upon malefactors; accordingly, they are here preſent, and being kind to St. *Paul*, ſend to him not to come thither.

Ver. 35. [i] Ὁ γραμματεύς, *the Town-clerk.*] This word is rendered by *Budæus* the *Chancellor*; he was an officer choſen by the people to preſide over the games, ſaith *Dominus*, cited by *Johannes Antiochenus*, and ſo the fitter to appeaſe their tumults.

Ibid. [k] *Who knows not* τ Ἐφεσίων πόλιν νεωκόρον εἶναι, *that the city of the Epheſians is a worſhipper of the great goddeſs Diana.*] After all the learning our *criticks* have ſpent upon this place, I ſee no reaſon to change our tranſlation; for tho' the city or people of *Epheſus* may have this title in the coins, it cannot here be an epithet of the city, for then it ſhould be νεωκόρων, as it is in the *coins*. Again, it being plain from (i) *Julius Pollux*, that the νεωκόροι were οἱ τ θεῶν θεραπευταὶ *the ſervants, miniſters and worſhippers of the gods*; and from *Phavorinus*, that νεωκόρος was ὁ τ ναῦ ἐπιμελούμενος, *one that took care of the temple*; and from *Heſychius*, *Suidas* and *Phavorinus*, that he was one who did adorn and beautify it, it may be very reaſonable to beſtow this title on the *Epheſians*, who were ſo peculiarly addicted to her worſhip, who had there that temple of *Diana*, which was accounted the miracle of the world, and who had expended ſo much in the beautifying and adorning of it, and in this ſenſe only could they be ſtiled *Neocori* of the *image* which fell down from *Jupiter.*

Ver. 38. [l] Ἀγοραῖοι ἄγονται. *The law is open;*] i. e. *court days are kept*, for ſo the word, with an accent in the *antepenultima*, ſignifies, ἡμέραι being underſtood; for ἀγόραιος, ſay *Suidas* and *Phavorinus*, is ἡ ἡμέρα ἐν ᾗ δίκαι τίθενται, *a day in which a court is kept.*

See Additions, No 25. *v.* 39.

(d) Contra Celſum, l. 8. p. 418.

(e) In vita Alexand. p. 666.

(f) Οἱ Μάγοι τὸν δαιμονιζομένους κελεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτὸν καλεῖσθαι καὶ ὀνομάζειν. Symp. l. 7. qu. 5. p. 706.

(g) Exercit. p. 865. & Valeſ. H. Eccl. l. 4. c. 15.

(h) De Martyr. Polyc. Ep. Smyr. Eccl. § 12.

(i) L. 1. c. 1. § 16. p. 5.

CHAP.

CHAP. XX.

1. AND after the uproar was ceaſed, Paul called to him the diſciples, and embracing them, departed to go into Macedonia:

2. And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,

3. And there abode three months; and when the Jews laid wait for him, as he was about to ſail into Syria (*to carry alms to Jeruſalem,*) he purpoſed (*or reſolved*) to return through Macedonia.

4. And there accompanied him into Aſia, (*without going from him,*) Sopater of Beræa; and (*but*) of the Theſſalonians, Ariſtarchus and Secundus, and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus.

5. Theſe (*were perſons who*) going before, tarried for us at Troas.

6. And we ſailed away from Philippi after the days of unleavened bread (*were ended,*) and came to them to Troas in five days, where we abode ſeven days.

7. [a] And upon the firſt day of the week, when the diſciples came together to break bread (i. e. *to celebrate the euchariſt,*) Paul preached to them, (*being*) ready to depart on the morrow, and continued his diſcourſe until midnight;

8. And there were many lights in the upper chamber, where they were gathered together (*for religious worſhip: See the Note on* Chap. 1. 13.)

9. And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep; and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up (*as one*) dead.

10. And (*but*) Paul went down, and fell on him, and embracing him, ſaid, Trouble not yourſelves (*more about him,*) for his life is (*ſafe*) in him.

11. When he therefore was come up again, and had [b] broken bread, and eaten, (i. e. *had celebrated the ſacrament of the Lord's body and blood,*) and had talked a long while, even till break of day; ſo he departed, (*as he had deſigned to do on the morrow,* ver. 7.)

12. And they brought the young man (*up*) alive, and were not a little comforted (*at it.*)

13. And we went before to ſhip, and ſailed to Aſſos, there intending to take in Paul; for ſo had he [c] appointed, (Gr. *ſo he was diſpoſed,*) minding himſelf to go (*thither*) on foot.

14. And when he met with us at Aſſos, we took him in, and came to Mitylene.

15. And we ſailed thence, and came the next day over againſt Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus, (*ten miles diſtant from Epheſus.*)

16. For Paul had determined to ſail by Epheſus (*not touching there,*) becauſe he would not ſpend the time in Aſia; for he haſted, if it were poſſible for him, to be at Jeruſalem, the day of Pentecoſt.

17. [d] And from Miletus he ſent to Epheſus, and called the elders of the church.

18. And when they were come to him, he ſaid to them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

19. Serving the Lord with all humility of mind, and with many tears and temptations which befel me, by the lying in wait of the Jews:

20. And how I kept back nothing that was profitable for you, but have ſhewed you, and have taught you (*what was neceſſary to be known*) publickly, and from houſe to houſe;

21. Teſtifying both to the Jews and alſo to the Greeks, (*that they ſhould exerciſe*) repentance towards God, and faith towards our Lord Jeſus Chriſt; (i. e. *that they ſhould turn to God, doing works meet for repentance, and ſhould believe in the Lord Jeſus.*)

22. [e] And now, behold, I go bound in the ſpirit, (i. e. *foreſeeing by the ſpirit that I ſhall be bound,*) to Jeruſalem, not knowing the things that ſhall befal me there:

23. Save that the Holy Ghoſt witneſſes in every city, ſaying, That bonds and afflictions abide me.

24. But none of theſe things move me, neither count I my life dear to myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.

26. Wherefore I take you to record this day, that [f] I am pure from the blood of all men, (i. e. *not guilty of their ruin, if they periſh.*)

27. For I have not ſhunned to declare to you all the counſel of God, (*the whole Chriſtian doctrine, which if you keep in memory and practice, ye ſhall be ſaved,* 1 Cor. 15. 3.)

28. [g] Take

28. [g] Take heed therefore to yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, [h] to feed the Church of God, which he hath purchaſed with his own blood.

29. For I know this, that [i] after my departing, ſhall grievous wolves enter in among you, not ſparing (*to tear*) the flock.

30. [k] Alſo (*out*) of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

31. Therefore watch, and remember, that, by the ſpace of three years, I ceaſed not to warn every one (*of you*) night and day with tears.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, (*in your holy faith,*) and to give you an inheritance among all them that are ſanctified.

33. I have coveted no man's ſilver, or gold, or apparel.

34. Yea, you yourſelves know, that theſe hands have miniſtred to my neceſſities, and to (*the neceſſities of*) them that are with me.

35. I have ſhewed you all (*theſe*) things (*to inſtruct you*) how that ſo labouring, you ought to ſupport the weak, and (*to*) remember the words of the Lord Jeſus, [l] how he ſaid, It is more bleſſed to give than to receive.

36. And when he had thus ſpoken, he kneeled down, and prayed with them all.

37. And they all wept ſore, and fell on Paul's neck and kiſſed him,

38. Sorrowing moſt of all for the words that he ſpake, that they ſhould ſee his face no more, and they accompanied him to the ſhip.

ANNOTATIONS on Chap. XX.

Ver. 7. [a] ΕΝ δὲ τῇ μιᾷ τῶν σαββάτων, *And upon the firſt day of the week, when the diſciples were gathered together to break bread.*] Theſe words ſeem fairly to evince, that it was the cuſtom of the firſt *Chriſtians*, and of the *Apoſtles*, to keep the Lord's day holy, or as a day appointed for religious worſhip: For,

1*ſt*, That μιᾷ τῶν σαββάτων, *the firſt day of the week* was the *Lord's day*, is fully proved, Note on 1 *Cor.* 16. 1.

2*dly*, Obſerve, That on this day the *diſciples* were not ſummoned extraordinarily to come together, that St. *Paul* did not συναχθῆναι call them together, as he did the aſſembly of the *Elders* of the *Church*, *v.* 17. but the diſciples were themſelves συνηγμένοι, *met in their ſynaxis*, or aſſembly; the text informs us, that St. *Paul tarried with them ſeven days*, and in none of them have we any mention of an aſſembly to this purpoſe, but only *on the firſt day of the week.*

3*dly*, Obſerve, That they then met together *to break bread*; which phraſe doth ſignify the ſacred action performed in celebration of the *holy ſacrament*, which it was the cuſtom of the primitive *Chriſtians* to receive in all their Church aſſemblies on the *Lord's day*: This the *Apoſtle* intimates, when he complains of his *Corinthians*, 1 Cor. 11. *that they came together for the worſe, becauſe, when they came together in the Church, there were diviſions among them*, ſo that they did not eat together of the table of the Lord. Now thus *to come together in one place*, ſaith he, *is not to eat the Lord's ſupper*; *i. e.* it is not ſo to do it as that ſacred action ought to be performed: This therefore when they came together in the Church they did, and therefore, what is *coming together*, ver. 17. *coming to the Church*, ver. 18. *coming to one place*, ver. 19. is *coming together to eat*, ver. 33. Accordingly, it was the cuſtom of the Church, from the *Apoſtle*'s times, thus to communicate upon the *Lord's day*; for *Pliny*, in his (a) *Epiſtle* to the Emperor *Trajan*, tells him, that he found nothing to alledge againſt the *Chriſtians, but their obſtinacy in their ſuperſtition; and that it was their cuſtom to meet together on a ſet day, before it was light, and to bind themſelves by the ſacrament to do no evil.* Now this *Epiſtle* was writ only ſix years after the death of the Evangeliſt St. *John*. And (b) *Juſtin M.* who wrote but forty years after his death, thus ſpeaks, *On Sunday all the Chriſtians in the city or country meet together, becauſe that is the day of our Lord's reſurrection, and then we have read unto us the writings of the Prophets and Apoſtles; this done, the preſident makes an oration to the aſſembly; to exhort them to imitate and do the things they heard; then we all join in prayer, and after that we celebrate the ſacrament, and they that are willing and able, give alms*, &c.

Ver. 11. [b] *And had broken bread,*] Though here be mention only of breaking bread, yet that the *cup* was alſo conſecrated and diſtributed, is evident from the doctrine of the Church of *Rome*; for

(a) *Soliti ſu t ſtato die ante lucem convenire, &c.* Ep. l. 10. Ep. 97.

(b) Τῇ δὲ Ἡλίου λεγομένῃ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Apol. 2. p. 98, 99.

for they agree with the *Proteſtants* in this, that the *Prieſts* always ought to conſecrate the *Euchariſt in both kinds*, and ſay, that if one ſpecies be conſecrated without the other, (c) ſacrilegium committitur, *it would be ſacrilege*; and yet if this place prove any thing for communion in one kind, it proves as much for conſecration in one kind, and for the ſumption of one kind only by the *Prieſt* that conſecrates, though they hold it neceſſary for him to receive both. And hence it was declared in the council of (d) *Trent*, That *theſe places, and the reaſons from them, muſt be laid aſide, becauſe by them it would be concluded, that it was not ſacrilege to conſecrate one kind without the other; which is contrary to all the Doctors, and the meaning of the Church, and overthroweth the diſtinction of the Euchariſt, as it is a ſacrifice, and as it is a ſacrament.*

Ver. 13. [c] *For ſo he had appointed,* οὕτω γὰρ ἦν διατεταχὼς αὐτός, *for ſo he was diſpoſed.*] Here is an evidence that the word τεταγμένοι, uſed *Chap.* 13. 48. may there ſignify *diſpoſed*, as here apparently it doth.

Ver. 17. [d] *And from Miletus he ſent to Epheſus, and called the elders of the Church.*] From theſe words, compared with the 26th Verſe, where the ſame perſons are called *Biſhops*, who are here ſtiled πρεσβύτεροι, *Elders*, *Chryſoſtom*, *St. Jerom*, *Theodoret*, *Oecumenius*, and *Theophylact*, have inferred that the ſame perſons were in the firſt ages of the Church ſtiled *Biſhops*, or *Preſbyters*, indifferently: Dr. *Hammond*, on the contrary, and others do contend, that the word πρεσβύτεροι, *Elders* here ſignifies only *Biſhops*; and becauſe there lies this obvious objection againſt this interpretation, that then there muſt have been many *Biſhops* in the Church of *Epheſus*, ſince all theſe *Elders* were called from *Epheſus*; he anſwers that thoſe *Elders* were all the *Biſhops* of *Aſia*, and ſaith, that *Paul* ſending to the *metropolis* of *Aſia*, *by that means gave notice to the Biſhops of Aſia to come to him*; this he confirms, (1.) From the teſtimony of *Irenæus*, who ſaith they were called (e) ab Epheſo & reliquis proximis civitatibus, *from Epheſus and the reſt of the cities that were near*: (2.) From the words of the text; for the *flock*, ſaith he, *was not the Chriſtians of one city, but the Chriſtians of all Aſia: thoſe with whom Paul had been from the firſt day he came to Aſia*, ver. 18. *all among whom he had gone preaching the kingdom of God*, ver. 25. But to the firſt argument it may be anſwered,

1*ſt*, That *Chryſoſtom*, *St. Jerom*, *Theodoret*, *Oecumenius* and *Theophylact*, knew nothing of St. *Paul*'s ſending to any other *Biſhops* beſides thoſe of *Epheſus*, for otherwiſe they could not have argued, as they do from this place, that theſe perſons could not be *Biſhops*, properly ſo called, becauſe there could be only one *Biſhop* of one city. *Biſhop Stillingfleet* alſo ſaith, that St. *Paul* was in ſo great haſte, that he would not ſo much as go to *Epheſus*, nor ſend any whither but to that city; and yet thoſe to whom he committed the whole flock then in *Aſia*, came from *Epheſus* to *Miletus*. But, (2.) let it be granted, that he ſent to other cities alſo, though it be plainly contrary to the text, which mentions *Epheſus* only, yet is it evident, both from *Irenæus* and the text, that the ſame perſons are called *Preſbyters* in the 17th Verſe, who are called *Biſhops*, ver. 28. for from *ver.* 18. to the 27th incluſively, he continues his diſcourſe to thoſe *Preſbyters* whom he had called, and then, *ver.* 28. bids them take care of the Church, *over which the Holy Ghoſt had made them Biſhops*: this is plain alſo from *Irenæus*, for he ſaith expreſly, that, convocatis epiſcopis & preſbyteris, having *called the Biſhops and Preſbyters*, he gave them charge of the Church, (f) in quo eos Spiritus propoſuit epiſcopos, *in which the Spirit had made them Biſhops.*

2*dly*, To the ſecond argument the anſwer is evident from the Note made on *Chap.* 19. 10. that St. *Paul*, from the ſecond time he came to *Epheſus*, ſtirred not thence, till he, in proſecution of his purpoſe, mentioned there, *ver.* 21. went from thence to *Macedonia*, in order to go to *Jeruſalem*: whence we learn, how *he had been with them of Aſia, from the firſt day he came to Epheſus, preaching to Jew and Gentile*, *viz.* by diſputing daily in the ſchool of *Tyrannus* in *Epheſus*, *ſo that all they that dwelt in Aſia heard the word, both Jews and Greeks*, Chap. 19. 10. and by diſputing thus, *he perſuaded much people*, οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, *i. e.* not as we have rendred the words, *not only at Epheſus, but throughout all Aſia*, but, *not only of Epheſus, but of all Aſia.*

Ver. 22. [e] *And now behold, I go,* δεδεμένος τῷ πνεύματι, *bound in the Spirit.*] not *i. e.* reſolving in his own ſpirit, but, as *Grotius* ſaith truly, foreſeeing by the ſpirit that I ſhould there be bound, for ſo it follows, ver. 23. *the Holy Ghoſt witneſſeth in every city, ſaying that bonds and afflictions abide me.*

Ver. 26, 27. [f] *I am free from the blood of all men, for I have not ſhunned to declare to you all the counſel of God.*] Hence we learn, that it is neceſſary for a paſtor to declare to his people all that is neceſſary for

(c) Valentia de uſu ſacram. c. 13. (d) *Hiſt. of the Counc. of* Trent. l. 6. p. 486.
(e) L. 3. c. 14. (f) L. c. c. 14.

them to believe and do, in order to ſalvation, that the guilt of their ruin may not lie upon him.

Ver. 28. g *Take heed therefore to yourſelves, and to all the flock, over which the Holy Ghoſt hath made you overſeers.*] I have ſhewed, in the Note on 1 *Cor.* 12. 8, 9, 10. that in thoſe times the *Holy Spirit* did enable the *Apoſtles* to diſcern who were fit to be governors of the *Church*; and accordingly by this afflatus of the Holy Ghoſt they were choſen for that work; and to this the words of the *Apoſtle* may refer. But it is alſo to be noted from *Chap.* 19. 6, 7. that at *Epheſus*, *Paul having laid his hands upon twelve men, the Holy Ghoſt fell on them, and they ſpake with tongues, and propheſied*; and *Biſhop Stillingfleet* conceives theſe were men kept at *Epheſus* as a nurſery, to be ſent forth as occaſion ſerved, to preach and preſide among the converts of *Aſia*; and if ſo, theſe words may more peculiarly relate to them.

Ibid. h Ποιμαίνειν τ ἐκκλησίαν τ Θεῦ, *To feed the Church of God, which he hath purchaſed with his own blood.*] If this be the true reading, it follows unavoidably, that *Jeſus Chriſt*, who ſhed his blood for us, is here ſtiled God; now this reading is confirmed by the Vulgar, *Arabick*, *Æthiopick*, by *Chryſoſtom* and *Oecumenius* on the place. It is true indeed that in *Irenæus*, l. 3. 14. in the *Alex. MSS.* and in the *Syriack*, we read, τ ἐκκλησίαν τ Κυρίε *the Church of the Lord*, which may be conſtrued, the Church of the *Lord Jeſus*; but it may alſo be conſtrued from the *Arabick*, and other *MSS. the Church of our Lord God*; if we conſider that the *Church of God* is a phraſe very frequent in the New Teſtament: See 1 *Cor.* 1. 2. ——10. 32.——11. 22.——15. 9. 2 *Cor.* 1. 1. *Gal.* 1. 13. 1 *Tim.* 3. 5. but the *Church of the Lord* is a phraſe never uſed in the New Teſtament.

Ver. 29. i *After my departure ſhall grievous wolves enter in, not ſparing the flock.*] Such were *Cerinthus* who ſet up in *Aſia*, See the Note on *Coloſſ.* 2. 10. and other *falſe Apoſtles*, and deceitful workers of the *Jews*, of whom ſee Note on 1 *Tim.* 1. 7. on *Chap.* 4. 2, 3. on *Chap.* 6. 21. and on 2 *Tim.* 1. 15. and on *Chap.* 3. 2, 3, 4.

Ver. 30. k *Alſo of yourſelves ſhall men ariſe, ſpeaking perverſe things.*] Such as *Hymenæus* and *Alexander* were, who made *ſhipwreck of the faith*, 1 Tim. 1. 20. *Hymenæus* and *Philetus*, who taught *that the reſurrection was paſt already*, 2 Tim. 2. 18. for theſe *Epiſtles* being written chiefly for the *Epheſians*, it is reaſonable to think he ſpeaks of men dwelling there who diſperſed theſe doctrines among them.

Ver. 35. l *How he ſaid, It is more bleſſed to give than to receive.*] This ſaying of Chriſt we find not in the Goſpels, but yet theſe, and the like words, are ſo far from giving any patronage to *unwritten traditions*, that they are a demonſtration againſt them, it being certain that we had never known any ſuch thing, had not St. *Luke* recorded it.

CHAP. XXI.

1. AND it came to paſs, that after we were gotten from them *(of Epheſus,)* and had launched *(into the ſea,)* we came with a ſtraight courſe to Coos, and the day following to Rhodes, and from thence to Patara;

2. And finding a ſhip ſailing over into Phœnicia, we went aboard, and ſet forth.

3. Now when we had a diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre; for there the ſhip was to unlade her burden.

4. And finding diſciples, we tarried there ſeven days; who *(being endued with the gifts of the Holy Ghoſt,)* ſaid to St. Paul, b through the Spirit, that *(if he regarded his ſafety*, ver. 11.) he ſhould not go up to Jeruſalem.

5. And when we had accompliſhed thoſe days, we departed, and went away, and they all brought us on our way with *(their)* wives and children, till we were out of the city, and *(then)* we kneeled down on the ſhore, and prayed.

6. And when we had taken our leave one of another, we took ſhip, and they returned home again;

7. c And when we had finiſhed our courſe, *(Gr. and finiſhing our ſail,)* from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.

8. And the next day, we that were of Paul's company departed, and came to Cæſarea; and we entred into the houſe of Philip the Evangeliſt, who was one of the ſeven *(Deacons, mentioned*, Chap. 6.) and abode with him.

9. And the ſame man had four daughters, virgins, who did propheſy, *(according to the prophecy mentioned*, Chap. 2. 17.)

10. And as we tarried there many days, there came down from Judea, a certain Prophet, named Agabus.

11. And when he was come to us, he took Paul's girdle, and bound his own hands *(firſt,)* and *(then afterwards his)* feet *(with it,)* and ſaid, Thus ſaith the

the Holy Ghoſt, [d] So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and ſhall deliver him into the hands of the Gentiles.

12. And when we heard theſe things, both we *(that were with him,)* and they of that place, beſought him *(with tears,)* not to go up to Jeruſalem.

13. Then Paul anſwered, What mean ye to weep, and to break my heart? (Gr. τι ποιειτε κλαιοντες; *why do you this, weeping, and breaking my heart?)* for I am ready not to be bound only, but alſo to die at Jeruſalem, for the name of the Lord Jeſus.

14. And when he would not be perſuaded, we ceaſed *(our importunity,)* ſaying, The will of the Lord be done.

15. And after thoſe days we took up our carriages, and went up to Jeruſalem.

16. There went with us alſo certain of the diſciples of Cæſarea, and brought with them [e] one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17. And when we were come to Jeruſalem, the brethren received us gladly.

18. And the day following, [f] Paul went in with us to James, and all the elders *(of Jeruſalem)* were preſent.

19. And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtry.

20. And when they heard it, they glorified the Lord, and ſaid to him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe, [g] and they are all zealous *(for the obſervance)* of the law, *(by all that are Jews.)*

21. And they are informed of thee, that thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, ſaying, That they ought not to circumciſe their children, neither *(ought they)* to walk after the cuſtoms *(of our fore-fathers.)*

22. What is it therefore? (τι ουν εστι; *What is therefore to be done, ſeeing)* the multitude *(which have been thus informed of thee,)* muſt needs come together, for they will hear that thou art come.

23. Do therefore this that we ſay to thee, *(to wit,)* We have four men which have a vow on them;

24. Them take, and purify thyſelf with them, and be at charges with them, *(making proviſion of ſacrifices for them, as the law requires,)* that *(when the days of their purification are ended,)* they may ſhave their heads, and *(by this practice)* all may know that thoſe things whereof they are informed concerning thee are nothing, (i. e. *have no truth in them,)* but that thou thyſelf alſo walkeſt orderly, and keepeſt the law.

25. As touching the Gentiles which believe, we have written and concluded, that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, and from blood, and from *(things)* ſtrangled, and from fornication.

26. Then Paul took the men, and the next day purifying himſelf with them, (i. e. *beginning the ſeparation of a Nazarite,)* he entred into the temple, [h] to ſignify *(when would be)* the accompliſhment of the days of purification, until (εως, *even to the time)* that an offering ſhould be offered for every one of them, *(as the law required at the cloſe of them,* Numb. 6. 13.)

27. And when the ſeven days, (i. e. *the time deſigned for this ſeparation)* were almoſt ended, *(or, were about to be accompliſhed,)* the Jews which were of Aſia, *(where Paul had preached three years,* Chap. 20. 31. *with great oppoſition from the Jews,* Chap. 19. 9.——20. 19. 1 Cor. 16. 9.) when they ſaw him in the temple, ſtirred up all the people, and laid hands on him,

28. Crying out, Men of Iſrael, help, *(for)* this is the man that teacheth all men every where againſt the people *(of the Jews,)* and *(againſt)* the law, and this place, and farther *(or alſo hath)* brought Greeks into the temple, and *(by ſo doing)* hath polluted this holy place.

29. *(And this they ſaid)* for *(becauſe)* they had ſeen before with him in the city, Trophimus, an Epheſian, whom they ſuppoſed that Paul had brought into the temple.

30. And all the city was moved *(at theſe words,)* and the people ran together, and they took Paul, and drew him out of the temple, *(that it might not be defiled with his blood,)* and forthwith the doors were ſhut.

31. [i] And as they went about to kill him, tidings came to the chief Captain of the band, *(of Romans,)* that all Jeruſalem was in an uproar;

32. Who immediately took ſoldiers and centurions, and ran down to them, and when they ſaw the chief Captain and the ſoldiers, they left beating of Paul.

33. Then the chief Captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done, *(to incenſe them ſo againſt him.)*

34. And ſome cried one thing, ſome another, among the multitude; and when he could not know the certainty, for (i. e. *by reaſon of)* the tumult, he commanded him to be carried into the caſtle *(of Antonia.)*

35. And when he came upon the ſtairs, ſo it was that he was born of the ſoldiers, for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him, *(let him not live,* Chap. 22. 22.)

37. And as Paul was *(about)* to be led into the caſtle, he ſaid to the chief Captain, May I ſpeak to thee? Who ſaid, Canſt thou ſpeak Greek?

38. [k] Art not thou that Egyptian, which before theſe days madeſt an uproar, and leddeſt out into the wilderneſs four thouſand men that were murderers?

39. But Paul ſaid, I am a man which am a Jew of Tarſus, a city of Cilicia, a citizen of no mean city, and I beſeech thee, ſuffer me to ſpeak to the people.

40. And when he had given him licence, Paul ſtood on the ſtairs, and beckoned with the hand to the people *(to be ſilent,)* and when there was made a great ſilence, he ſpake to them in the Hebrew tongue, ſaying,

ANNOTATIONS on Chap. XXI.

Ver. 3. [a] Ἀναφάναντες δὲ τὴν Κύπρον, *And diſcerning, or diſcovering Cyprus.*] So ἀναφαίνειν γῆν τινα, is *to diſcover ſuch a land,* and therefore both *Stephanus,* and from him *Scmidius,* render theſe words thus, *quum cernere Cyprum cœpiſſemus,* all other readings or conjectures being by *Scmidius* confuted.

Ver. 4. [b] *Who ſaid to Paul by the Spirit, that he ſhould not go up to Jeruſalem.*] If this had been ſaid abſolutely by an afflatus of the *Holy Ghoſt,* St. *Paul* could not have acted contrary to it without ſin, in oppoſing what the *Holy Ghoſt* required, and doing what he did forbid: ſeeing then *Paul* perſiſts in his reſolution, after what both they here, and the *Prophet Agabus* had ſaid, *ver.* 11. theſe words muſt admit of the limitation mentioned in the *paraphraſe,* that if he would not be there bound and evilly entreated, he ſhould not go up thither: and this was only what the Spirit had before told him; for, ſaith he, *I go bound in the Spirit to Jeruſalem,* Chap. 20. 22. Or they ſaid to him, the Spirit revealing to them what he was to ſuffer there, *they would not have him go up,* as alſo did the diſciples of *Cæſarea,* and they that came up with him from *Troas* on the ſame account.

Ver. 7. [c] Καὶ διανύσαντες τὸν πλοῦν, *And when we had finiſhed our courſe.*] There is no need to read here διαναύσαντες, or to think that this phraſe ſignifies only having ſailed; it truly imports, that finiſhing our voyage by ſea, we came from *Tyre* to *Ptolemais;* for from thence they went by land to *Cæſarea,* and from thence to *Jeruſalem,* and ſo were then finiſhing their navigation, or their courſe by ſea.

Ver. 9. See Additions, No. 26.

Ver. 11. [d] *So ſhall the Jews at Jeruſalem bind this man.*] Not ſo as to the *girdle,* for he was only bound with chains; nor ſo as to the binding of his feet, for St. *Paul* ſeems only to have the chains faſtened to his hands; but ſo as to be as truly and as much bound as *Agabus* was, not perſonally by the *Jews,* but by the *Romans* at their inſtigation, and on their account.

Ver. 16. [e] *One Mnaſon, an old diſciple;*] Converted by *Paul* and *Barnabas* when they were at *Cyprus,* ſay *Grotius* and Dr. *Hammond,* but very improbably; for that they were at *Cyprus* we find, *Acts* 13. 4. but there is not a word of him, or any other convert that they made there; the words, *an old diſciple,* rather induce us to conceive he was one of the diſciples or followers of *Chriſt.*

Ver. 18. [f] *And Paul went in with us to James, and all the elders were preſent.*] All the *Biſhops of Judea,* ſaith Dr. *Hammond,* without one word to prove it; for there is nothing of this matter in his Note on *Philip* 1. b. to which he refers, and without all probability; for if there were then any other *Biſhops* conſtituted in *Judea,* of which we read nothing in ſcripture, or *primitive antiquity,* how came they all, unſent for, to be abſent from their flocks, and preſent at *Jeruſalem,* eſpecially when all the *Apoſtles,* except *James,* ſeem to be abſent? More probable, and modeſt, is the obſervation, that here we find *James Biſhop of Jeruſalem,* οἱ πρεσβύτεροι, *his preſbyters* or *elders,* with him, and his ſeven *Deacons,* mentioned ver. 18. and ſo have reaſon to believe that other celebrated *Churches* conformed to this model, having *Biſhops, Preſbyters,* and *Deacons.*

Ver. 20. [g] *And they are all zealous of the law.*] The *zealots* among the believers were urgent for the circumciſion of the *Gentiles,* and for requiring them to obſerve the law of *Moſes,* Acts 15. 1, 5. But the whole body of the converted *Jews, Biſhops,* and *elders,* as well as the laity, were zealous for the obſervation of their laws and cuſtoms by the *Jews,* and that becauſe they knew the law of a divine original, and therefore thought they could not throw off the obſervance of it without apoſtaſie from God, as is inſinuated in theſe words, *Thou teacheſt* ἀποστασίαν, *apoſtaſie from Moſes,* ver. 21. Thus

(a) *Philo*

(a) *Philo* doth inform us, that they believe their laws to be, λογία θεοχρήσα, *divine Oracles*, and *this doctrine they being taught from their infancy, they are ſo afraid of offending againſt them in the leaſt, that they will rather ſuffer the loſs of all human bleſſings, than be guilty of it; yea*, ſaith he, (b) *they are wont willingly to ſuffer death, as the way to immortality, rather than permit their rites to be violated.* (c) *Joſephus* ſaith the ſame, that *they are taught from their cradle to call them* Θεῦ δόγματα, *the doctrines of God, and therefore continue in the obſervance of them, not adding any thing to them, or taking any thing from them, and when it is neceſſary, dying freely for them.* And again, *We*, ſaith he, (d) *think it our only wiſdom and virtue neither to do, or think any thing contrary to our laws; and being perſuaded from the beginning that they are ſuitable to the will of God, we think nothing elſe ſo holy as to keep them, for who can remove any thing of them, or find any thing better?* He alſo frequently declares that they were thus addicted to the obſervation of their laws; from an opinion (e) *of the eternal puniſhments they muſt expect to ſuffer, who even for fear of death durſt violate them, and from a firm aſſurance of eternal happineſs, if they were faithful to the death in the obſervance of them.* It is not therefore to be wondered that men who had imbibed ſuch opinions of them from their infancy, that they derived from God, and knew of no revelation made by him, that they were to ceaſe after the death of their *Meſſiah*, ſhould be ſtill zealous for them; or that they who thought *they could not be removed*, or that *any better laws could be given*, ſhould think them fit to be obſerved; or that they who feared ſuch dreadful evils if they did forſake them, expected ſo great bleſſings from being faithful to them to the death, ſhould be averſe from any doctrine which taught them to *apoſtatize* from, or to *forſake the law of Moſes*; and yet it pleaſed God as yet not to convince them of this error by any revelation, or any afflatus of that Spirit which many of them had received: partly, becauſe he ſaw this might have obſtructed the faith even of the little remnant, which belonged to *the election of grace*; partly, becauſe he knew the time would ſhortly come, when the deſtruction of their temple, and their excluſion from their own land, would render it impoſſible for them to obſerve this law, and the ſeverity of divine judgments on them, would convince them, as it did ſome, that (f) *God had utterly caſt off that nation* from being any more his people.

Ver. 26, 27. [h] Διαγγέλλων τ ἐκπλήρωσιν τ ἡμερῶν τ ἁγνισμ, *Signifying the accompliſhment of the days of purification.*] *i. e.* Not ſignifying that thoſe days were already accompliſhed, for that is contrary to the following verſe, which ſhews that *Paul* was apprehended in the temple before the ſeven days were ended, or as the *Greek* may be rendred, *as they were about to be accompliſhed*; but as *Grotius* well notes, ſignifying by that action that he would accompliſh ſeven days of purification; even to the time that the ſacrifices were to be offered for them, with whom he had thus joined in this purification; for whereas ſome would evade this, by ſaying, that the ſeven days mentioned *ver.* 27. were the ſeven days wherein thoſe ſacrifices were to be performed, that is contrary to the law, which appoints the ſame day in which they ſhaved their heads, and ſo concluded their purification, for the oblation of their offerings, *Numb.* 6. 13, 14.

But here it may reaſonably be enquired how the *Apoſtle*, who knew that our *Saviour* by his death had *aboliſhed the hand-writing of ordinances, and taken it out of the way*, Eph. 2. 15. Coloſſ. 2. 14. that *Chriſtians* were *dead to the law by the body of Chriſt*, Rom. 7. 4. that the *Jewiſh* ſacrifices were only to continue till the *time of reformation*, Heb. 9. 10. and that Chriſt had taken away theſe ſacrifices by the ſacrifice of himſelf, *Chap.* 10. 9. ſhould yet ſubmit to theſe rites, and make proviſion for theſe ſacrifies. To this it may be anſwered, (1.) That the vow of *Nazaritiſm* being only a ſtricter ſort of ſeparation of themſelves from all pollution to the ſervice

(a) Καὶ σεμνύνεσι μὲν ἅπαντες τ δι' ἡμῶν ἐθῶν, ὡς ἅπασαν τ παρ' ἀνθρώποις ἄκτε εὐτυχίαν, ἄκτε εὐδαιμονίαν χρὴ καλεῖν, μηδένος ἂν ὑπ' ἀσεβείας ἢ τύχοντος ἂν ὑπαλλάξασθαι. Legat. ad Caium p. 791. F.

(b) Εἰωθότες ἑκουσίως ἀναδέχεσθαι θανάτους ὑπερ ἀθανασίαν ὑπ' τ μηδὲν τ παρεῖναι θεσμῶν ἀναγκάζοντος. Ibid. p. 780. F.

(c) Πᾶσι γὰρ σύμφυτον ἔθος ἐνθὺς ἐκ τ πρώτης γενέσεως Ἰουδαίοις ὀνομάζειν αὐτὰ Θεῦ δόγματα. Contr. Appion. p. 1037. A.

(d) Ἡμᾶς γ τοιαύτην μίαν εἶδ, καὶ σοφίαν, καὶ ἀρετὴν ὑπολήψεσθαι, τὸ μηδὲν ὅλως ὑπεναντίον μήτε πράξαι, μήτε διανοηθῆναι τοῖς ἐξ ἀρχῆς νομοθετήσασιν——ἡμῖν γ τοῖς παισὶν ἐξ ἀρχῆς τιθεῖσι τὸν νόμον κατὰ Θεῦ βέλτισα, ἀδ' εὐσεβὲς ἢ ἦτι ἔτος ἐυλάξαι, τὸ δ' αὐτῆς τὶς ἂν μᾶλλον ἡδέως; Ibid. p. 1073. B.

(e) Γενέσθαι τὸ πάλιν καὶ βίον ἀμείνω λαβεῖν ἐκ δευτέρης, p. 1076. A. Μὴ φοβηθῶμεν τὸν δι' ὀκτὼ ἀποκλείσαντα τὸ σῶμα, μέγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς ἀθετήσασι τ ἐντολὴν τ Θεῦ. De Maccab. p. 1097. D.

(f) Ἔδει γὰρ—τ τὸ Θεῦ γνώμης τογάζεσθαι καὶ γινώσκειν ὅτι τὸ πάλαι φίλον αὐτῷ φῦλον Ἰουδαίων ἀπωλείᾳ καθοσιώσῃ. Eleaz. apud. Joſeph. de bello Jud. l. 7. c. 34. p. 990. A. B.

ſervice of God, and to be holy, and free from all kind of defilement, ſeems very well conſiſtent with the deſign and ſpirit of *Chriſtianity*. (2.) Obſerve, that the offerings of the temporary *Nazarite* at the completion of his vow, being a burnt-offering, a ſin-offering, and a peace-offering, *Numb.* 6. 14. and two of theſe being not ſacrifices appointed to expiate ſin, but offerings of thankſgiving to God, who had enabled them to perform their vow, and of acknowledgment of God's ſovereign dominion; and the advice here being not perſonally to make, or preſent theſe offerings, but only *to purify himſelf, καὶ δαπανᾶν ἐπ' αὐτοῖς, to help the Nazarites in bearing ſome part of the charges of theſe offerings*; which, ſaith *Maimonides*, others might help the *Nazarites* to do; this action ſeems to have little or nothing inconſiſtent with the doctrine of St. *Paul*. But, 3*dly*, though St. *Paul* knew theſe conſtitutions were not now obliging in themſelves, yet ſeeing they were rites belonging to that *temple*, which was yet ſtanding, and God had not, by any expreſs declaration, made to the *Jews*, prohibited the continuance of them, St. *Paul* might lawfully ſubmit to this compliance with them, to prevent the ſcandal of the unbelieving *Jews*, which might divert them from that *Chriſtianity* they had embraced, and to promote their ſalvation by his preaching *Chriſt* unto them; for, upon this account he circumciſed *Timothy*, Acts 16. 3. and *to the Jew became as a Jew, that he might gain the Jew, to them that were under the law, as under the law, that he might gain them that were under the law*, 1 Cor. 9. 20. Whence we may learn what great condeſcenſion in leſſer matters may be uſed for the promotion of the ſalvation of others.

Ver. 31. [i] *And as they went about to kill him*;] to wit, with the *rebels beating*, which, ſaith Dr. *Lightfoot* here, was *ſtripes without meaſure, even unto death, and that without judicial proceeding*; and this they did, either as preſuming that he had brought an uncircumciſed perſon within the ſept of the *temple*, which was, ſaith (g) *Philo*, preſent death; or, becauſe they conceived he had ſpoken againſt the *law* and the *temple*, for which cauſe they before had ſtoned *Stephen*.

Ver. 38. [k] *Art not thou that Egyptian, that before theſe days leddeſt out four thouſand men which were murderers?*] It ſeems to be a miſtake in *Grotius* and others, to ſay, the *Egyptian* mentioned by *Joſephus* was later than theſe times; for it is apparent from *Joſephus*, both in his *Antiquities*, l. 20. c. 6. and his *Hiſtory* of the *Jewiſh wars*, that this *Egyptian* did this in the firſt or ſecond year of *Nero*; whereas *Paul* came not to *Jeruſalem* till the fourth of *Nero*. But whereas here are mentioned only *four thouſand*; and by *Euſebius* in his *Chronicle*, three thouſand; *Joſephus*, and out of him *Euſebius*, ſay, that he gathered, ὡσὶ τετρμυείας, *about thirty thouſand*: To this ſome ſay, that in the wilderneſs they increaſed to that number; others, that of this number only four thouſand were *ſicarii, murderers*; I had rather ſay, that τετρμύειοι, in *Joſephus*, only ſignifies three thouſand; for he tells us, *de bell. Jud.* l. 2. c. 23. that the *Egyptian* fled with a *few*, and that πλεῖστοι τ μετ' αὐτε, *moſt of thoſe that were with him were taken*, and yet ſaith, that only *four hundred of them were killed, and two hundred were taken*. Antiq. l. 20. c. 6.

CHAP. XXII.

1. MEN, brethren, and fathers, hear ye my defence which I make now to you, (Gr. *my apology to you for my change from a zealous Jew to an aſſerter of the Chriſtian faith.*)

2. And when they heard that he ſpake in the Hebrew tongue to them, (i. e. *as an Hebrew of the Hebrews*, Philip. 3. 5. *and not as an Helleniſtick Jew: ſee Note on* Chap. 6. 1.) they kept the more ſilence, and he ſaith, (i. e. *ſpake to them thus,*)

3. I am verily a man which am a Jew, [a] born, *(indeed)* in Tarſus, a city in Cilicia, yet *(but)* brought up in this city [b] at the feet of Gamaliel, *(a Phariſee, and celebrated doctor of the law*, Acts 5. 34.) and *(was)* taught *(by him)* according to the perfect manner, (Gr. ἀκρίβειαν, *the exactneſs*) of the law of the fathers, (i. e. *delivered from our fathers to us,*) and was zealous towards *(or for the obſervance of the law of)* God, as ye all are this day.

4. And I perſecuted *(the men of)* this way, (i. e. *the Chriſtians,*) to the death, binding and delivering into priſon, both men and women *(profeſſing Chriſtianity, that they might be puniſhed with death, as blaſphemers of the law*, Acts 6. 13.

5. As alſo the High-prieſt [c] doth bear me witneſs, (Gr. *will, I ſuppoſe, if asked, bear me witneſs*) and all the Eſtate *(or Senate)* of the elders: from whom alſo I received letters to the brethren, and went (Gr. *receiving letters went*) to Damaſcus, to bring (Gr. καὶ ἄξων, *and was about to bring*) them which were there, bound to Jeruſalem, to be puniſhed:

6. [d] And

(g) Θεάτρῳ ἀπρὶτῳ ἄνευ καὶ τῶν εἰς τὸ ἔνδον ἀνεῴγμένων παρῤῥήσιας. Legat. p. 791.

6. [d] And it came to paſs, that as I made my journey *(on this errand,)* and was come nigh to Damaſcus; about noon, ſuddenly there ſhone from heaven a great light round about me, (*and them that journeyed with me*, Chap. 26. 13.)

7. And *(through the terror of it, both)* I (*and they that were with me,)* fell to the ground, (*Chap.* 26. 14.) And *(I)* heard a *(n articulate)* voice, ſaying to me *(in the Hebrew tongue*, ibid.) Saul, Saul, why perſecuteſt thou me?

8. And I anſwered, Who art thou, Lord? And he ſaid to me, I am Jeſus of Nazareth whom thou perſecuteſt.

9. And they that were with me ſaw indeed the light, *(and heard a voice*, Chap. 9. 7.) and were afraid; but they heard not the voice of him that ſpake to me.

10. And I ſaid, What ſhall I do, Lord? And the Lord ſaid to me, Ariſe, and go to Damaſcus, and there it ſhall be *(farther)* told thee of all things which are appointed for thee to do, *(and ſuffer for me*, Chap. 9. 16.)

11. And when I *(being riſen)* could not ſee for the glory of that light *(which ſhone upon me,)* being led by the hand of them that were with me, I came to Damaſcus.

12. And one Ananias, *(a Chriſtian indeed, but ſtill)* a devout man according to the law; *(and)* having a good report of *(from)* all the Jews that dwelt there,

13. Came to me, and ſtood *(by me)* and ſaid to me, Brother Saul, receive thy ſight, *(for the Lord Jeſus hath ſent me to thee for that end*, Chap. 9. 17.) and the ſame hour I looked up upon him.

14. And he ſaid, The God of our fathers hath choſen thee, *(deſigning)* that thou ſhouldſt know his will, and ſee that juſt One *(who appeared to thee,)* and ſhouldſt hear the voice of his mouth.

15. For (*this being done,*) thou ſhalt be his witneſs to all men of what thou haſt ſeen and heard:

16. And now, why tarrieſt thou? ariſe, and be baptized, (Gr. *ariſing, be baptized,*) and *(ſo)* waſh away thy ſins, [e] calling upon the name of the Lord, *(Jeſus, who thereupon will conſecrate thee to, and enable thee for this work, by filling thee with the Holy Ghoſt*, Chap. 9. 17.)

17. And *(accordingly)* it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, (Gr. *and it happened to me returning to Jeruſalem, and praying in the temple, that)* I was (Gr. *to be)* in a trance *(or ecſtaſy,)*

18. And ſaw him (Gr. *and to ſee*, i. e. *perceive him,)* ſaying to me, Make haſte, and get thee quickly out of Jeruſalem, for they will not receive thy teſtimony concerning me.

19. [g] And I ſaid, Lord, *(it is wonderful that they ſhould not receive my teſtimony, ſeeing)* they know that *(formerly)* I impriſoned and beat in every ſynagogue them that believed in thee.

20. And *(that)* when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting to his death, and kept the raiment of them that ſlew him.

21. And *(but)* he ſaid to me, *(Argue not, but)* depart; for I will ſend thee far hence to the Gentiles.

22. And they gave him audience to (i. e. *until)* this word, and *(then they)* lift *(ed)* up their voices, and ſaid, Away with ſuch a fellow from the earth; for it is not fit that he ſhould live.

23. And as they cried out, and [h] caſt off their cloaths *(as perſons ready to ſtone him;)* Chap. 5. 57.) and threw duſt into the air, *(to ſhew their rage againſt him.)*

24. [i] The chief Captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging, that *(by his confeſſion)* he might know wherefore they cried ſo againſt him.

25. And as they bound him with thongs, *(in order to the ſcourging of him,)* Paul ſaid to the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and *(is)* uncondemned?

26. When the centurion heard (*this,*) he went and told the chief Captain, ſaying, Take heed what thou doſt, for this man is a Roman.

27. Then the chief Captain came, and ſaid to him, Tell me, art thou a Roman? *(and)* he ſaid, Yea.

28. And the chief Captain anſwered, [k] With a great ſum *(of money)* obtained I this freedom *(of a citizen of Rome;)* and Paul ſaid, But I was free-born, (*viz. in a city which had this privilege, and ſo needed not to acquire it by money.*)

29. Then ſtraightway they departed from him which ſhould have examined him; and the chief Captain alſo was afraid, after he knew that he was a Roman; and (*he thus feared*) becauſe he had bound him, (*in order to the ſcourging him.*)

30. On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from his bonds, and commanded the Chief-prieſts, and all their council to appear, and brought Paul down (*from the caſtle,*) and ſet him before them.

ANNOTA-

ANNOTATIONS on Chap. XXII.

Ver. 3. [a] *Born in Tarſus,*] the *metropolis* of *Cilicia;* where they applied themſelves ſo much, ſaith (a) *Strabo*, to the ſtudy of philoſophy, and all the liberal ſciences, ὡς ὑπερβάλλειν Ἀθήνας καὶ Ἀλεξάνδρειαν, as that they excelled the men of *Athens*, and of *Alexandria*, *and of all other places dedicated to the ſtudy of thoſe ſciences.*

Ibid. [b] *At the feet of Gamaliel.*] It was, ſaith (b) *Pſeud-Ambroſius*, *the tradition of the ſynagogue to diſpute ſitting; the ſeniors in dignity, in chairs; thoſe next to them on benches; and the laſt, on the pavement, upon matts.* For the *diſciples*, ſaith (c) *Buxtorf*, *ſat at the feet of their maſters*, and therefore, by way of advice to others to become *diſciples* of their *wiſe men*, they uſed to ſay, pulveriza te pulvere pedum ſapientum, *put thyſelf in the duſt of their feet.* Accordingly, we find *Mary* ſitting at the feet of *Chriſt*, *Luke* 10. 39. Note alſo, that this *Gamaliel* was ſo far from being well affected to *Chriſtianity*, that ſome of the *Jewiſh* writings ſay, he added to their daily prayers, that which they uſed in their *ſynagogues* againſt the progreſs of *Chriſtianity*, called *the prayer againſt hereticks.* See *Lightf. Hor. Hebr.* in *Matth.* 6. 9. By this *Gamaliel*, ſaith he, was I taught according to the exactneſs of the law of our fathers, being by ſect a *Phariſee*, and very ſkilful in the traditions pretended to be delivered to us from our *fore-fathers*, Gal. 1. 14. See Note on *Chap.* 26. 5. And I was, ſaith he, ζηλωτὴς Θεοῦ *zealous towards God, as ye all are:* now they being not all of the ſect of the *Zealots*, which obtained then among them, this phraſe cannot neceſſarily import that St. *Paul* was of that ſect.

Ver. 5. [c] *Doth bear me witneſs.*] Μαρτυρεῖ here being not of the preſent tenſe, but of the ſecond future, ſhould be rendred, *will witneſs*, as in the paraphraſe.

Ver. 6. [d] *And it came to paſs, as I made my journey, and was come nigh to Damaſcus*, &c.] I have, in the Notes on *Chap.* 9. of this book, given the expoſition of this hiſtory, and ſhall here eſtabliſh the truth of it, and conſequently of that faith to which he was converted. In order to this end, let us conſider,

1ſt, Who St. *Paul* was before this wonderful converſion; and here the *ſcripture* doth inform us, that his education was in the ſchools of *Tarſus*, from thence he came to the univerſity at *Jeruſalem* for the ſtudy of divinity, and of the *Jewiſh* law; his tutor was *Gamaliel*, a man of ſpecial note among the people: he was by his profeſſion of the moſt ſtrict and the moſt exact ſect of the *Phariſees*, a ſect of all men, moſt eſtranged from, and enraged againſt *Chriſtianity*: And for the truth of this St. *Paul* appeals to the whole *Jewiſh* nation, in theſe words: *My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews which know from the beginning, if they would teſtify, that after the moſt ſtrict ſect of our religion, I lived a Phariſee;* by practice and employment, he was an early, zealous, and induſtrious perſecutor of the profeſſors of the *Chriſtian* faith. When *Stephen*, the firſt martyr, periſhed by law, or by judicial ſentence, *Saul* was conſenting to his murder; being inflamed by this zeal, he inſtantly proceeds to make *great havock* in the Church, *entring into every houſe, and haling men and women into priſon, breathing out threatnings and ſlaughter againſt the diſciples of the Lord;* he obtains letters from the *High-prieſt* and *elders* of *Jeruſalem*, or a commiſſion, *if he found any of this way, whether men or women, to bring them bound to Jeruſalem*, to be there ſentenced by the *ſanhedrim*, ver. 2. and in purſuance of this commiſſion, he perſecutes *Chriſtians* to the death, *binding and delivering up* unto it *men and women*, he puniſhed them *oft in the ſynagogues, and compelled them to blaſpheme; and being exceeding mad againſt them, he perſecuted them to ſtrange cities.* And for the truth of theſe particulars he ſolemnly appeals to thoſe *Chief-prieſts* and *elders*, from whom he had received his commiſſion; for of this, ſaith he, *the High-prieſts can bear me witneſs, and all the eſtates of the elders.* Yea, it was a thing notorious to all that heard him preach *that faith which he had formerly deſtroyed;* for they were all amazed at it, and ſaid, *Is not this he that deſtroyed them that called on this name in Jeruſalem, and who came hither for this intent, that he might bring them bound to the Chief-prieſts?* So that he was by education, by profeſſion, by employment, as fully prejudiced againſt the *Chriſtian* faith as any of the *Jews* could be. And therefore

(a) L. 14. p. 673. D.

(b) *Hæc traditio ſynagogæ eſt, ut ſedentes diſputent, ſeniores dignitate in cathedris, ſequentes in ſubſelliis, noviſſimi in pavimento ſuper mattas*, in 1 Cor. c. 12.

(c) In voce אבק Pirk Avoth. c. 1. § 4.

fore, though he was not, as St. *Auſtin* and ſome others ſay, converted by an irreſiſtible force, or ſuch a violence as took away the freedom of his will, for then he could not have been *diſobedient to the heavenly viſion*, ſince there can be no diſobedience to, where there is no reſiſtance of the will of God; yet was it wrought in that ſtupenduous manner, and with that ſignal evidence which could not be reſiſted without wilful ſin, and obſtinate perverſeneſs; for,

1*ſt*, This ſcene was opened with an heavenly light, tranſcending that of the meridian ſun; now this was by the *Jews* ſtill looked on as the ſymbol of a divine, and glorious preſence, and is in ſcripture often ſtiled *Shechinah*, the majeſtick preſence, and the glory of God; wherefore both *Saul* and his companions fell on their faces, not only through the terror of this light, but alſo as it was an indication of the appearance of ſome divine and glorious perſon to them, it being uſual both for the *Patriarchs* and *Jews* to fall flat on their faces at ſuch a glorious appearance; for ſo did *Abraham*, Gen. 17. 3. ſo did the *Jews*, Lev. 9. 24. ſo did *Moſes* and *Aaron*, when the glory of the Lord appeared to them, *Numb.* 29. 6. ſo did *Balaam*, Numb. 22. 31. *Joſhua*, Joſh. 5. 14. *Manoah* and his wife, *Judg.* 13. 20. *David* and *all the elders*, 1 Chron 21. 16. *Ezekiel*, Chap. 1. 8. and *Daniel*, Chap. 8. 17.

2*dly*, He hears a voice directed from this ſhining cloud, and ſaying to him, *Saul, Saul, why perſecuteſt thou me?* and giving him aſſurance that it was *Jeſus of Nazareth* who then appeared to him, and who complained that he was perſecuted by him in all the cruelties which he inflicted on the living members of his body; ſo that he could no longer queſtion either the reſurrection, or aſcenſion of the Holy Jeſus, or his advancement to the right hand of glory.

3*dly*, He by the glory of this light is ſtruck ſtark blind, and ſo continues, till one of *Chriſt*'s diſciples comes and lays his hands upon him, and in the name of *Jeſus* reſtoreth his loſt ſight unto him; he prays to him he had ſo lately perſecuted, and doth in anſwer to that prayer receive a viſion of that very perſon who ſhould reſtore unto him his loſt ſight: He laſtly is baptized in the name of *Jeſus*, and with that baptiſm receives a plentiful effuſion of the Holy Ghoſt; ſo that he had the greateſt evidence imaginable both of the preſence and the power of the Holy *Jeſus*, and of the glorious things which were performed in his name, and were vouchſafed to the profeſſors of the faith of *Chriſt*. Now for the truth of theſe particulars, that in his journey to *Damaſcus* that glorious light appeared, and a voice ſpake unto him; all his companions, whoſe eyes beheld that light, and whoſe ears heard that voice, could teſtify: That for a ſeaſon he was blind, both they who led him to *Damaſcus*, and the whole family of *Judas* where he lodged, muſt be ſufficient witneſſes; that he was afterwards reſtored to his ſight the ſame perſons could atteſt; that he was thereupon converted to the *Chriſtian* faith, all they who, to their admiration heard him preach that faith, which before he had laboured to deſtroy, muſt know. Moreover, had not this perſecutor been turned to a promoter of the *Chriſtian* faith, why were the *Jews* ſo vehemently incenſed againſt him? Why do they lie in wait to kill him, even in the place of his converſion? Why do they watch the gates continually that he might not eſcape their bloody hands? why were the *Helleniſts* of *Jeruſalem* ſtill thirſting for his blood? Why do even forty of them bind themſelves under a curſe, that *they would neither eat nor drink till they had killed Paul?* Why do they with ſuch violence cry out, *away with ſuch a fellow from the earth, it is not fit that he ſhould live?* Why was it that the *Chief-prieſts* and *elders*, and all the multitude of the *Jews* were ſo deſirous of his death, crying out before all the *Roman Governors*, that *he ought not to live any longer?* This ſure is evidence ſufficient that he whom they commiſſionated to perſecute the *Chriſtian* faith, was now become a convert to, and an induſtrious promoter of it; and hence alſo it muſt be evident, that he who ſpake unto him was no other than the Holy *Jeſus*; that upon his converſion he received the gifts, and the miraculous operations of the *Holy Ghoſt*, muſt be apparent from the tongues he ſpake, the miracles he did for confirmation of that faith; that his ſight was recovered by the name of *Jeſus*, as it depends upon the teſtimony of *Ananias*, ſo is that *Ananias* declared to be *a devout man according to the law, having a good report of all the Jews that lived at Damaſcus*, and ſo a witneſs againſt whom thoſe *Jews* could make no juſt exception; and ſurely the converſion of a perſon ſo fully prejudiced againſt the *Chriſtian* faith, to that faith he did ſo vehemently oppoſe and perſecute, by ſuch a viſible appearance of this very *Jeſus* to him, with ſuch glorious circumſtances, the ſight which was reſtored to him by one of his diſciples, the effuſion of the *Holy Ghoſt* upon him when baptized, whereby he was enabled to preach the Goſpel with *demonſtration of the ſpirit, and with power*, muſt give ſufficient demonſtration not only of the truth of his converſion, but alſo of that doctrine which he preached, *viz.* that *Jeſus was the Son of God.*

Ver. 16. [c] Ἐπικαλεσάμενος τὸ ὄνομα τ Κυρίου, *Calling upon the name of the Lord.*] Here *Grotius* would have us read αὐτῦ, *his name*, and refer this, not to *Chriſt*, but to God the *Father*, mentioned *ver.* 14. whereas even *Woltzogenius* here ſaith, we are to underſtand *Jeſus Chriſt*, of whom here mention is made both in the antecedent, and ſubſequent words; and this is evident from the interpretation of *Ananias*, who, to prevent ſuch a miſtake, ſaith, ὁ Κύριος, *the Lord, even Jeſus, who was ſeen of thee, hath ſent me to thee*, Chap. 9. 17. and having told us, that *Chriſtians* were perſons who *called upon the name of Chriſt*, ver. 14. we have reaſon to conceive that he adviſeth *Paul* thus to profeſs, and ſhew he was a *Chriſtian*; and hence the inference of (d) *Chryſoſtom* from this place is this, that *by theſe words he ſhews, that Chriſt was God, becauſe it is not lawful to invoke any beſides God.*

Ver. 18. [f] Καὶ ἰδεῖν αὐτὸν, *and to ſee him*;] That is, ſaith *Grotius*, *an angel inſtead of Chriſt*; but this is plainly contrary to the text, both here and *Chap.* 26. for here the promiſe made to him is, that *he ſhould ſee that Juſt One, and hear the words of his mouth*, ver. 14. and there it is ſaid, that *he would appear to him to teach him what he was to preach*, ver. 16. and therefore here *Paul* calls him *Lord*, ver. 19. and elſewhere ſaith, *am I not an Apoſtle, have I not ſeen the Lord Jeſus Chriſt?* 1 Cor. 9. 1.

Ver. 19. [g] *And I ſaid, Lord, they know that I impriſoned and beat in every ſynagogue them that believed in thee; i. e.* Lord, my former zeal againſt thoſe that believed in thee is ſo well known to them all, by ſo many remarkable inſtances ſhewed among them, that ſure, they muſt be convinced that it is upon ſome certain, and irreſiſtible grounds of perſuaſion, that I am now become a preacher of that faith I formerly deſtroyed, and perſecuted with ſo great zeal, and ſo I am apt to think, they ſhould more diligently attend to the narrative I give of my wonderful change, and to the reaſons I now offer to confirm the truth of the *Chriſtian* faith.

Ver. 23. [h] *And as they caſt off their cloaths, and threw duſt into the air.*] They caſt off their cloaths, as in the inſtance of St. *Stephen*, Chap. 7. 58. that they might be the more ready to ſtone him; and they threw duſt into the air, to ſhew their rage againſt him, and their abhorrence of him as of a perſon not fit to be converſed with any longer, it being uſual to teſtify this by ſhaking the duſt from their feet, *Luke* 9. 5. *Acts* 13. 35.

Ver. 24. [i] *The chief Captain commanded* μάστιξιν ἀνετάζεσθαι αὐτὸν, *to examine him by ſcourging.*] Ἀνετάζειν is to examine by way of torment, to find out, or cauſe men to confeſs a crime; ſo in *Heſychius* and *Phavorinus* ἐτάζεσθαι is πειράζεσθαι καὶ βασανίζεσθαι, *to be puniſhed and tormented*, and Ἔτασις is βασανισμὸς, *torment*. So *Gen.* 12. 17. καὶ ἔτασεν ὁ Θεὸς τ Φαραὼ ἐτάσμοις, *God plagued Pharaoh with great plagues*; and *Eſth.* 2. 22. the *King* ἤτασε, *examined*, or *tormented the two eunuchs*. So the wicked ſay of the righteous, βασάνῳ ἐτάσωμεν αὐτὸν, *let us try him with torments*, Wiſd. 2. 19. and the author of that book, *Chap.* 6. 6. *that the mighty* δυνατῶς ἐτασθήσονται *ſhall be mightily tormented*; and in the ſon of *Syrac*, Chap. 23. 9. οἰκέτης ξεδαζόμενος, *is a ſervant that was beaten.* This examination was uſed by the *Romans*, and by other nations to force them who were thus ſcourged, to confeſs what they had done, why, and who were conſcious to the fact, as (e) *Tacitus* ſaith of *Herennius Gallus*, that he received ſtripes that they might know, quo pretio, & quibus conſciis prodidiſſet exercitum, *at what price, and with what confederates he betrayed the Roman army.* (3.) They who were thus ſcourged had their arms extended, and their bodies tied to a pillar, as (f) *Lypſius* ſhews, and thus here they ſeem παρατείνειν, *to ſtretch out St. Paul's body to the whip and ſcourge.* (4.) This puniſhment of ſcourging, not with rods, but μάστιξι καὶ ἱμᾶσι, *with whips and thongs*, as here, was not uſed to a *Roman*, but to ſtrangers only, on which account *Cicero*, in his oration *pro Rabirio*, ſpeaks againſt *Labienus* thus, Porcia lex virgas ab omnium civium corpore amovit, hic miſericors flagella retulit, *the Porcian law permits not a citizen to be whipt with rods, but he hath done it with ſcourges*; and upon this account St. *Paul* here ſaith, *is it lawful for you to ſcourge a man that is a Roman, and uncondemned?* ver. 25.

Ver. 28. [k] *With a great ſum of money obtained I this freedom; and Paul ſaid, But I was free-born.*] (g) *Dion*, and *Tacitus* inform us, that about the time of *Claudius* the rights of a *Roman* citizen were bought with little money; but it is more difficult to ſhew how St. *Paul* came to be free-born; *Grotius*, and *Le Cl.* will not have it to be on the account of his being born in *Tarſus*, that being no *Roman colony*; but it makes fair for the opinion of thoſe who think *Tarſus* had obtained this freedom through the favour of ſome *Emperor*, that (h) *Dion Caſſius* ſays, that they ſo favoured *Julius Cæſar* in the civil war, and afterward *Octavius*,

(d) Ἐπικαλεσάμενος τὸ ὄνομα τ Χριστ τότε δεικνύτος ἦσαν αὐτὸν Θεὸν ὄντα, ὑφ ἑνὸς ἕτερόν τινα ὑποκλέψασθαι καὶ μὴ τ Θεόν.

(e) Hiſt. l. 4. p. 573. (f) Tr. de Cruc. l. 2. c. 3. (g) p. 148. (h) L. 47.

vius, that it obtained the name, *Juliopolis*, and was honoured with the greateſt privileges, and that *Dio Chryſoſtom* in his oration ſaith, it received from *Cæſar* all that honour and power which one could give to his friends and companions; but *Carthuſianus*, and the *gloſs* upon 2 *Tim.* 4. 12. ſay more fully, that they received this freedom becauſe they met the *Roman ambaſſadors* with peace and crowns, and that then the father of *Paul* going out with them received the *penula* or cloak, which St. *Paul* ſent for, as an enſign or mark of a *Roman* citizen.

CHAP. XXIII.

1. AND Paul, earneſtly beholding the council, ſaid, Men and brethren, [a] I have lived in all good conſcience before God until this day.

2. And the High-prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

3. Then ſaid Paul to him, [b] God ſhall ſmite thee, thou whited wall, (i. e. *thou hypocrite,*) for ſitteſt thou (*as a magiſtrate*) to judge me after the law, and (*yet*) commandeſt me to be ſmitten contrary to the law, (*which ſaith, Thou ſhalt do no unrighteouſneſs in judgment*, Lev. 19. 15.)

4. And they that ſtood by, ſaid, Revileſt thou God's High-prieſt?

5. Then ſaid Paul, [c] I wiſt (*or knew*) not, brethren, that he (*who commanded me to be ſmitten*) was the High-prieſt, (*the knowledge of that might haply have reſtrained me from ſpeaking thus;*) for it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

6. But when Paul perceived (*or then Paul knowing*) that the one part (*of the council, and of the people*) were Sadducees, and the other Phariſees (*who aſſerted the reſurrection of the body, which the Sadducees denied,*) he cried out in the council, Men and brethren, I am a Phariſee, the ſon of a Phariſee, of (i. e. *concerning one of their doctrines, viz.*) [d] the hope and reſurrection, (i. e. *the hope of the reſurrection*) of the dead, I am called in queſtion.

7. And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees, and the Sadducees, and the multitude was divided.

8. (*Theſe words of St. Paul being a plain declaration of his oppoſition to the doctrine of the Sadducees;*) [e] for the Sadducees ſay, that there is no reſurrection (*of the body*) neither (*is there any permanent*) angel, nor ſpirit, but the Phariſees confeſs both (*angels and other ſpirits remaining after their ſeparation from the body.*)

9. And there aroſe (*upon this diſſenſion*) a great cry, (*or clamour,*) and (*for*) the Scribes which were of the Phariſees part, aroſe and ſtrove (*in defence and juſtification of St. Paul,*) ſaying, We find no evil in this man, but if a ſpirit, or an angel hath ſpoken to him, let us not fight againſt God.

10. And when there aroſe a great diſſenſion, (Gr. *and the diſſenſion growing great,*) the chief Captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle (*of Antonia.*)

11. And the night following, [f] the Lord (*Jeſus*) ſtood by him, and ſaid (*to him*) Be of good cheer, Paul, for as thou haſt teſtified of me at Jeruſalem, [g] ſo muſt thou bear witneſs alſo (*of me*) at Rome.

12. And when it was day, certain of the Jews banded together, [h] and bound themſelves under a curſe, ſaying, (*with an imprecation*) that they would neither eat nor drink till they had killed Paul.

13. And they were more than forty (*perſons,*) who had made this conſpiracy (*againſt him out of zeal to their religion.*)

14. And (*the better to accompliſh it,*) they came to the Chief-prieſts and Elders, (*men as zealous for his deſtruction as themſelves*, Chap. 25. 15.) and ſaid (*to them,*) We have bound ourſelves under a great curſe, that we will eat nothing till we have ſlain Paul.

15. Now therefore ye, with the (*whole*) council, ſignify (*your requeſt*) to the chief Captain, that he (*would*) bring him down to you to-morrow, as though you would enquire ſomething more perfectly concerning him: and we, or ever (i. e. *before*) he come near (*to the council,*) are ready to kill him.

16. And when Paul's ſiſter's ſon heard of their lying in wait, he went, and entred (Gr. *being preſent, and entring*) into the caſtle, and (Gr. *he*) told Paul.

17. [i] Then Paul called one of the centurions to him, and ſaid, Bring this young man to the chief Captain, for he hath a certain thing to tell him.

18. So he took him, and brought him to the chief Captain, and ſaid, Paul the priſoner called me to him, and prayed me to bring this young man to thee, who hath ſomething to ſay to thee.

19. Then the chief Captain took him by the hand, and went (*with him*) aſide privately, and aſked him, What is it that thou haſt to tell me?

20. And he ſaid, (*Certain of*) the Jews have agreed to deſire thee, (*by interceſſion of the council,*) that thou wouldſt bring down Paul to-morrow to the council, as if they would enquire ſomething of him more perfectly:

21. But do not thou yield (*this*) to them, for there lie in wait for him of them more than forty men, who have bound themſelves with an oath, that they will neither eat nor drink, till they have killed him, and now are they ready, looking for a promiſe from thee, (*to bring him down.*)

22. So the chief Captain let the young man depart, and charged him (*ſaying,*) See thou tell no man that thou haſt ſhewed theſe things to me.

23. And he called to him two Centurions, ſaying (*to them,*) Make ready two hundred ſoldiers to go to Cæſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night,

24. And provide them beaſts that they may ſet Paul on, and bring him ſafe to Felix the Governor.

25. And he wrote a letter (*to him*) after this manner:

26. Claudius Lyſias, to the moſt excellent Governor Felix, ſendeth greeting.

27. This man (*whom I ſend to thee*) was taken of the Jews, and ſhould have been killed of them; then came I with an army, and reſcued him, having underſtood (Gr. *this man taken by the Jews, and being about to be killed by them, I knowing it, with my army reſcued him, underſtanding*) that he was a Roman.

28. And when I would have known (Gr. *being willing to know*) the cauſe wherefore (*for which*) they accuſed him, I brought him forth into their council:

29. Whom I perceived to be accuſed of (i. e. *concerning*) queſtions of their law, but to have nothing laid to his charge worthy of death, or of bonds.

30. And when it was told me how that the Jews laid wait for the man, (*or when I was told of a conſpiracy that would be againſt him from the Jews,*) I ſent (*him*) ſtraightway to thee, and gave commandment to his accuſers alſo to ſay before thee what they had (*to ſay*) againſt him. Farewell.

31. Then the ſoldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32. (*And*) On the morrow they left the horſemen to go (*on*) with him, and (*the foot*) returned to the caſtle;

33. Who (i. e. *which horſemen*) when they came to Cæſarea, and delivered the epiſtle to the Governor, preſented Paul alſo before him.

34. And when the Governor had read the letter, he asked of what province he was, and when he underſtood that he was of Cilicia,

35. I will hear thee, ſaid he (*to Paul,*) when thine accuſers are alſo come, and he commanded him (*in the mean time*) to be kept in Herod's judgment-hall.

ANNOTATIONS on Chap. XXIII.

Ver. 1. [a] *I Have lived in all good conſcience to this day.*] Not as a good conſcience ſignifies a conſcience void of error and offence, for he owns himſelf to have been guilty of great ſin in perſecuting the Church of *Chriſt*, 1 Tim. 1. 13, 15. but as it ſignifies a conſcience acting according to his perſuaſion that he ought to act; and in this ſenſe when he blaſphemed againſt *Chriſt*, and perſecuted his Church, he did this even thro' a perſuaſion, that *he ought to do many things contrary to the name of Jeſus*, Acts 26. 9, 10. Moreover, by ſaying that he lived in all good conſcience, whilſt he profeſſed *Judaiſm*, and was, as *to the righteouſneſs of the law, blameleſs*, Phil. 3. 6. he gives them to underſtand, that he left not the religion of the *Jews* out of any hardſhips which it did require, or any prejudice he had againſt the precepts of it; and by adding that he alſo had lived unblameably in the profeſſion of the *Chriſtian* faith, he intimates, that he became, and continued a *Chriſtian*, out of a full conviction that he was bound in conſcience ſo to be, and ſo to act, and that he ſtill ſerved God from a pure conſcience, 2 *Tim.* 1. 3.

Ver. 3. [b] *God ſhall ſmite thee, thou whited wall.*] He elegantly compares him to a whited wall, becauſe, as that had a fair out-ſide, but nothing but dirt, ſticks, or ſtones within, ſo had he an outward appearance of a righteous judge, ſitting as one that would paſs judgment according to the law, and yet commanding him to be puniſhed for ſpeaking the truth, and ſo condemning the innocent againſt the law of nature, and of *Moſes*, which ſaith, *thou ſhalt do no unrighteouſneſs in judgment*, Lev. 19. 15. And he foretels, that God ſhall ſmite him, by that gift of *prophecy* which God

God had given him, which came to paſs, he being ſlain, ſaith *Chryſoſtom;* he periſhing in the ſiege of *Jeruſalem*, ſaith Dr. *Lightfoot;* he being depoſed and ſent bound to *Rome*, ſaith *Joſephus*, Antiq. l. 20. c. 5. p. 692. E.

Ibid. See Additions, N° 27.

Ver. 5. [c] Οὐκ ἤδειν ὅτι ἔστιν ὁ ἀρχιερεύς, *I wiſt not that he was the High-prieſt, for it is written*, &c.] I am not willing to own that St. *Paul*, who doubtleſs was filled with the Holy Ghoſt, and had a ſhare in the promiſe of his aſſiſtance and direction, when they came before Governors, ſhould here be guilty of a tranſgreſſion of the law, eſpecially when I ſuppoſe him acted by a *prophetick* impulſe; and yet it is not eaſy to put any likely ſenſe upon theſe words, by which we can avoid it. We cannot do it according to our tranſlation, or the obſervation of ſome *criticks*, that οὐκ ἤδειν ſignifies, *I conſidered not;* for that ſeems plainly to inſinuate, that if he had well conſidered or weighed his words, he ſhould not have uttered them, as being contrary to the precept, *not to ſpeak evil of the ruler of the people;* which ſurely is to confeſs that he had by them violated that command, had he conſidered to whom he ſpake. Nor, (2.) according to the expoſition of Dr. *Hammond*, for though he ſaith he was not truly the *High-prieſt*, (Note on *Luke* 3. c.) yet he confeſſeth that *Ananias* was then *ruler of the people*, and ſo makes St. *Paul* to ſay, in his paraphraſe, *I confeſs I did amiſs.* Dr. *Lightfoot* and *Grotius* think as I do, that St. *Paul* does not go about to excuſe his miſtake, but rather ſaith, *I know well enough that God's High-prieſt is not to be reviled*, but that this *Ananias* is an *High-prieſt* I know not, *i. e.* I do not own him as ſuch, who hath procured this title by bribery; our (a) celebrated *Rabbins* having declared that ſuch a one *is neither a judge, nor to be honoured as ſuch;* in which ſenſe the blind man ſaith of Chriſt to the *Phariſees, that he is a ſinner*, οὐκ οἶδα, *I know not*, John 9. 25. and this he might ſay, becauſe the *High-prieſt* had not then on him thoſe robes peculiar to him, by which he was diſtinguiſhed from other Prieſts. Or, (2.) The latent ſenſe may be this, the *prophetick* impulſe that was upon me, and inwardly moved me thus to ſpeak, permitted me not to advert that it was the *High-prieſt*, leſt that law I mention might have reſtrained me from complying with that impulſe; and it is certain from the example of *Chriſt* ſtiling *Herod, Fox*, Luke 13. 32. and of St. *Paul* calling *Nero, Lion*, 2 Tim. 4. 17. and acknowledged by the *Jews*, that he who acted as a *Prophet* was not under the obligation of this precept, as others were, but St. *Paul* ſpeaks ſo obſcurely, becauſe, ſaith *Grotius*, he knew he would find no credit for them in this aſſertion.

Ver. 6. [d] *For the hope and reſurrection of the dead I am called in queſtion;*] That is, for the hope of the reſurrection of the dead; ſo χάρις καὶ ἀποστολὴ, *is the grace of apoſtleſhip*, ζωὴ καὶ πνοὴ, *the breath of life*, Acts 17. 25. See *Glaſſius, Philol.* l. l. 3. *tr. de nom.* but then it is enquired why St. *Paul* here ſaith he was called in queſtion for this hope in general, and *Chap.* 24. 15.——26. 6. repeats the ſame thing when he was only called in queſtion concerning the reſurrection of the Lord *Jeſus;* now the reaſon of this will appear from this obſervation, that before our *Saviour*'s paſſion, the doctrine which he preached being chiefly levelled againſt the vain traditions of the *ſcribes* and *Phariſees*, and his *woes* denounced againſt them, they ſtill appear in oppoſition to him, the *Sadducees* being ſcarce ever mentioned as his adverſaries; but after his reſurrection, the teſtimony of the *Apoſtles* being this, that *Chriſt was riſen from the dead*, and ſo directly contrary to that which diſtinguiſhed the *Sadducees* from the *Phariſees*, we find them moſt forward to oppoſe their teſtimony; then *the Sadducees came upon them, being grieved that they preached the reſurrection of the dead through Jeſus*, Chap. 4. 1, 2. then *the High-prieſt, and all the ſect of the Sadducees, were filled with zeal againſt them*, Chap. 5. 17. the *ſcribes* which were of the ſect of the *Phariſees* rather ſiding with St. *Paul* in this matter. Another reaſon why St. *Paul* thus mixed theſe things together, might be this, that the *Apoſtles* teſtified the reſurrection of the dead *thro' Jeſus*, Acts 4. 2. and taught that God would *raiſe us up by Jeſus*, 1 Theſſ. 4. 14. and ſo the proof of the one, *viz.* that *Chriſt* was riſen, was a confirmation of the general reſurrection.

Ver. 8. [e] *The Sadducees ſay there is no reſurrection, neither angel nor ſpirit.*] That the *Sadducees* did not believe the reſurrection of the body, as all the (b) ancient *Chriſtians* plainly do aſſert, ſo this *ſcripture*, and *Matth.* 22. 23. plainly teſtify. (2.) They ſaid, that after the giving of the law at leaſt, there was no angel; and that when they are ſaid to appear ſo often in the law of *Moſes*, they were framed for that purpoſe, and after ceaſed to have any being; for otherwiſe it is hard to conceive how they could believe the law of *Moſes*, and yet deny that *Angels* ever did exiſt.

And,

(a) Talm. Tr. de Synedrio.

(b) Juſt. M. Dial. cum Tryph. p. 307. Iren. l. 4. c. 11. Conſtit. Apoſt. l. 6. c. 6. Tertul. de præſcript. c. 45. Orig. in Matth. tom. 1. p. 485, 486, 487.

And, (3.) When they are ſaid to deny any ſpirits, this is not to be ſo underſtood as if they denied God to be a ſpirit, or that there was any ſpirit of man within him, but as (c) *Joſephus* teſtifies, they denied τ̀ ψυχῆς τ̀ διαμονὴν, *the permanency of the ſoul after death*; and ſo they denied any ſpirits ſeparated from bodies, which could appear, or reveal any thing to them: The *Phariſees* held the contrary, as is apparent from theſe words, *ver.* 9. *If an angel or ſpirit hath ſpoken to him*; of ſuch apparitions, believed by the *Apoſtles*, we have mention, *Luke* 24. 37. *Matth.* 14. 26. and the *Jews* believed, that *Samuel* thus appeared to *Saul*, and *Elias* frequently to them, the *Sadducees* denying all ſuch apparitions.

Ver. 11. [f] *The Lord ſtood by him*;] per angelum, *by an angel*, ſaith *Grotius*, without all ground, an *angel* never being ſtiled ὁ Κύριος, *the Lord* in the New Teſtament, but only *the angel of the Lord*, Mat. 1. 20.——2. 13.——19. 21.——28. 2. Luke 1. 11.——2. 9. Acts 5. 19.——8. 26.——12. 7, 23. and ſaid Θάρσει, Παῦλε, *be of good courage, Paul*; for as when thou teſtifiedſt of me in *Jeruſalem*, and they went about to kill thee, *Acts* 9. 29, 30. I delivered thee; ſo will I alſo deliver thee from the *Gentiles* at *Rome*, according to my promiſe made to thee, *Acts* 26. 17.

Ibid. [g] Δεῖ σε καὶ εἰς Ῥώμην μαρτυρῆσαι, *Thou muſt teſtify of me at Rome.*] Here is an inſtance of a divine appointment, without any neceſſity laid upon the will of *Paul*; whoſe appeal to *Cæſar* was only made as an expedient to preſerve him from the rage of the *Jews*, Acts 25. 11, 24.——28. 19. and ſo was only a matter of prudence, and not of abſolute neceſſity.

Ver. 12. [h] *Who bound themſelves under a curſe.*] It was a thing too common among the *zealots* of the *Jews*, to cut off, without any judicial proceſs, thoſe whom they looked upon as tranſgreſſors of their laws, and enemies to the *Jews*. (d) *Joſephus* informs us, that they committed infinite ſlaughters, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, *thinking the vileſt things were good, when done by them.* And (e) *Philo* ſpeaks of ſome among them οἱ ὀμόσαντι τρώσειν καὶ σφάξαι, *who ſwore to wound and kill others*, καὶ ἀνυπερθέτως αὐτὰ δρᾶσαι, *and did ſo without delay*; and that the *Chief-prieſts* and *Sanhedrim* approved of ſuch murders done out of ſuch pernicious deſigns, we learn from their confident addreſs to them, *ver.* 14, 15. and their conſent to the fact, *ver.* 20. plainly proving by their lying and murderous diſpoſitions, that they were children of the devil, *John* 8. 44. See *Chap.* 25. 2, 3.

Ver. 17. [i] *Then Paul called one of the Centurions*, &c.] Hence it appears, that even after a promiſe of our ſafety, ſee Note on *ver* 11. we ought not to neglect any honeſt means of our preſervation, though it be to be accompliſhed by our addreſſes to men alien from the faith.

CHAP. XXIV.

1. AND after five days, Ananias the High-prieſt deſcended with the elders, and with a certain orator, named Tertullus, [a] who informed the governor (Gr. *ſhewed themſelves to the governor*) againſt Paul.

2. And when he was called forth, Tertullus began to accuſe him, ſaying (*to the governor,*) [b] Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done to this nation by thy providence:

3. We accept it always, and in all places, moſt noble Felix, with all thankfulneſs.

4. Notwithſtanding that I be not (Gr. *but that I may not be*) farther tedious to thee, I pray thee that thou wouldſt hear us of thy clemency a few words:

5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ring-leader of the ſect (*called from one Jeſus of Nazareth, the ſect*) of the Nazarenes:

6. Who alſo hath gone about to profane the temple (*of Jeruſalem, by bringing into it heathens*, Chap. 21. 28.) whom we (*therefore*) took, [c] and would have judged according to our law.

7. But the chief Captain Lyſias came upon us, and with great violence took him away out of our hands;

8. Commanding his accuſers to come to thee, by examining of whom (*thou*) thyſelf mayſt take knowledge of all thoſe things whereof we accuſe him.

9. And the Jews alſo aſſented (*to this accuſation,*) ſaying, That theſe things were ſo.

10. Then Paul, after that the governor had beckoned to him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been for many years a judge to this nation, (*and ſo canſt not be ignorant of the things belonging to Chriſtianity, or to the Jews,*) I do the more chearfully anſwer for myſelf (*before thee:*)

11. Becauſe

(c) De Bell. Jud. l. 2. c. 12.
(d) De Bell. Jud. l. 5. c. 19, 21. l. 7. 30.
(e) De Spec. Leg. p. 595.

11. Becauſe that thou mayſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem to worſhip;

12. And *(ſince my coming thither,)* they neither found me in the temple, diſputing with any man, nor *(have they found me)* raiſing up the people, (Gr. *making a ſedition among the multitude,*) neither in the ſynagogues, or in the city:

13. Neither can they prove *(any other of)* the things whereof they now accuſe me.

14. But *(as for that part of their accuſation, which relates to the ſect of the Nazarenes,)* this I confeſs unto thee, that [d] after the way which they call hereſy, ſo worſhip I the God of my fathers, *(viz. through Jeſus Chriſt,)* believing all things which are written in the law and the Prophets *(concerning him.)*

15. And I have hope towards God *(in God)* which they themſelves alſo allow, that there ſhall be a reſurrection from the dead, [e] both of the juſt and of the unjuſt.

16. And herein *(therefore)* do I exerciſe myſelf to have always a conſcience void of offence, toward God and toward men.

17. Now [f] after many years *(from my converſion,)* I came to bring alms to my nation, and offerings *(from the Chriſtians of Macedonia and Achaia,* Rom. 15. 26.)

18. Whereupon certain Jews *(that came)* from Aſia, found me purified in the temple, *(after the manner of their Nazarites,* Acts 21. 24, 26. *and in compliance with the law of Moſes concerning them that had a vow upon them, as then I had,* Chap. 18. 18. *but I was there,)* neither with multitude, (i. e. *concourſe of any to profane the temple, as they imagined,* Chap. 21. 23.) nor with *(any)* tumult *(made by me whilſt I was there:)*

19. Who *(being my accuſers,)* ought to have been here before thee, and object *(it, as doubtleſs they would do,)* if they had ought againſt me.

20. Or elſe let theſe ſame here, *(who have aſſented to the accuſation of Tertullus,* ver. 9.) ſay, [g] if they have found any evil-doing in me, whilſt I ſtood before the council,

21. Except it be *(their pleaſure to accuſe me,)* for this one voice, that I cried ſtanding among them, *(viz. That)* touching the reſurrection of the dead, I am called in queſtion by you this day.

22. And when Felix heard theſe things, [h] having *(as being many years a judge of that nation,* ver. 9.) more perfect knowledge of that way, (Gr. τῆς ὁδοῦ *of the way of Chriſtianity,*) he deferred *(the farther hearing of)* them, and ſaid, When Lyſias the chief Captain ſhall come down *(to Cæſarea,)* I will know the uttermoſt of your matter; (Gr. *I ſhall know the buſineſs between you.*)

23. And *(then)* he commanded a centurion to keep Paul, and to let him have liberty *(from his bonds,)* and that he ſhould forbid none of his acquaintance to miniſter, or come to him.

24. And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, *(who had left her huſband Azizus King of the Emiſſeni, and had married Felix, an uncircumciſed perſon, contrary to the law;)* he ſent for Paul, and heard him concerning the faith of Chriſt.

25. And as he *(Paul)* reaſoned of [i] righteouſneſs, temperance, (Gr. *juſtice and continence,*) and *(of)* judgment to come, Felix trembled, and anſwered, Go thy way for this time; *(and)* when I have a convenient ſeaſon, I will call for thee.

26. He hoped alſo, *(being a taker of bribes,)* that money ſhould have been given him of Paul, that he might looſe him *(from his chain;)* wherefore he ſent for him the oftner, and communed with him.

27. But [k] after two years *(not of the government of Felix,* ver. 10. *but of St. Paul's impriſonment,)* Portius Feſtus came into Felix's room, and Felix *(being)* willing to ſhew the Jews a pleaſure, left Paul bound.

ANNOTATIONS on Chap. XXIV.

Ver. 1. [a] Οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι, *Who informed the Governor.*] This word anſwers to the *Hebrew* יָדַע, as it in *Hiphil* ſignifies *to make known,* ſhew, declare, appear; and where a Dative caſe follows, an Acculative is to be underſtood, and is moſt frequently added, as when *Moſes* ſays, *Exod.* 33. 13. ἐμφάνισόν μοι σεαυτόν, *ſhew to me thyſelf:* Thus *Eſther,* ἐνεφάνισε τῷ βασιλεῖ τὰ ἐπιβουλῆς, *ſhewed or declared the conſpiracy to the King,* Eſth. 2. 22. So *John* 14. 21. *How is it* ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, *that thou wilt manifeſt thyſelf to us, and not to the world?* And accordingly here, and *Chap.* 25. 2, 15. ἑαυτὸν *is to be underſtood,* and the whole ſhould be rendred, *who ſhewed or declared themſelves to the Governor againſt Paul;* not that they informed the Governor; for the information follows, *ver.* 5, 6. and ſo our tranſlators have rendred the word, *Chap.* 23. 22. and *Heb.* 11. 14.

Ver. 2. [b] Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, *Seeing we enjoy great peace by thee,* &c.] In this, and in the following verſes, the orator is guilty

of ſordid flattery and falſhood; for though it be true that *Felix* did ſome kindneſs to the *Jewiſh* nation in delivering them from the thieves and the *magicians* which infeſted them, as (a) *Joſephus* doth acknowledge; yet that he otherwiſe was guilty of great injuſtice towards the *Jews*, and was on that account accuſed before *Nero*, by the chief of the *Jews* dwelling at *Cæſarea*, and had been puniſhed for his wickedneſs, had not his brother *Pallas*, who was then high in favour with *Nero*, ſuccoured him, the ſame (b) *Joſephus* teſtifies. (2.) That St. *Paul* moved the *Jews* to ſedition againſt the government, or that he went about to profane the *temple*, was utterly falſe: See *Chap.* 21. 28. and ſo was it alſo that they took him to judge him according to their law; for they took him by violence, and drew him out of the *temple*, and went about to kill him without any judicial proceſs, *Chap.* 21. 30, 31.

Ver. 6. [c] *And would have judged him according to our law.*] From this, and from the complaint of violence uſed by *Lyſias* in taking *Paul* out of their hands, it ſeemeth to appear, that the *Jews* ſtill either had, or claimed a power of inflicting death upon capital offenders againſt their law.

Ver. 14. [d] *After that way which they call hereſy.*] They accuſing St. *Paul* as a ring-leader τῆς τῶν Ναζαραίων αἱρέσεως, *of the hereſy of the Nazarenes*, that is, of the *Chriſtians*, ſo ſtiled both by *Jew* and *Gentile*, from their faith in *Jeſus of Nazareth*: Now the word αἵρεσις bears often an indifferent ſenſe, both in the *ſcriptures*, as when it is ſaid, *Acts* 15. 5. *that ſome believers were*, ἀπὸ τῆς Φαρισαίων αἱρέσεως, *of the ſect of the Phariſees*; and when the *Jews* at *Rome* enquire of *Paul*, *what he thought*, περὶ τῆς αἱρέσεως ταύτης, *of the ſect of Chriſtians*, Chap. 28. 22. and when St. *Paul* ſaith, in commendation of himſelf, *that he lived*, κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *according to the exacteſt hereſy of their religion*, Chap. 26. 5. and alſo in the ancient *Jewiſh* writers; as when *Joſephus* gives an account of the three αἱρέσεις, *hereſies*, or φιλοσοφίας, *philoſophical opinions* of the *Jews*, *Antiq. l.* 18. *c.* 2. & *de bello Jud. l.* 2. *c.* 12. yet ſeeing the prayer againſt the *Chriſtians*, called *Beracoth haminim*, if we may credit the *Jews*, was made by *R. Samuel* in the time of *Gamaliel*, and ſeeing (c) *Juſtin M.* doth inform us, that they very early ſent their *emiſſaries* to all nations againſt the *Chriſtians*, repreſenting them as αἵρεσιν ἄθεον καὶ ἄνομον, *an atheiſtical and wicked hereſy*, we have reaſon to believe, that in this ſenſe they accuſed St. *Paul*, as a ring-leader of the *hereſy of the Nazarenes.*

Ver. 15. [e] *Both of the juſt and of the unjuſt.*] This ſeemeth neceſſarily to be added, becauſe the doctrine of the *Phariſees*, according to (d) *Joſephus*, reſtrained the reſurrection to the juſt, condemning the unjuſt to perpetual torments without any reſurrection, the entrance into another body belonging only to the ſouls of the juſt, *v.* 16. See Additions, N° 28.

Ver. 17. [f] *After many years I came to bring alms.*] The alms brought by him from *Antioch*, Chap. 11. 29, 30. cannot be here intended, they being brought by him and *Barnabas*, but ſeven years at moſt after his converſion; and nothing which he here relates touching purification, and concerning the *Jews* of *Aſia* finding him in the *temple*, happening then, but only when he went up to *Jeruſalem* with the alms and oblations of the churches of *Macedonia* and *Achaia*; then had he his vow upon him, *Chap.* 18. 18. then did the *Jews* from *Aſia* take hold of him in the *temple*, Chap. 21. 17.

Ver. 21. [g] *If they have found any evil-doing in me while I ſtood before the council.*] Hence it appears, that he thought not he did evil, in ſaying to *Ananias* the *High-prieſt*, *God ſhall ſmite thee*, &c.

Ver. 22. [h] Ἀνεβάλετο αὐτοὺς τὰ καθ᾽ ὑμᾶς.] It ſeems to me evident that theſe words cannot admit the explication of *Grotius* and others, that *Felix* deferred them that he might have a more exact knowledge of *Chriſtianity*, but that having his reſidence at *Cæſarea*, where *Cornelius* the centurion and his friends were converted, where *Philip* the *Evangeliſt* dwelt, and where there were many *diſciples*, Chap. 21. 8, 16. he became thus acquainted with the way of *Chriſtianity.*

Ver. 25. [i] Περὶ δικαιοσύνης καὶ ἐγκρατείας, καὶ τοῦ κρίματος, *of juſtice and continency, and of the judgment to come.*] Of this *Felix* (e) *Tacitus* informs us, that per omnem ſævitiam & libidinem jus regium ſervili ingenio exercuit, *he practiſed all cruelty and luſt in his government*, thinking that he might do (f) cuncta malefacta impune, *all wickedneſs, without puniſhment.* And (g) *Joſephus*

(a) Antiq. l. 20. c. 6. De bell. Jud. l. 2. c. 12.

(b) Καὶ παῦλος ἀνεδιδάχθη τὸν εἰς Ἰουδαίους ἀφιγμένον τιμοθέαν, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τὰ ἀδελφῷ Παλλάντι χαριζόμενος σωτὴρα ἀπέφηνε. Antiq. l. 20. c. 7.

(c) Contr. Tryph. p. 234, 235.

(d) Καὶ τοῖς μὲν εἱμαρμένον ἑκάστοις περίθεσθαι τοῖς δὲ βασιλεῖ τῶν ἀνακτόρων. Antiq. l. 18. c. 2. Καταδίκαι εἰς ἕτερον σῶμα ἀπὸ τοῦ ἀγαθοῦ μόνου ἐπὶ τὸν φαύλων ἀΐδιον τιμωρίᾳ κολάζεσθαι. De bello Jud. l. 2. c. 12. p. 788. F.

(e) Hiſt. l. 5. p. 619. (f) Annal. 12. p. 263. (g) Antiq. Jud. l. 23. c. 5. p. 693.

Joſephus informs us of *Druſilla*, that, leaving her huſband King *Iſis*, ſhe married with an *Heathen Felix*, doing evil, and tranſgreſſing τὰ πατρια νόμιμα, *the laws of her country:* To perſons ſo unjuſt, St. *Paul* diſcourſeth very appoſitely of juſtice and chaſtity, againſt which they had both ſo highly offended, as knowing that it was to little purpoſe to ſpeak to them of *Chriſtianity* till they forſook theſe ſins; and diſcourſing alſo of *a judgment to come*, where *Felix* could not hope to eſcape unpuniſhed, as here he did, it is no wonder that *Felix* trembled; and that *Druſilla* did not ſo alſo, was an argument of her *Jewiſh* confidence, that ſhe might then eſcape, by being a daughter of *Abraham*.

Ver. 27. [k] Διετίας δὲ πληρωθείσης, *But after two years.*] *Baronius* is here miſtaken, who conceives that theſe *two years* are the two firſt years of *Nero*'s reign, whereas indeed he continued *Procurator*, as Biſhop *Pearſon* ſaith, till the *ſixth year of Nero*. The two years plainly relate to St. *Paul*'s being taken by the *Jews* in the temple; and put into the caſtle by the chief Captain *Lyſias*, which was, ſaith the ſame *Biſhop*, in the *fourth year of Nero*.

CHAP. XXV.

1. NOW when Feſtus was come into the (*government of the*) province, after three days he aſcended from Cæſarea to Jeruſalem.

2. Then the High-prieſt, and the chief of the Jews informed him againſt Paul, and beſought him;

3. And deſired (Gr. *deſiring this*) favour againſt him, that he would ſend for him to Jeruſalem, (*they*) [a] laying wait in the way to kill him.

4. But Feſtus anſwered, that Paul ſhould be kept at Cæſarea, and that he himſelf would depart ſhortly thither.

5. Let them therefore, ſaid he, which among you are able, go down with me, and accuſe this man, if there be any wickedneſs in him, (*for which he ought to be puniſhed by the Roman laws.*)

6. And when he had tarried among them more than ten days, he went down (*from Jeruſalem*) to Cæſarea, and the next day ſitting in the judgment-ſeat, (*he*) commanded Paul to be brought (*before him.*)

7. And when he was come, the Jews which came down from Jeruſalem ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove,

8. While he anſwered for himſelf, (Gr. *he apologizing, that*) [b] neither againſt the law of the Jews, (*Acts* 28. 17.) nor againſt the temple, (*Chap.* 24. 12.) nor yet againſt Cæſar, have I offended any thing at all.

9. But Feſtus (*being*) willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10. Then ſaid Paul, I ſtand at Cæſar's judgment-ſeat, where I (*being a Roman*) ought to be judged; to the Jews have I done no wrong, as thou very well knoweſt; (*they being now unable to prove any charge they lay againſt me*, ver. 7.)

11. For if I be an offender, (Gr. *if indeed I have been unjuſt,*) or have committed any thing worthy of death, I refuſe not to die; but if there be none of theſe things whereof they accuſe me (*true, or puniſhable by death,*) [c] no man may deliver me to them (*who wait for an opportunity to kill me*, ver. 3.) [d] I appeal unto Cæſar.

12. Then Feſtus, when he had [e] conferred with the council, anſwered, Haſt thou (*or, thou haſt*) appealed to Cæſar, (*and therefore*) unto Cæſar ſhalt thou go.

13. And after certain days, King Agrippa (*Tetrarch of Galilee*) and Bernice (*his ſiſter,*) came to Cæſarea to ſalute Feſtus.

14. And when they had been there many days, Feſtus declared Paul's cauſe to the King, ſaying, There is a certain man left in bonds by Felix;

15. About whom, when I was at Jeruſalem, the Chief-prieſts and the Elders of the Jews informed me, deſiring to have judgment (*of death*, ver. 16.) againſt him.

16. To whom I anſwered, (Gr. *that*) [f] It is not the manner of the Romans to deliver any man to die, before that he who is accuſed have the accuſers face to face, and have licence to anſwer for himſelf, concerning the crime laid againſt him.

17. Therefore when they were come hither, without any delay, on the morrow I ſat on the judgment-ſeat, and commanded the man to be brought forth.

18. Againſt whom when the accuſers ſtood up, they brought no accuſation of ſuch things as I ſuppoſed (*they would, no charge of ſedition or of offence againſt the Roman laws;*)

19. But had certain queſtions againſt him of their own ſuperſtition, and of (i. e. *concerning*) one Jeſus, who was dead, whom Paul affirmed to be alive (*again;*)

(e) Hiſt. l. 5. p. 619. (f) Annal. 12. p. 263. (g) Antiq. Jud. l. 23. c. 6. p. 693.

20. And becauſe I doubted (*whether I ought to judge*) of ſuch manner of queſtions, I aſked him, whether he would go to Jeruſalem, and there be judged of theſe matters.

21. But when Paul had appealed to be reſerved to the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Cæſar.

22. Then Agrippa ſaid to Feſtus, I would alſo hear the man myſelf; To-morrow, ſaid he, thou ſhalt hear him.

23. And on the morrow when Agrippa was come, and Bernice, g with great pomp, (*or retinue,*) and was entred into the place of hearing, with the chief Captains, and principal men of the city, at Feſtus's commandment Paul was brought forth.

24. And Feſtus ſaid, King Agrippa, and all *(ye)* men which are here preſent with us, ye ſee this man about whom all the multitude of the Jews have dealt with (*or beſought*) me, both at Jeruſalem, and alſo here, crying (*out,*) that he ought not to live any longer.

25. But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26. Of whom I have no certain thing to write to my Lord; wherefore I have brought him forth before you, and eſpecially before thee, O King Agrippa, that after examination had (*of him,*) I might have ſomewhat to write.

27. For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignify the crimes laid againſt him.

ANNOTATIONS on Chap. XXV.

Ver. 3. [a] *Laying wait in the way to kill him.*] We need not wonder that the *High-prieſt*, and chief of the *Jews*, ſhould be thus bloody-minded againſt *Paul*, when about this time they were arming one againſt the other. For at the latter end of the *Procuratorſhip* of *Felix*, (a) *Joſephus* informs us, that there was, τῆς ἀρχιερωσύνης σάσις πρὸς τὸν ἱερεῖς, καὶ τοὺς πρώτους τῆς πολίτους τῶν Ἱεροσολυμιτῶν, *a ſedition betwixt the High-prieſts, and the Prieſts, and chief men of Jeruſalem*, and *that every one of them gathered a band of the moſt bold, and ſeditious men, and became a leader of them; and that they reviled, and threw ſtones at one another*, and that the High-prieſts were ſo impudent, as *to ſend their ſervants to take away the tithe-corn of the Prieſts, ſo that ſome of them periſhed for hunger.*

Ver. 8. [b] *Neither againſt the law of the Jews.*] For he had committed nothing againſt the cuſtoms of their *fathers*, Chap. 28. 17. and *to the Jew he became as a Jew*, 1 Cor. 9. 20. nor againſt the *temple*, for he had not profaned it, or raiſed any tumult in it, *Chap.* 24. 18. nor againſt *Cæſar*, whom he commanded all men to obey as God's ordinance, *Rom.* 13.

Ver. 11. [c] Οὐδείς με δύναται χαρίσασθαι αὐτοῖς, *No man can deliver me to them;*] *i. e.* No man can juſtly do it; I being not only an innocent perſon, having done them no wrong, *ver.* 10. but alſo a *Roman*, and therefore one who ought to be judged not by them, or their laws, but at the tribunal of *Cæſar* by the *Roman* laws. So the word δύναται is often uſed to ſignify that only which may be lawfully done, as, *v. g. Exod.* 8. 26. οὐ δυνατὸν οὕτω ποιεῖν, *it is not meet ſo to do*, Deut. 12. 17. οὐ δύνασαι φαγεῖν, *thou mayeſt not eat of it within thy gates*, Acts 10. 47. τὶς δύναται; *who can forbid water?* See the Note on *Mark* 2. 19.

Ibid. [d] *I appeal unto Cæſar.*] Hence it appears that St. *Paul* owned even *Nero* for his Prince and ſupreme Governor upon earth; and, (2.) That, in caſes of neceſſity, *Chriſtians* may have recourſe even to *Heathen* judicatures, eſpecially when they have to do with perſons who are aliens from the faith.

Ver. 12. [e] Συλλαλήσας μετὰ τοῦ συμβουλίου, *Conferring with the council;*] Not with the council of the *Jews*, as *Chryſoſtom* conceives, for they never would have adviſed him to admit of St. *Paul*'s appeal, or to ſend him to *Cæſar* out of their reach; but, as *Grotius* ſaith, with his own *Roman council* which aſſiſted him.

Ver. 16. [f] *It is not the manner of the Romans to deliver any man to die before——he have his accuſers face to face*, &c.] Thus (b) *Philo* ſaith of them, that *they yielded themſelves to be common judges, hearing equally the accuſers, and defendants, and condemning no man unheard.* And *Appian* in *Grotius* ſaith the ſame; this alſo was the law of the *Jews*, to which *Nicodemus* appealed in the caſe of *Chriſt*, John 7. 51.

Ver. 23. [g] Μετὰ πολλῆς φαντασίας, *with great pomp;*] *i. e.* With a great train of attendants, as the word ſignifies in *Laertius*, when he ſaith, (*) *Bion* had φαντασίαν ἀκολουθοῦσαν αὐτῷ, *a great train of*

(a) Antiq. l. 20. c. 6.

(b) Ἴσον καὶ τῶν κληγόρων καὶ τῶν ἀπολωλεκότων ἀκροωμένους μηδενὸς ἀκρίτου κεκαταψηφίσασθαι ἀξιοῦντες. In Flaccum, p. 759.

* In Vita Bionis.

of mariners following him; or with great ſplendor, as when (c) *Athenion* was carried to *Athens* in a chair of ſtate with ſilver and purple hangings, the people ran out to ſee the ſight, no *Roman* ever entring the city ἐν τοσαύτῃ φαντασίᾳ, *in ſo great ſplendor*; though after there is mention of many ſervants going before, and following after him, which makes for the firſt ſenſe. See more inſtances of this acceptation of the word in Dr. *Bois* on the place. See Additions, N°. 29.

CHAP. XXVI.

1. THen Agrippa ſaid to Paul, Thou art permitted to ſpeak for thyſelf. Then Paul ſtretched forth the hand (*to the people to keep ſilence,*) and (*then he*) anſwered for himſelf, (*ſaying,*)

2. [a] I think myſelf happy, (i. e. *I judge it no ſmall advantage to me, and my cauſe,*) King Agrippa, becauſe (*that*) I ſhall anſwer for myſelf this day before thee, touching all the things whereof I am accuſed of the Jews:

3. Eſpecially, becauſe I know thee to be (*not only a perſon of a good temper, and ſedate mind, but alſo*) expert in all cuſtoms and queſtions which are among the Jews; wherefore I beſeech thee to hear me patiently.

4. My manner of life from my youth, which was at the firſt among my own nation at Jeruſalem, (*where I was bred up at the feet of Gamaliel,* Chap. 22. 3.) know all the Jews,

5. Who knew (*this of*) me from the beginning, if they would teſtify (*the truth of me,*) that [b] after the moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

6. [c] And now I ſtand, and am judged for the hope (ἵστημι κρινόμενος ἐπ' ἐλπίδι, *I ſtand queſtioned about the hope*) of the promiſe made of God to our fathers, (*I ſaying, that it is accompliſhed by the coming of Jeſus Chriſt; and that this is proved by the reſurrection of him from the dead; they denying his reſurrection, and therefore expecting the accompliſhment of this promiſe, by the coming of ſome other perſon to be their Meſſiah:*)

7. [d] To which promiſe (*of the Meſſiah,*) our twelve tribes inſtantly (*or earneſtly*) ſerving God day and night, hope (*yet*) to come; for which hope's ſake, (περὶ ἧς ἐλπίδος, *concerning which hope,*) King Agrippa, I am accuſed of the Jews, (*for ſaying, that Jeſus whom they have crucified, God hath raiſed from the dead, and that he is the hope of Iſrael,* Chap. 28. 10. *ſome of them ſaying on the contrary, that there is no reſurrection of the dead at all; others denying that Chriſt is riſen from the dead.*)

8. (*Of the firſt I enquire,*) Why ſhould it be thought (τὶ κρίνεται, *why is it judged*) a thing incredible with you, that God (*infinite in power and wiſdom,*) ſhould (*be able to*) raiſe the dead?

9. (*As for the ſecond, I was once of their opinion; for*) I verily thought with myſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth, (i. e. *in oppoſition to thoſe who believed, that he was the Chriſt, and that he was riſen from the dead.*)

10. Which thing I alſo did in Jeruſalem, and many of the ſaints, (i. e. *the Chriſtians,*) did I ſhut up in priſon, having received authority from the Chief-prieſts (*and Elders of the Jews ſo to do,* Chap. 22. 5.) and when they were put to death, I gave my voice againſt them, (i. e. *I, in the inſtance of St. Stephen, approved of the ſentence,* Chap. 8. 1.)

11. And I puniſhed them oft in every ſynagogue (*where I found any of them,*) and (*by theſe puniſhments*) compelled them to blaſpheme (*the name of Jeſus*;) and being exceedingly mad againſt them, I perſecuted them, (*forcing them to fly from Judea,*) even to ſtrange cities.

12. Whereupon, as I went to Damaſcus (*the metropolis of Syria,*) with authority and commiſſion from the Chief-prieſts, (*that if I found any of them there in the Jewiſh ſynagogues, I ſhould bring them bound to Jeruſalem,* Chap. 9. 2.)

13. At mid-day, O King, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and (*about*) them which journeyed with me:

14. And when we were all fallen to the earth, I heard a voice ſpeaking to me, and ſaying, in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is (*or will be*) hard for thee to kick againſt the pricks (i. e. *to fight againſt God.* See *Chap.* 9. 5.)

15. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus (*of Nazareth*) whom thou perſecuteſt:

16. But ariſe, and ſtand upon thy feet; for I have appeared to thee for this purpoſe, to make thee a miniſter and a witneſs both of thoſe things which thou haſt ſeen (*now,*) and of thoſe things

(c) Athen. l. 5. p. 212. C.

in which (i. e. *for the diſcovery of which*) I will appear to thee.

17. (*And in teſtifying of them, I will be with thee*) delivering thee from the people (*of the Jews,*) and (*of*) the Gentiles, to whom now I ſend thee,

18. To open their (*blind*) eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and (*an*) inheritance among them that are ſanctified by faith that is in me.

19. Whereupon, O King Agrippa (*having had this convincing teſtimony of the reſurrection of this Jeſus,*) [e] I was not diſobedient to the heavenly viſion;

20. But ſhewed firſt to them of Damaſcus, (*where this viſion happened,*) and (*then to them*) at Jeruſalem, and (*ſo*) throughout all the coaſts of Judea, and then to the Gentiles, that they (*of the Jews*) ſhould repent (*of their great ſin in crucifying this Jeſus,*) and (*ſhould*) turn to God, and do works meet for (Gr. *meet works of*) repentance.

21. For theſe cauſes the Jews caught me, (*as I was,*) in the temple, and went about to kill me, (*Chap.* 21. 31.)

22. Having therefore obtained help of God, (*according to the promiſe made by Jeſus,* ver. 17.) I continue to this day witneſſing both to ſmall and great, (*the reſurrection of Jeſus; and in this,*) ſaying none other things than thoſe which the Prophets and Moſes did ſay ſhould come (*to paſs,*)

23. (*Viz.*) [f] That Chriſt (*the Meſſiah of the Jews,*) ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, (*ſo as to return no more to death,* Acts 13. 34.) and (*that he*) ſhould ſhew light to the people, and to the Gentiles.

24. And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thyſelf, much learning doth make thee mad, (*or tranſport thee.*)

25. But he ſaid, I am not mad, moſt noble Feſtus, but I ſpeak forth the words of truth and ſoberneſs (*or of a ſound mind.*)

26. For the King knoweth of theſe things, before whom alſo (*πρὸς ὃν καὶ, to whom therefore*) I ſpeak freely (*of them*;) for I am perſuaded, that none of theſe things (*concerning the reſurrection of Chriſt, or even my converſion,*) are hidden from him; for this thing was not done in a corner, (*but was of publick cognizance.*)

27. King Agrippa, believeſt thou the Prophets, (*to whoſe teſtimonies I appeal for the truth of Chriſt's ſufferings and his reſurrection?* ver. 22, 23.) I know that thou believeſt (*them, to them therefore I remit thee.*)

28. Then Agrippa ſaid to Paul, [g] Almoſt thou perſuadeſt me to be a Chriſtian.

29. And Paul ſaid, I would to God that not only thou, but alſo all that hear me, this day, were both almoſt, and altogether ſuch as I am, except theſe bonds; (i. e. *as to faith in Chriſt, though not as to the bond I ſuffer for it.*)

30. And when he had thus ſpoken, the King roſe up, and the Governor, and Bernice, and they that ſat with them.

31. And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death, or of bonds, (*by the Roman laws, by which he is to be judged.*)

32. Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed to Cæſar, (*to whoſe judgment he is therefore now to be reſerved.*)

ANNOTATIONS on Chap. XXVI.

Ver. 2. [a] Ἡγημαι ἐμαυτὸν μακάριον, *I count myſelf happy.*] Though this phraſe may ſignify no more than, *I look upon it as a conſiderable advantage,* as when we call a lucky man, an *happy man,* and ſo the word μακάριος and *felix* are often uſed in profane authors, and אשר in the *Hebrew,* as when *Leah* calls her ſon *Aſhur,* Gen. 30. 13. ſaying, *I am happy, for the daughters ſhall call me happy;* and *Jeremy* enquires, *wherefore are all they happy,* i. e. proſperous, *who deal very treacherouſly?* See *Pſal.* 127. 5.——128. 3.——137. 8, 9. Yet I believe the *Apoſtle* here reſpects not any perſonal advantage, but the benefit *Chriſtianity* might receive from what he was to ſay before a perſon ſo able to judge of it.

Ver. 5. [b] Κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *According to the exacteſt ſect of our religion, I lived a Phariſee.*] That they were ſo according to the opinion of the *Jews* (a) *Joſephus* teſtifies, by ſaying, this was a *ſect of the Jews, which was thought* ἐυτεχνότερον εἶναι τῶν ἄλλων, καὶ τοῦ νόμου ἀκριβέστερον ἀφηγεῖσθαι, *to be more pious than others, and more exact in the interpretation of their laws,* that they did (b) μάλα φρονεῖν ἐπ' ἀκριβείᾳ τῶν πατρίων νόμων, *eſteem highly of themſelves for their exactneſs in the law,* and that they were the ſect οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν, *who ſeemed to excel others in their exact knowledge of the cuſtoms of their fathers,* (c) καὶ οἱ δοκοῦντες μετ' ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα, *and to be moſt exact in the*

(a) De Bell. Jud. l. 1. c. 4. (b) Antiq. l. 17. c. 3. (c) De Bell. Jud. l. 2. c. 12. p. 788. E.

the interpretation of their laws: And indeed, comparatively, they seem to have been the exactest of their celebrated *sects;* for the *Sadducees*, by denying the resurrection and all future punishments, took away the rewards of a virtuous, and gave liberty to a vicious life. The *Essens*, being *Jews* by nature, were guilty of a great schism, in separating themselves wholly from the worship of the *temple*, and of equal disobedience in not bringing their (d) sacrifices to the *temple*, and of *idolatry* in making prayers, or (e) religious addresses to the sun, as *Josephus*, who lived three years among them, testifies, that πρὸς αὐτὸν refers to ἥλιον; but seeing the same *Josephus* saith, that they were πρὸς τὸ θεῖον ἰδίως δοσεβεῖς, especially religious towards God, and brings the words following as a proof of that, I think these prayers were offered rather to God than to the sun. See the Note on *Col.* 2. 22, 23.

Ver. 6, 7. [c] *And now I stand, and am judged for the hope of the promise made to our fathers.*] Why St. *Paul* here speaks, as if he were questioned touching the article of the resurrection of the dead in general, see the Note on *Chap.* 23. 6. and why he speaks of the twelve tribes, see Note on *James* 1. 1. but whereas he stiles the resurrection, *The promise made to their fathers*, and saith, the *twelve tribes* served God in expectation of it, this needs a little explication because many deny that any such promise was made to the *fathers*, or can be found in the Old Testament. I therefore assert,

1*st*, That it is evident from the history of the *Maccabees*, and other writings, both sacred and profane, that the *Jews* then, and the *Pharisees* afterward, did believe the resurrection of the body. Thus the second son saith, 2 *Maccab.* 7. 9. *The King of the world shall raise us up, who have died for his laws, unto everlasting life,* εἰς αἰώνιον ἀναζίωσιν ζωῆς ἡμᾶς ἀναστήσει· the third and fourth express their hope *to be raised up by God to life again*, ver. 11, 14. And the mother of them bids them not doubt, *but the Creator of the world would give them breath and life again.* That the *Pharisees* believed this doctrine, we learn not only from *Josephus*, but from their satisfaction that Christ had put the *Sadducees* to silence in that matter, *Matth.* 22. 34. and for ther stickling for St. *Paul* himself upon this declaration, that *he was called in question for the hope of the resurrection*, Acts 23. 9.

2*dly*, That they conceived this hope was built upon the covenant of God made with them, and the promise of God made to them, is also evident from their words; for the last of these seven *martyrs* is introduced, saying, *Our brethren are dead under God's covenant of everlasting life;* ver. 36. (f) *Josephus* introduceth the mother of these seven children, comforting her dying sons with those words of *Moses*, *I kill, and I make alive*, Deut. 32. 39. and *it is your life and length of days*, ver. 47. and that of *Solomon*, Prov. 3. 18. *Wisdom is a tree of life to them that lay hold on her*, and that of *Ezekiel*, Chap. 37. 3. *Shall these dry bones live?*

3*dly*, They had just reason both from the law and *Prophets*, for this hope; from the law, for thence our *Saviour* proves the resurrection of the body, *Matth.* 22. 31, 32. See the Note there. And that our *Saviour* did not there argue for the felicity of the souls of *Abraham*, *Isaac*, and *Jacob* only, is evident from this, that he argues for something future which should happen to them ὅταν ἀναστῶσι, *when they shall arise*; whereas in truth, and in the opinion of the *Jews* themselves, the souls of *Abraham*, *Isaac* and *Jacob* were with God already. So (g) *Josephus* saith, that *they who die for God,* ζῶσι τῷ Θεῷ, ὥσπερ Ἀδὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, καὶ πάντες οἱ Πατριάρχαι, *shall live with God, as do Abraham, Isaac, and Jacob, and all the Patriarchs.*

2. From the *Prophets*; the words of *Daniel* being these, *Many of them that sleep in the dust shall awake, some to everlasting life, and some to everlasting confusion*, Chap. 12. 2. Where note, that though men in misery and affliction are sometimes said to sit, or dwell in the dust, *Isa.* 26. 19. —— 27. 1. *Neh.* 3. 18. yet οἱ καθεύδοντες, they that sleep in the dust, doth always signify, they that die, as *Job* 7. 21.—— 20. 11.——21. 6. and hath no other sense in *Scripture*. And, (2.) That though men that sit in the dust may be raised out of that afflicted, into a very comfortable and pleasant state, yet seeing they must shortly die, they can in no propriety of speech be said to *arise to life eternal.* (3.) From the law and the Prophets, for saith St. *Paul*, Chap. 24. 14, 15. *I worship the God of our fathers, believing all things that are written in the law and the Prophets, having hope that there shall be a resurrection both of the just and the unjust*, and here, *ver.* 23.

I say

(d) *Ad templum donaria mittentes,* θυσίας δὲ ἐπέχουσι, διαφορότητι ἁγνειῶν ἃς νομίζουσι καὶ διὰ αὐτὸ ἀφορίζονται τοῦ κοινοῦ τεμενίσματος· ἰδίᾳ δὲ αὐτοῖς τὰς θυσίας ἐπέχουσι. Antiq. l. 18. c. 2. p. 617. G.

(e) *Priusquam oriatur Sol nihil profani loquuntur, sed ita,* ὥσπερ ἱκέται τινὰς εἰς αὐτὸν εὐχὰς ἅσπερ ἐκδιδόντες ἀναπέμπουσι. De Bell. Jud. l. 2. c. 11. p. 785. E.

(f) De Maccab. c. 18. p. 1101, 1102. (g) Ibid. c. 17. p. 1100.

I ſay nothing but what is contained in the law and the prophets, that Chriſt ſhall be the firſt ἐξ ἀναστάσεως νεκρῶν, *of thoſe that riſe from the dead,* plainly inſinuating, that the reſurrection of others after *Chriſt,* was contained in the law and the *Prophets.* Hence the *Apoſtle* tells us, that the champions of the *Jewiſh* church all died in faith in expectation of *a better reſurrection,* Heb. 11. 35, 39.

And, *laſtly,* That this hope was rightly built upon the covenant of God, that he would *be their God,* Gen. 17. 7. is evident, for that to be the God of *Abraham, Iſaac,* and *Jacob,* is to be that God who will raiſe them from the dead, we learn from our *Saviour*'s argument, *Matth.* 22. 32. and that he was therefore called *their God,* becauſe *he had prepared for them an heavenly city,* from *Heb.* 11. 15. and from his promiſe made to the ſpiritual ſeed of *Abraham,* according to thoſe words of the *Apoſtle,* Gal. 3. 29. *If ye are Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.* See the Note there. And, (3.) From the promiſe of entring into his reſt, *Heb.* 4. 3, 9. See the Note there. And, (4.) From the promiſe of a *Meſſiah,* it being one of their fundamental articles, that their *Meſſiah ſhall raiſe the dead, and bring them into paradiſe.* See *Maimonides Expl.* 10. *Tract. Sanhedrim, p.* 136. and Dr. *Pocock*'s Notes, *p.* 109, 110. And laſtly, this ſeems evident from the nature of the thing; for God being the *Father* of our ſpirits, which are immortal, and muſt live for ever, it is abſurd to think his promiſes to the obedient ſhould relate only to this preſent life, and yet he ſhould engage them to be faithful to the death, and ſuffer here the worſt of evils for his ſake; ſince, if they had *hope only in this life, they muſt of all men be moſt miſerable,* 1 Cor. 15. 19.

Ver. 7. [d] *To which promiſe* τὸ δωδεκάφυλον ἡμῶν, *our twelve tribes*——*hope to come.*] That ſome of the twelve tribes remained in, and ſome of them returned to the land of *Iſrael,* ſee proved, Note on *James* 1. 1. Why St. *Paul,* ſaith he, was queſtioned touching this hope of the reſurrection in the general; when he was only queſtioned concerning the reſurrection of Chriſt from the dead, ſee the chief reaſon, Note on *Chap.* 24. 15. To which add, that St. *Paul* connects theſe things thus, becauſe in the truth of the thing, and according to the teſtimony of the *Apoſtles,* and even the ſentiments of the *Jews,* the reſurrection was to be effected by the *Meſſiah,* or by *Jeſus Chriſt,* ſaying, that *God would raiſe us up by Jeſus,* 1 Theſſ. 4. 4. and that *God had appointed him to be the judge both of the quick and dead,* Acts 10. 47. and had given aſſurance that he would judge all men by him, *in that he had raiſed him from the dead,* Acts 17. 31. he being riſen *as the firſt that ſhould riſe from the dead,* ver. 23. of this Chapter, or *the firſt-fruits of them that ſleep,* 1 Cor. 15. 22. Hence is it ſo expreſly noted, *Chap.* 4. 1, 2. *that the Sadducees were grieved,* not that the *Apoſtles* declared that *Jeſus was the* Chriſt, or that he was riſen, but that they taught *through Jeſus, the reſurrection from the dead.* Note alſo, that he repreſents this as the hope of the *twelve tribes,* though it was denied by the *Sadducees*; becauſe, as (h) *Joſephus* informs us, ὡς ὀλίγοις ἀνδράσι τούτοις ὁ λέγος ἀρέσκοι, they were but few, and theſe few, when they deſigned to be *magiſtrates,* were forced to profeſs the doctrine of the *Phariſees,* διὰ τὸ μὴ ἄλλως ἀνέχεσθαι τὸν δῆμον τοῖς παλαίοις, *ſeeing the common people would not otherwiſe have endured them.* And that the *Apoſtle* here ſpake with reſpect to the doctrine of the *Sadducees* appeareth from the following words, *ver.* 8. *Why ſhould it be judged a thing incredible that God ſhould raiſe the dead?* it being only the ſect of the *Sadducees* which held this incredible, and that which did exceed even the power of God, *Matth.* 22. 29.

Ver. 19. [e] *I was not diſobedient to the heavenly viſion.*] For, ſaith *Grotius,* though this viſion gave him ſufficient conviction of the truth, it left it in his power to obey, or diſobey it, as hath been proved in the Appendix to the ſixth chapter of the ſecond Epiſtle to the *Corinthians.*

Ver. 23. [f] Εἰ παθητὸς ὁ Χριστὸς, *That Chriſt hath ſuffered.*] Τὸ εἰ, ἀντὶ τοῦ ὅτι. Εἰ here being put for ὅτι, *that,* ſaith *Oecumenius.* See Note on 1 *Tim.* 5. 10. *Heb.* 3. 11.

Ver. 28. [g] Ἐν ὀλίγῳ με πείθεις, *Almoſt thou perſuadeſt me to be a Chriſtian.* So *Plato,* ἴσων ἂν ἐγὼ περὶ τούτου ἐν ὀλίγῳ τοῦτο, *I almoſt knew the ſame touching the poets*; and ἐν ὀλίγῳ is interpreted σχεδὸν, *Schol. Ariſtoph. p.* 837. And that they who interpret theſe words thus, *wouldſt thou in ſo little time perſuade me to be a Chriſtian?* muſt miſtake, is evident from the following words of the *Apoſtle, I would to God, that not only* ἐν ὀλίγῳ, ἀλλ' ἐν πολλῷ, *all that hear me were not almoſt only, but altogether ſuch as I am.*

(h) Antiq. Jud. l. 18. c. 2. p. 617. F.

CHAP.

CHAP. XXVII.

1. AND when it was determined that we ſhould ſail into Italy, they delivered Paul, and certain other priſoners, to one named Julius, a centurion of Auguſtus's band, (i. e. *of the band of the legion of Auguſtus.*)

2. And entring into a ſhip of Adramyttium, (*a ſea-town of Myſia,*) we lanched (*forth,*) meaning to ſail by the coaſts of Aſia, [a] one Ariſtarchus a Macedonian of Theſſalonica, (*and a companion of Paul,*) being with us.

3. And the next day we touched at Sidon, and (*there*) Julius courteouſly entreated Paul, and gave him liberty to go to his friends to refreſh himſelf.

4. And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary (*to us.*)

5. And when we had ſailed over the ſea of Cilicia, and Pamphylia, we came to Myra, a city of Lycia;

6. And there the centurion found a ſhip of Alexandria, ſailing into Italy, and he put us therein.

7. And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us (*to go on directly,*) we ſailed under Crete, over againſt (*the promontory of*) Salmone:

8. And hardly paſſing by it, came to a place which is called the Fair Havens, nigh whereunto was the city of Laſea.

9. Now when much time was ſpent, and when [b] ſailing was now dangerous, becauſe the (*yearly*) faſt (*of expiation*) was now already paſt, Paul admoniſhed them,

10. And ſaid to them, Sirs, I perceive that this voyage will be with hurt, and much damage, not only of the lading and ſhip, but alſo of our lives:

11. Nevertheleſs the Centurion believed the maſter, and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

12. And becauſe the haven was not commodious to winter in, the moſt part (*of the paſſengers*) adviſed (*us*) to depart thence alſo, if by any means they might attain to Phœnice to winter (*there,*) which (*Phœnice*) is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13. And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained their purpoſe, looſing (*from that haven,*) [c] they ſailed cloſe by Crete.

14. But not long after there aroſe againſt it (*the ſhip*) [d] a tempeſtuous wind, called Euroclydon.

15. And when the ſhip was caught, (i. e. *driven along with it,*) and [e] could not bear up into (i. e. *reſiſt*) the wind, we let her drive.

16. And running under a certain iſland, which is called Clauda, we had much work to come by the boat, (i. e. *to draw it to us.*)

17. Which when they had taken up, they uſed helps, undergirding the ſhip (*with ropes, to preſerve it from ſplitting,*) and fearing leſt they ſhould fall into the quick-ſands, (*they*) ſtruck ſail, and ſo were driven.

18. And being exceedingly toſſed with a tempeſt, the next day they lightned the ſhip;

19. And the third day we caſt out with our hands the tackling of the ſhip.

20. And when neither ſun, nor ſtars, in many days appeared, and no ſmall tempeſt lay upon us, all hope that we ſhould be ſaved, (*or eſcape*) was then taken away.

21. But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened to me, and [f] not have looſed from Crete, and to have gained (i. e. *ſuſtained*) this harm and loſs.

22. And now I exhort you to be of good cheer, for there ſhall be no loſs of (*any man's*) life among you, but of the ſhip (*only.*)

23. For there ſtood by me this night the angel of God, whoſe (*Apoſtle*) I am, and whom I ſerve,

24. Saying, Fear not, Paul, thou muſt be brought before Cæſar, and lo, God hath given thee (*the life of*) all them that ſail with thee, (*provided they will hearken to thee.*)

25. Wherefore, ſirs, be of good cheer, for I believe (*in*) God, (*and therefore reſt aſſured,*) that it ſhall be even as it was told me:

26. Howbeit we muſt be caſt upon a certain iſland.

27. But (*and*) when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhip-men deemed that they drew near to ſome country.

28. And (*they*) ſounded (*with their plummet,*) and found it twenty fathoms (*of water,*) and when they had gone a little farther, they ſounded again, and found it (*the water*) fifteen fathoms (*deep.*)

29. Then

29. Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day, (*that by the help of the light they might diſcern the ſhore.*)

30. And as the ſhip-men were about (Gr. *and the ſhip-men ſeeking*) to flee out of the ſhip, (*to that end*) when they had let down the boat into the ſea, under colour, as if they would have caſt anchor out of the fore-ſhip;

31. Paul ſaid to the Centurion, and to the ſoldiers, g Except theſe (*mariners*) abide in the ſhip (*to conduct it,*) ye cannot be ſaved.

32. Then the ſoldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul beſought them all to take meat, (i. e. *he exhorted them to eat, till the day appearing they might employ themſelves otherwiſe,*) ſaying, h This day is the fourteenth day that ye have tarried, and continued faſting, having eaten nothing, (i. e. *obſerved no times of eating.*)

34. Wherefore I pray you to take ſome meat, for this is for your health, (*and let not the fear of death hinder you,*) for there ſhall not an hair fall from the head of any of you, (*ye ſhall not die.*)

35. And when he had thus ſpoken, he took bread, and gave thanks to God in the preſence of them all; and when he had broken it, he began to eat.

36. Then were they all of good cheer, and they alſo took ſome meat.

37. And we were in all in the ſhip two hundred threeſcore and ſixteen ſouls, (i. e. *perſons.*)

38. And when they had eaten enough, they lightned the ſhip, and caſt out the wheat into the ſea.

39. And when it was day, they knew not (i. e. *diſcerned not*) the land, but they diſcovered a certain creek, with a ſhore, into which they were minded, if it were poſſible to thruſt in the ſhip.

40. And when they had taken up the anchors, they committed themſelves to the ſea, and looſed the rudder-bands, and hoiſted up the main ſail to the wind, and made towards ſhore.

41. And falling into a place where two ſeas met, they ran the ſhip on ground, and the fore-part ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42. And the ſoldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape (*juſtice.*)

43. But the Centurion (*being*) willing to ſave Paul, kept them from their purpoſe, and commanded that they who could ſwim, ſhould caſt themſelves firſt into the ſea, and get to land.

44. And the reſt (*got*) ſome on boards, and ſome on broken pieces of the ſhip, and ſo it came to paſs that they eſcaped all ſafe to land.

ANNOTATIONS on Chap. XXVII.

Ver. 2. [a] ONE *Ariſtarchus.*] He was a convert of *Macedonia*, who accompanied *Paul* in his travels from *Macedonia* to *Jeruſalem*, Acts 19. 29.——20. 4. was a co-adjutor with him in the work of the Goſpel, *Philem.* 24. went with him to *Rome*, and was there in bonds with him, *Coloſſ.* 4. 10. and is therefore here taken notice of as a companion of St. *Paul*'s.

Ver. 9. [b] *And ſailing was now dangerous, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρῆλυθέναι, becauſe the faſt was now already paſt;*] That is, the annual faſt of expiation for the ſins of the people of *Iſrael*, which began on the tenth of the month *Tiſri*, anſwering to the 25th of our *September*, was already paſt, and ſo the time of ſailing became dangerous by reaſon of the winter, and of the *Michaelmas flows* which were then upon the ſea. Thus (a) *Philo* informs us, that this feaſt of tabernacles was held μετὰ τὴν μετοπωρινὴν ἰσημερίαν, *after the winter equinoctial*; and the ſame feaſt of tabernacles, which was on the 15th of the ſame month, is ſaid by (b) *Joſephus* to be celebrated, τριακοστῷ τὸ λοιπὸν τοῦ καιροῦ σπεῖρε τὸ χειμέριον ἄρξει, *when it began to be winter:* And (c) *Philo* adds, that *Flaccus* was carried from *Egypt* to *Rome*, ἀρχομένου χειμῶνος, *at the beginning of winter*, ἦν γὰρ αὐτὸν καὶ τὸν ἐν θαλάττῃ φορεῖρων, ἀπολαῦσαι, *it being fit that he who had diſturbed all things by land, ſhould be diſturbed by the tempeſts of the ſea;* and in his (d) *Legatio ad Flaccum*, he ſaith, that *the beginning of autumn was* τελευταῖος πλοῦς τοῖς θαλαττεύουσιν, *the laſt time for mariners to put to ſea.* See more of this in Dr. *Hammond*'s Note upon the place.

Ver. 13. [c] Ἄσσον παρελέγοντο τὴν Κρήτην, *They ſailed cloſe by Crete.*] The *Vulgar* hath made this the proper name of a place, and indeed there was ſuch a place near *Troas*, and *Mitylene*, mentioned, *Acts* 20. 13, 14. but that was at too wide a diſtance from *Crete*, to be here mentioned; there were four other places of that name mentioned by *Scmidius* here, but none of them were near *Crete*; *Stephanus*, as is cited by *Lorinus*, ſaith, *Aſſos*

(a) In Flaccum, p. 760. (b) Antiq. l. 3. c. 10. F. (c) Ibid. p. 761. (d) P. 770. B.

Aſſos is πολίχνιον Κρήτης, *a little city of Crete*; but then *Pliny* informs us, that it was not a ſea-port, but ſituated in Mediterraneo, *in the Mediterranean*, l. 4. c. 12. p. 213. Others therefore think this is an adverb uſed by *Homer*, *Heſiod*, and *Herodotus*, to ſignify *quickly*, or *near* to the place, as *Phavorinus* and other *Grammarians* ſay it doth, and ſo the whole ſhould be rendred thus, *looſing from the incommodious harbour*, mentioned *ver.* 12. *with a favourable wind*, propius præterlegebant Cretam, *they ſailed by Crete near to it.*

Ver. 14. [d] Ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐρακύλων, *A tempeſtuous wind called Euroclydon.*] Ventus typhonicus, ſaith (e) *Pliny*, is a *whirl-wind*, and the name of it here mentioned, is thought by *Grotius*, *Bochart*, and Dr. *Hammond*, to be εὐρυαζύλων, as it is rendred by the *vulgar*, that is, *the north-eaſt wind*, that being oppoſite to *the ſouth-weſt wind*, mentioned, *ver.* 12.

Ver. 15. [e] *We could not* ἀντοφθαλμεῖν τῷ ἀνέμῳ, *bear up againſt the wind.*] So the word properly imports, but *metaphorically*, we could not reſiſt, or ſtand up againſt the force of it; ſo (f) *Polybius* ſaith of the *Meſſenians*, that they could not, ἀντοφθαλμεῖν πρὸς τὴν ὁρμὴν τῶν Λακεδαιμονίων, *reſiſt the force of the Lacedemonians*; and that they could not πρὸς τὴν ὁρμὴν ἀντοφθαλμεῖν, *reſiſt their impreſſions.* See more inſtances in *Budæus* and *Bois.*

Ver. 21. [f] Ἔδει μὲν μὴ ἀνάγεσθαι, *You ſhould not have looſed from Crete,* κερδῆσαι, τὴν τε ὕβριν ταύτην, καὶ ζημίαν, *to have gained this harm and loſs.*] Great induſtry is uſed here to carry off theſe words from their native ſenſe, to make ὕβρις ſignify *a tempeſt*, and κερδαίνειν, *to eſcape*, whereas there needeth no ſuch artifice, for it was indeed ὕβρις, *an infamy* to them to be ſuch unſkilful mariners as to put to ſea when the ſeaſon of the year rendred their voyage ſo dangerous; and having been forced, for their own ſafety, to lighten the ſhip, and to caſt out ſome of her lading, and tackling, to preſerve themſelves, they might well be ſaid, κερδαίνειν τὴν ζημίαν ταύτην, jacturam hanc lucri in loco ponere, or *to count this loſs their gain*; the particle μὴ, which here ſeems neceſſary to be repeated, ſhews that κερδαίνειν here cannot ſignify *to eſcape*, ſeeing the ſenſe would then run thus, *Ye ſhould not have eſcaped this loſs.* Though, ſince, κερδαίνειν ſeems to bear this ſenſe in thoſe words of (g) *Ariſtotle* ὃν τις λόγον ζημίαν μὲν λαβεῖν τὸ πιεῖν κερδαίνοντα εὐτυχῆ φαμὲν, we call him fortunate, who eſcapes that puniſhment or damage he reaſonably might have ſuffered; in this ſenſe the words run thus, *you ſhould not have looſed from Crete, but ſtayed there, that you might have eſcaped this infamy and loſs.*

Ver. 31. [g] *Except theſe abide in the ſhip ye cannot be ſaved.*] This ſhews, as *Grotius* well notes, that what was ſaid, *ver.* 21. was to be underſtood with this limitation, ſi me audiatis, *if ye will hearken to my counſel*; and alſo with this *proviſo*, that you will do that which is in your power, and God hath given you ſkill and ability to do; for in all promiſes in which God is ſaid to give this or that, this muſt be underſtood, becauſe he hath already given that, which he hath given us faculties, or abilities and wiſdom to obtain; ſo that we cannot want or fall ſhort of it, unleſs we wilfully neglect to uſe the faculties which God hath given us for that end: They therefore having with them mariners, ſkilled in conducting of the ſhip, and power ſufficient to retain them in it, St. *Paul* informs them, that God's promiſe of their ſafety was to be effective by their means.

Ver. 33. [h] *This is the fourteenth day that ye have continued faſting, having taken nothing.*] It being impoſſible for them, without a miracle, to continue faſting fourteen days without eating any thing, ſome render the words thus, *You have continued expecting the fourteenth day as a critical day*, which they were either to find ſafety in, or were not like to out-live; but as we read nothing of ſuch a critical day; ſo the πολλὴ ἀσιτία, *long faſting*, mentioned *ver.* 21. and continued till this day, proves the contrary. The meaning therefore ſeems to be this, that they had no ſet times of eating, but what they ate was ſeldom, little, and without order, or aſſembling together for that end. Thus (*) *Zetzes* ſaith, that *Heſiod* ſpeaks thus, οὐδὲ τὸ σῖτον ἤσθιον, *they ate no meat*, διὰ τὸ μηδ' ἐν ταῖς καιρῶν τεταγμένων —— ἐσθίειν, *becauſe they ate not at meal-times.*

CHAP. XXVIII.

1. AND when they were eſcaped (*to land,*) then they knew that the iſland was called [a] Melita, (*now Maltha.*)

2. And the [b] barbarous people ſhewed us no little (*or ordinary*) kindneſs, for they kindled a fire, and received us every one (*into their houſes,*) becauſe of the preſent rain, and becauſe of the cold.

3. And when Paul had gathered a bundle of ſticks, and laid them (Gr. *but Paul turning many ſticks,*

(e) H. Nat. l. 2. c. 47. (f) L. 4. (g) Magn. mor. l. 2. c. 8. (*) Fol. 28.

ſticks, and laying them) upon the fire, there came [c] a viper out of *(from)* the heat, and faſtned (*herſelf*) upon his hand.

4. And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom, though he hath eſcaped the ſea, yet (*divine*) vengeance ſuffereth not to live.

5. And he ſhook (Gr. *then he ſhaking*) off the beaſt into the fire, *(and)* felt no harm.

6. Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly; but after they had looked a great while, (i. e. *expected this long,*) and *(yet)* ſaw no harm come to him, they changed their minds, and (Gr. *changing their minds, they)* [d] ſaid, that he was a god.

7. *(And)* in the ſame quarters, (Gr. *in that place,*) were poſſeſſions *(habitations)* of the chief man *(the governor)* of the iſland, whoſe name was Publius, who received us *(in to them,)* and lodged us three days courteouſly.

8. And it came to paſs (Gr. *ſo it was,*) that the father of Publius lay ſick of a fever, and of a bloody flux; to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9. So when this was done, others alſo who had diſeaſes in the iſland, came, and were healed.

10. [e] Who alſo (Gr. *and they)* honoured us with many honours, *(or preſented us with much proviſions;)* and when we departed, they laded us with ſuch things as were neceſſary *(for us.)*

11. And after three months, we departed in a ſhip of Alexandria, which had wintered in the iſle, [f] whoſe ſign was Caſtor and Pollux.

12. And landing at Syracuſe, we tarried there three days.

13. And from thence we fetched a compaſs, and came to Rhegium; and after one day, the ſouth-wind blew, and we came the next day to [g] Puteoli.

14. Where we found *(Chriſtian)* brethren, and were deſired *(I and Ariſtarchus,)* to tarry with them ſeven days, and ſo we went towards Rome.

15. And from thence, when the [h] brethren *(of Rome)* heard of us, they came to meet us, *(ſome)* as far as Appii Forum, and *(others to)* the Three Taverns; whom when Paul ſaw, he thanked God, and took courage.

16. And when we came to Rome, the Centurion delivered the *(other)* priſoners to the Captain of the guard, *(i. e. of the prætorian band;)* [i] but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

17. And it came to paſs, that after three days, Paul called the chief of the Jews together; and when they were come together, he ſaid to them, Men and brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

18. Who, when they had examined me, would have let me go, becauſe there was no cauſe of death in me.

19. But when the Jews ſpake againſt it, I was conſtrained to appeal to Cæſar, not that I had ought to accuſe my nation of.

20. For this cauſe therefore have I called for you, to ſee you, and to ſpeak with you; becauſe, that for *(that Meſſiah, and that reſurrection which is)* [k] the hope of Iſrael, [l] I am bound with this chain.

21. And they ſaid to him, We neither received letters out of Judea concerning thee, neither any of the brethren which came *(hither,)* ſhewed, or ſpake any harm of thee:

22. But we deſire to hear of thee what thou thinkeſt *(of them who are called Nazarenes;)* for as concerning this ſect, we know that every where it is ſpoken againſt.

23. And when they had appointed him a day, there came many to him into his lodging, [m] to whom he expounded, and teſtified (*that*) the kingdom of God *(was come,)* perſuading them concerning Jeſus, *(that he was the Chriſt,)* both out of the law of Moſes, and out of the Prophets, from morning till evening.

24. And ſome believed the things which were ſpoken, and ſome believed not.

25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken (Gr. *Paul having ſpoken)* one word *(that nearly touched them,* viz. ὅτι, *that)* well ſpake the Holy Ghoſt (i. e. *rightly)* by Eſaias the Prophet to our fathers,

26. Saying, Go to this people, and ſay *(prophetically to them,)* [n] Hearing ye ſhall *(will)* hear, and ſhall *(will)* not underſtand; and ſeeing ye ſhall *(will)* ſee, and *(will)* not perceive.

27. For the heart of this people is waxed groſs, and their ears are dull of hearing, (Gr. *they hear heavily with their ears,)* and their eyes have they cloſed, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and ſhould be converted, (Gr. *ſhould turn themſelves,)* and I ſhould heal them.

28. Be it known therefore to you, that the ſalvation of God is ſent to the Gentiles, and that they will hear it.

29. And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

30. [o] And Paul dwelt two whole years in his own hired houſe, and received all that came in to him,

31. Preaching

31. Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt with all confidence, no man forbidding him.

ANNOTATIONS on Chap. XXVIII.

Ver. 1. [a] Μελίτη, *The iſland was called Melita.*] It is now called *Maltha*, and is famous for the Knights of *Rhodes*, and hath yet a place called the *Arrival* or *Haven of St. Paul*; that it was this *African Maltha*, and not the other *Illyrican Melite*, or *Melatine*, ſee proved by *Bochart. Phaleg. part.* 2. *l.* 1. *c.* 26.

Ver. 2. [b] Οἱ δὲ βάρβαροι *The barbarous people.*] Dr. *Lightfoot* thinks, that theſe *barbarians* were *Africans*, brought thither by the *Carthaginians* when they had poſſeſſion of that iſland. *Bochartus*, from *Diodorus Siculus*, ſaith, they were Φοινίκων ἄποικοι, *a colony of the Phœnicians*, who ſailing upon their merchandize to the weſtern ocean, (a) καταφύγιὸν εἶχον ταύτην τὴν νῆσον εὐλιμένον ἔσαν, *made this iſland their refuge, for the convenience of its havens*; but the *Phœnicians* abounding in *Africa*, the difference betwixt theſe two opinions is not great. As for the word *barbarous*, (b) *Strabo* informs us, that it was the name πάντων τῶν παχυστομάτων *given to all that ſpake groſs and rough language*; and that afterwards the *Greeks* uſed it, ὡς ἐθνικῷ κοινῷ ὀνόματι ἀποδιαιροῦντες τοὺς Ἕλληνας, *as a common name by which they diſtinguiſhed themſelves from other nations.* However, theſe barbarous people were taught humanity by the light of nature; they had their notions of divine juſtice, or *nemeſis*, from tradition, they therefore did believe there was a providence which did protect and reward the good, and puniſh the evil-doer.

Ver. 3. [c] Ἔχιδνα, *A Viper.*] Of this viper, ſee *Bochart. Hieroz. part.* 2. *l.* 3. *c.* 2.

Ver. 6. [d] *They ſaid he was a god.*] Perhaps *Hercules* ἀλεξίκακος who was worſhipped in that iſland, ſaith (c) *Ptolemy*, and was one of the gods of the *Phœnicians*, Vide *Lucian. de dea Syra*, & *Euſeb. Chron. N.* 142.

Ver. 10. [e] Πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *Who honoured us with many honours*;] i. e. *gave us many gifts and proviſions for our voyage*: So *what is thy name, ſaith Manoah to the angel, that we may do thee honour?* Judg. 13. 17. ἵνα δωρεὰν δεξαχώμεθά σε, *that we may tender thee a gift*, ſaith *Joſephus*, ſee this import of the word τιμὴ, Note on 1 *Tim.* 5. 3.

Ver. 11. [f] Παρασήμῳ Διοσκούροις, *whoſe ſign was Caſtor and Pollux.*] The picture of theſe two ſuppoſed ſons of *Jupiter*, was painted on the fore-part of the ſhip, they being, in conjunction, thought propitious to mariners, and looked upon, when thus appearing, as a ſign of a tempeſt ceaſing; and yet in a ſhip having ſuch an idolatrous image, St. *Paul* refuſes not to ſail, nor doth St. *Luke* refuſe to uſe that name; theſe being uſed only as the name of the ſhip in which they ſailed, as Dr. *Hammond* here notes.

Ver. 13, 14. [g] *We came to Puteoli, where we found brethren.*] It is not to be wondred that there ſhould be *Chriſtians* there, ſeeing (d) *Strabo* informs us, that it was ἐμπόριον μέγιστον, *a very great mart town, where there were havens made by art for the goodneſs of the river.*

Ver. 15. [h] *The brethren came to meet us as far as Appii Forum, and the Three Taverns.*] Theſe *Three Taverns* were nearer to *Rome* than *Appii Forum*, as appears from the words of (e) *Cicero* to *Atticus.* It is not to be wondred that there ſhould be many *Chriſtians* then at *Rome*, though perhaps no *Apoſtle* had been there to preach to them. For ſince *Chriſtianity* had now continued twenty-eight years from the aſcenſion of our *Saviour*, and *the ſound of it had gone through all the world*, Rom. 10. 18. it is reaſonable to expect, that as it converted *Cornelius* and his kinſmen to the faith, ſo it ſhould prevail on many other *Romans* in all places; and that *Rome* being the place to which (f) ob majorem principatum, *there was a general conflux from all places of the world*, as both *Heathen* and *Chriſtian* writers have obſerved, it ſhould be ſtocked with *Chriſtian* brethren from all parts.

Ver. 17. [i] Τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, *But Paul was permitted to dwell by himſelf.*] They who were ſent priſoners out of the *provinces*, were uſually ſent to the (g) *Præfectus Prætorii*, or General of the camp, it was therefore a favour that St. *Paul* was thus permitted to dwell

(a) L. 5. p. 204. (b) L. 14. p. 455. (c) Geogr. l. 4. c. 4. (d) L. 5. p. 169.

(e) *Ab Appii Foro, hora quarta dideram aliam paulo ante a Tribus Tabernis.* Ad Att. l. 2. Ep. 10.

(f) *In commune imperii caput undique gentium convenitur; eo quod clementiſſimum principem in hac parte degentem, varia omnium deſideria vel neceſſitates ſequuntur.* Symmac. l. 4. Ep. 28. Μάλιστα δὲ τὸ παρὰ τῶν Ῥωμαίων πολὺ πλῆθος ἅτε πολυανθρώπου ὄντος καὶ τοῦ παντὸς ἐπιρρεόντων. Herodian. l. 1. p. 19. *Ad hanc Eccleſiam propter potentiorem principalitatem neceſſe eſt omnem convenire eccleſiam.* Iren. l. 3. c. 3.

(g) *Vinctus mitti ad præfectum prætorii mei debet.* Trajan. ad Plin. l. 10. Ep. 65.

in his own hired houſe; and this kindneſs perhaps was ſhewn him, either through the teſtimony the *Centurion* had given of him as a good and virtuous man, or by reaſon of the letter ſent by *Feſtus* to *Cæſar* concerning him, that he was guilty of no crimes committed againſt the *Roman* laws.

Ver. 20. [k] *For the hope of Iſrael*;] i. e. either for my faith in *Jeſus*, the true *Meſſiah*, who is the hope of *Iſrael*; or for the hope of the reſurrection of the dead, *Acts* 26. 6. which the *Jews* expected from the *Meſſiah*.

Ibid. [l] *I am bound with this chain.*] Having a chain on his right-hand, by which he was bound to the ſoldier that kept him; the chain being alſo on the ſoldier's left-hand; and ſo long that they may go conveniently together. Thus (h) *Athenion* tells the men of *Athens*, that *Mithridates* had made *Quintus Oppius* Δέσμιον, *a priſoner*, or one bound with a *chain*, as St. *Paul* often ſpeaks, and had bound *Manlius Aquilius* ἀλύσῳ μακρᾷ, *with a long chain to one* Baſtarne, *who being on horſeback, dragged him along on foot, bound to him with a chain five cubits long*. Sometimes, for greater ſecurity, they were bound to two ſoldiers, by two chains, one faſtened to their right, the other to their left hand, as St. *Peter* was, *Acts* 12. 6, 7. and St. *Paul*, *Acts* 21. 33.

Ver. 23. [m] Οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, *To whom he expounded, teſtifying the kingdom of God*;] which they expected, *Luke* 2. 25, 38.—19. 11. was already come, and perſuading them of the truth of the things which he aſſerted concerning the birth, life, miracles, the death, the reſurrection and aſcenſion of the Lord *Jeſus*; he expounded what related to them out of the *law* and the *Prophets*, as *Chriſt* had done to his diſciples after his reſurrection, *Luke* 24. 26, 27.

Ver. 26, 27. [n] *Hearing ye will hear, and will not underſtand*, &c.] See the Note on *Matth.* 13. 12—15.

Ver. 30, 31. [o] *Paul continued two years,*—*no man forbidding him.*] Hence it appears, that there was no edict of *Nero*, or any preceeding *Emperor*, againſt the *Chriſtians*, till the tenth of *Nero*, i. e. the year after that *Paul* was looſed from his bonds. 2. Here we have the plain reaſon, why St. *Luke* ends his hiſtory, becauſe, as the *Biſhop* of *Cheſter* ſaith, St. *Paul* came not to *Rome* till the ſeventh of *Nero* in the month of *February*, and in the ninth of *Nero*; *i. e.* after two years, he was ſet at liberty, and leaving *Rome*, went into ſome other part of *Italy*, intending to go from thence into *Judea*, *Heb.* 13. 23, 24. and ſo here ends St. *Paul*'s ſtay at *Rome*, and with that St. *Luke*'s hiſtory.

(h) Athen. Deipn. l. 5. p. 213.

AN

AN APPENDIX

To Chapter the Second, *ver.* 27.

I Know not one objection againſt that expoſition which I have given of the phraſe, *Thou wilt not leave my ſoul in hell*; only it may be ſaid, that if this be the proper import of the words, we have no reaſon to believe that *Chriſt* deſcended into hell; for this can never be an article of *Chriſtian* faith, unleſs it be either expreſly, or virtually, delivered in that Scripture which is the rule of faith; now it is certain that it is not delivered in any other place of *Scripture*; not in thoſe words of the Apoſtle *Paul, He that aſcended is the ſame that deſcended firſt into the lower parts of the earth*, Eph. 4. 9. for that phraſe only ſignifies that Chriſt's body was buried in the earth, as *Chryſoſtom, Theodoret*, and *Photius* there ſay, not that his ſoul deſcended into hell; the phraſe is plainly taken from the *Pſalmiſt*'s words, *They that ſeek my ſoul to deſtroy it ſhall go into the lower parts of the earth*, Pſal. 63. 9. where if it ſignifies *they ſhall go to hell*, the *foxes muſt go thither alſo*, for the words following are, *they ſhall be a portion for foxes*: Not from that paſſage of St. *Peter*, 1 Pet. 3. 19. *by which ſpirit he went and preached to thoſe in priſon*; for as they in priſon do not there ſignify thoſe who were naturally dead, but only the *Gentiles dead in treſpaſſes and ſins*, and by the Prophet *Iſaiah* thrice ſtiled οἱ ἐν φυλακῇ, *they who are in priſon*; ſo certain it is, the ſpirit by which he is ſaid to go, and preach to them, was not his own ſpirit, by ſeparation of which from the body he was dead, but the *Holy Spirit* by which he was quickened; for which reaſon St. *Auſtin* Ep. 99. pronounceth of this place, that omnino ad inferos non pertineat, *it belongs not at all to Chriſt's deſcent into hell*; if then it cannot be proved from this place, it muſt be owned that it hath no ſufficient ground at all in *Scripture*.

To this I anſwer, 1*ſt*, In the words of *Biſhop Pearſon*, 'That in the *Aquileian* creed, where this 'article was firſt expreſſed in the fourth century, 'there was no mention of *Chriſt*'s burial; but the 'words of their confeſſion ran thus, *crucified un-* 'der Pontius Pilate, he deſcended in inferna. From 'whence there is no queſtion but the obſervation 'of *Ruffinus*, who firſt expounded it, was moſt 'true, that though the *Roman* and *oriental* creeds 'had not theſe words, yet they had the ſenſe of 'them in the word *buried*. It appeareth there-'fore that the firſt intention of putting theſe 'words in the creed, was only to expreſs the bu-'rial of our Saviour, or the deſcent of his body 'into the grave.' Now, doubtleſs, the burial of *Chriſt*'s body, or its deſcent into the grave, is an article of faith clearly delivered in holy *Scripture*.

2*dly*, I add, that the phraſe καταβαίνειν, or κατέλθειν εἰς ᾅδου, or εἰς ᾅδην (τόπον) *to deſcend into Hades*, in the *Old Teſtament*, and the *apocryphal* writers ſtill ſignifies, *to go down into the grave*, or *ſepulchre*, and ſo cannot refer to the *ſoul*, but the *body* only; in this ſenſe *Jacob* ſays, *Gen.* 37. 35. καταβήσομαι εἰς ᾅδην, *I will go down to the grave to my ſon mourning*. So *Numb.* 16. 30, 33. *if the earth ſwallow them up*, καὶ καταβήσονται ζῶντες εἰς ᾅδου, *and they go down alive into the pit*, καὶ κατέβησαν εἰς ᾅδην, *and they went down alive into the pit*. *Job* 7. 9. ἐὰν ἀνθρωπος καταβῇ εἰς ᾅδου, *if a man go down to the grave he ſhall come up no more*; and *Chap.* 17. 16. καταβήσονται εἰς ᾅδου, *they ſhall go down to the grave, they ſhall reſt in the duſt*; Iſa. 14. 11. καταβήτω εἰς ᾅδην ἡ δόξα σου, *thy pomp is gone down to the grave, the worm is ſpread under thee*; and *ver.* 19. *thou ſhalt be as thoſe that are dead*, καταβεβρωθὼν εἰς ᾅδην, *like thoſe that go down into the grave*. So *Eſth.* 13. 7. καταβάντες εἰς ᾅδου, *they going down to the grave, we ſhall be free from trouble*; and *Baruch* 3. 19. *they are vaniſhed*, καὶ εἰς ᾅδην κατέβησαν, *and gone down to the grave*. And according to this ſenſe which Dr. *Hammond*, and others put upon the words, *he continued for ſome time in the grave*, it alſo is a plain article of *Chriſtian* faith.

3*dly*,

3*dly*, It is moſt certain, that though the creeds of the *Church* were very numerous, yet in none of them was this deſcent into hell found till the cloſe of the fourth century, when it was firſt put into the ſymbol of the Church of *Aquileia*; for, ſaith the reverend Biſhop *Pearſon*, 'It is not to be 'found in the rules of faith delivered by *Irenæus*, 'l. 1. cap. 2. by *Origen*, lib. περὶ ἀρχῶν, in Procem. 'or by *Tertullian*, adv. Praxeam, cap. 2. de Virg. 'veland. cap. 1. de Præſcript. adv. Her. cap. 13. 'It is not expreſſed in thoſe creeds which were 'made by the *councils*, as larger explications of 'the *Apoſtles* creed: Not in the *Nicene*, or *Con-* 'ſtantinopolitan; not in that of *Epheſus* or *Chalce-* 'don; not in thoſe confeſſions made at *Sardica*, 'Antioch, Seleucia, Sirmium, &c. It is not men- 'tioned in ſeveral confeſſions of faith delivered 'by particular perſons; not in that of *Euſebius* 'Ceſarienſis, preſented to the council of *Nice*, 'Theodoret. l. 1. c. 2. not in that of *Marcellus*, 'Biſhop of *Ancyra*, delivered to *Pope Julius*, *Epi-* 'phan. Hæ. 72. not in that of *Arius* and *Euzoius*, 'preſented to *Conſtantine*, Socrat. l. 1. c. 19. not 'in that of *Acacius*, *Biſhop* of *Ceſarea*, delivered 'in to the *Synod* of *Seleucia*, Socrat. l. 2. c. 40. 'not in that of *Euſtathius*, *Theophilus*, and *Silva-* 'nus, ſent to *Liberius*, Socrat. l. 4. c. 11. There 'is no mention of it in the creed of St. *Baſil*, 'Tract. de fide in Aſceticis; in the creed of *Epi-* 'phanius, in Ancorato, c. 120. or of *Gelaſius*, *Da-* 'maſus, *Macarius*, &c. It is not in the creed ex- 'pounded by St. *Cyril*, though ſome have pro- 'duced that creed to prove it; it is not in the 'creed expounded by St. *Auſtin*, de fide & ſym- 'bolo; not in that *de ſymbolo ad catechumenos*, 'attributed to St. *Auguſtin*; not in that which is 'expounded by *Maximus Taurinenſis*; not in that 'ſo often interpreted by *Petrus Chryſologus*; 'nor in that of the church of *Antioch*, delivered 'by *Caſſian*, de Incarn. l. 6. neither is it to be 'ſeen in the *MS.* creeds ſet forth by the learned 'Archbiſhop of *Armagh*. Indeed it is affirmed by 'Ruffinus, that in his time it was neither in the 'Roman, nor the *oriental* creeds, Sciendum ſane 'eſt, quod in Eccleſiæ Romanæ ſymbolo non ha- 'betur additum, deſcendit ad inferna, ſed nec in 'orientis eccleſiis habetur hic ſermo. *Ruff. in* 'Expoſit. Symboli. *It is certain therefore*, (nor 'can we diſprove it by any acknowledged evi- 'dence of antiquity,) *that the article of the de-* 'ſcent into hell was not in the Roman, or any of 'the oriental creeds.' Now, had they conceived thoſe creeds in which this article was wanting deficient, in a neceſſary point of *Chriſtian* doctrine, could they have ſtiled all, or any of them a perfect confeſſion, comprizing *the whole doctrine of faith*, the whole of *Chriſtian doctrine*, *the comprehenſion and perfection of the Chriſtian faith*, *a compriſal of all the articles of faith*, *a ſymbol that ſpeaks of every part of faith*, *the faith ſufficient for ſalvation*, *the life-giving*, *the ſaving faith*, *the ſaving knowledge*, *the only truth which they received from the Apoſtles*, *the only rule which admits of no correction*, *no addition*, *and no diminution*, *the only faith delivered by the Church to be kept by her children?* Could they have told us, that *the moſt learned could believe no more*, *and the meaneſt Chriſtian did believe no leſs*; *that they needed know no more*, *that they deſired to believe no more*, *that they believed this firſt*, *that nothing more was to be believed*, *that in it nothing was to be innovated?* Could they have ſaid expreſly, that the *Apoſtles delivered in it whatſoever they thought neceſſary for all believers*; *and that they indited it to be a mark by which he ſhould be known*, *who preached Chriſt truly according to the rules of the Apoſtles*; *and by producing of which it might be known*, ſaith *Ruffinus*, *whether he were an enemy or a companion?* And laſtly, could their great and general *councils* have defined ſo often, that *it ſhould be lawful for no man* (a) ἑτέραν πίστιν προφέρειν, γράφειν συγγράφειν, ἢ συντίθεναι, *to introduce*, *write*, *or compoſe another faith beſides that which was defined by the Nicene council*: Theſe are the words of the third general *council*, where preſided that *Cyril* of *Alexandria*, who, in his letter to *John* of *Antioch*, ſaith, *We by no means permit the faith defined* ἤτοι τὴν ὑπὸ τῶν ἁγίων πατέρων συμβολον, *or the ſymbol of faith made by the holy fathers met at Nice*, *to be ſhaken by any*; *nor do we ſuffer ourſelves or others to change one word*, *or tranſgreſs one ſyllable of what is there contained.* This *epiſtle*, ſaith *Mark*, *Biſhop of Epheſus*, was read and approved by the fourth general *council*, which alſo decreed, (b) μηδενὶ μηδόλως ἐξεῖναι, προσθεῖναι τῷ συμβόλῳ τούτῳ, ἢ ἀφελεῖν ἀπ' αὐτοῦ, *that it ſhould be lawful for no man to add any thing to this ſymbol*, *or take any thing from it*, *or to change it at all*, *or transform it into another ſymbol.* (c) *Athanaſius* ſpeaking of the ſynod of *Ariminum*, ſaith, That *the orthodox*, *and true ſervants of the Lord defined*, *that men ſhould be contented with that faith alone*, *which was held at Nice*, ᾧ μηδὲν πλέον ἢ ἔλαττον παρ' ἐκεῖνα ζητεῖν καὶ φρονεῖν, *and mind*, *and ſeek for nothing more or leſs*, *and that they depoſed them who taught the contrary.* And again, That *they ſhould* (d) μηδὲν πλέον ζητεῖν, *ſeek for nothing more than*

(a) Concil. Epheſ. Can. 7. (b) Apud Concil. Florent. § 5. (c) Theodoret. H. Eccl. l. 2. c. 18.
(d) Ibid.

than what was confeſſed by the fathers at Nice. In the 5th general *ſynod*, *John*, *Patriarch of Conſtantinople*, ſaith, *We have taken care*, (e) ἡ σαφέστατον τὸ πίστεως καὶ τῶν ἁγίων πατέρων ὁμόσε σωθῆναι ἀβλαβῆ διαμένον, *that the foundation of faith might remain inviolate according to the tradition of the holy fathers.* And this determination they declared was made,

1*ſt*, Becauſe this venerable *ſymbol*, ſaith the general *council* of *Chalcedon*, (f) ἀρκεῖ εἰς ἐπίγνωσιν εὐσεβοῦς καὶ ἀληθείας, *ſufficeth to the perfect knowledge of the truth*; and as the *Biſhop* of *Epheſus* well notes upon that place, *It is manifeſt*, (g) ὅτι τῷ τελείῳ οὐδὲν ἐλλείπει, *nothing more is wanting to what is perfect*; they alſo ſaid there was no need of adding any thing to it, *becauſe it was ſufficient*, (h) εἰς ἀναίρεσιν πάσης ἀσεβοῦς αἱρέσεως, *for the ſubverſion of every wicked hereſy*, πᾶσαν ἀσεβεστάτην αἵρεσιν ἀναιρῆσαι, *to overthrow all the moſt ungodly hereſies*, and that it was ἐπιγραφὴ καὶ πάσης αἱρέσεως, *an inſcription as upon a pillar againſt all hereſies.*

2*dly*, Becauſe they would not alter the tradition they had received from their *fore-fathers*: *We*, ſaith *Cyril* in the general *council* of *Epheſus*, *have taken this care that nothing ſhould be added to, or altered in the Nicene ſymbol, as being mindful of him that ſaid*, (i) μὴ μέταιρε ὅρια αἰώνια ἃ ἔθεντο οἱ πατέρες σου, *Remove not the ancient bounds which thy fathers have ſet.*

3*dly*, Becauſe they would not give occaſion to any to ſuſpect their faith imperfect, or that any article of faith was wanting in the creeds already made. Thus the ſynod of *Sardis* decreed, μηδὲν ἔτι δεῖ πίστεως γεγράφθαι, *that nothing more ſhould be written touching the faith*, but *that all ſhould reſt ſatisfied with the faith confeſſed by the Nicene fathers*, (k) διὰ τὸ μηδὲν αὐτῇ λείπειν, *becauſe it was deficient in nothing*; and ἵνα μὴ ἡ Νικαία γεγραφυῖα ὡς ἀτελὴς ὅσα νομίζῃ, *leſt that of Nice ſhould be eſteemed imperfect*, and a pretence ſhould be given to as many as will to write, and define touching the faith. The *orthodox fathers* in the council of *Ariminum* profeſſed, (l) That *they were children of the Nicene fathers, but if*, ſay they, *we ſhould dare to take away any thing from what they have written*, ἢ προσθεῖναί τι, *or add any thing to it, we ſhould be ſpurious children*, καλήσοιεν τῷ γεγονέναι ψευδῶνυμοι, *as being accuſers of what they did, who delivered* ἀκριβῆ κανόνα τῆς πίστεως, *an exact rule of faith.* And again they declare it, (m) ἐπικίνδυνον, *a dangerous thing to add any thing to, or take any thing from the Nicene creed, becauſe if either of theſe things ſhould be done*, ἵνα τοῖς ἐχθροῖς ἄδεια ᾖ ποιεῖν ἅπερ βούλονται, *the enemies would have liberty to do what they would.* And *Athanaſius* in his (n) epiſtle to *John* and *Antiochus* his Preſbyters, commands them, τοὺν πλέον τι τούτου ἢ ἔλαττον λαλεῖν θέλοντας ἀποκρίνεσθαι, *to reject them who would ſay more or leſs than was contained in that creed.* And the *Biſhop* of *Epheſus* well argues, (o) That we can ſuffer nothing by keeping to the ſame faith which the divine *fathers* confeſſed and believed, ſince none but mad-men can accuſe it of imperfection.

Now, hence it demonſtratively follows, that theſe creeds which wanted this article muſt be a perfect digeſt of all things neceſſary to be believed now, and throughout all ſucceeding ages of the world; for how can it be neceſſary for any *Chriſtian* to have more in his creed than the *Apoſtles*, and the *Chriſtians* of the four firſt centuries had? May the Churches of after-ages make the narrow way to life more narrow than our *Saviour*, his *Apoſtles*, and the *Fathers* left it? When the whole Church hath ſo expreſly taught that this faith was ſufficient for the perfect knowledge of the truth, that in it nothing was deficient, may others yet come after them, and by adding to them any other article, remove the ancient bounds which our fathers have ſet? What reaſon can any man give why any perſon ſhould not be ſaved now by the ſame faith which was ſufficient for ſalvation in the days of the *Apoſtles*, and the firſt four centuries? Are we wiſer than they? Or, are our *Doctors* more learned, or more faithful? Is there another covenant made with the Church ſince their days? Are other terms of ſalvation ſince made? Or, is God leſs merciful to us than he was to them? Is not the famous rule of *Lirinenſis* this, Quod ab omnibus, quod ubique, quod ſemper? *That which was always, and every where believed of all, that is the rule of faith.* And muſt it not hence follow, that there can be no new article, no declaration obliging us to believe any thing which was not always matter of the *Chriſtian* faith? I conclude this head with the words of the judicious Dr. *Barrow*, 'That the inſerting this, 'not only as an article diſtinct from *Chriſt's* 'death, burial, and continuance in the ſtate of 'death,

(e) Syn. Conſtant. ſub Menna. Act. 5. p. 87. apud Bin. T. 4.
(f) Apud Concil. Flor. Seſſ. 5. Bin. Concil. Tom. 8. p. 591. (g) Ibid.
(h) Athan. Epiſt. ad Afric. Epiſc. p. 932. Orat. de Div. Chriſti, p. 165. Syn. Sard. apud Athan. Ep. ad Afric. Epiſc. p. 941. (i) Apud Concil. Flor. Seſſ. 5. Bin. ibid. p. 580.
(k) Apud Athan. Ep. ad Antioch. p. 576. (l) Theodoret. H. Eccl. l. 2. c. 15. (m) Ibid.
(n) Pag. 951. (o) Apud Concil. Flor. Seſſ. 8. Bin. ibid. p. 627.

'death, but also necessary to be believed as such, 'reflects upon the more ancient compilers, both 'of this, and other breviaries of faith, as the *Nicene*, and *Constantinopolitan councils*, *Irenæus*, *Tertullian*, &c. who left it out; which they should 'not have done, if it contain any thing highly 'material, and different from what is here otherwise expressed; whose credit is (as I conceive) 'more to be tendred than that of their juniors 'and followers, unknown to us; and so much the 'more, for that in a matter of this kind, defect, 'or omission, is less tolerable, than any redundance of expression; which inconvenience may 'seem in a manner to reach higher, even to St. *Paul* himself; who, in the 15th chapter of his 'first epistle to the *Corinthians*, declaring the sum 'of what he both learned and taught concerning 'our Saviour's last grand performances, only mentions *his death*, *burial*, and *resurrection*; *I delivered unto you first*, says he, *that Christ died for 'our sins, according to the Scriptures, and that he was buried, and, that he rose again the third day*; 'which enumeration of his, we may, it seems, 'well acquiesce in, as sufficient and complete, 'and may thence, with great probability, infer, 'that no other descent of our Saviour into hell, 'beside his death and burial, was by him understood, or delivered in his catechetical discourses 'and preachings, as a point of faith.'

4thly, I add, that these words may be admitted as a distinct *article* of faith, contained in the *holy Scriptures*, in a very good sense, very agreeable to the word descent, and to the import of the word *Hades*; for the *Scripture* doth assure us, that the soul of the holy *Jesus*, being separated from his body, went *to Paradise*, Luke 23. 43. And thence it must descend into the grave or sepulchre to be united to his body, that it might be revived, and thus it may be truly said, *he was dead and buried, his soul descended afterwards into Hades, to be united to his body*, and his body being thus revived, *he rose again the third day*. Hence *Grotius*, on that place of St. *Luke*, saith, qui symbolo fidei Christianæ ascripserunt, καὶ ἀνέστη ἐκ νεκρῶν Christi verbis optime id tueri potuerunt, *they who added this article to the symbol of faith, may best defend themselves by those words:* Nor, saith he, was this addition superfluous, seeing it proves the separate existence of the soul from the body, which many *philosophers* denied, and others doubted of.

FINIS.

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